

How Randai Become a Medium for Information and Education to Prevent Stunting? A Case Study in West Sumatera Province

Lismomon Nata¹, Eri Barlian², Erianjoni³, Indrayuda⁴, Nurhasan Syah⁵

Abstract

Although the globalization has already affected the information about the human's health, it is found still some people are careless to feed their families with good nutrition and it causes high number of stunting cases in Indonesia. Local wisdom, called randai, is considered as one of the solutions among the strategies used by the governments to minimize the case. This research aims to explore how randai becomes a medium for information and education to prevent stunting cases. It is expected that this research could inform and educate the society well about the importance food for body to grow strong, smart and healthy. It used a qualitative research by using case study design. Data were collected by observing and conducting discussion to the randai group performances from three differences areas in West Sumatera Province and it was collected by using observation checklist and interview guideline technique. Data were analyzed by using content analysis. The observed items on the randai group performances research were theme, action; characters; language; and costumes. The research shows that randai group performances have already communicated and educated the randai audiences about the importance of the body to consume good food and responsibility of parents to children, which affects the growth, health and smartness, towards its theme, action; characters; language; and costumes. By communicating enough food for the body and parents control or responsibility on children health in randai performance, it could communicate and educate the society about the stunting prevention towards its visual information such as action, character, and costume and verbal information such as theme and language used.

Keywords: *Local Wisdom, Randai, Stunting, West Sumatera Province.*

Introduction

Nowadays, globalization has already affected the human's health (Martin et al., 2016). Some of the influences involve economic, social and environmental aspects for example: the spread of disease, access to health care, lifestyle changes, and global health inequalities. In the spread of disease, global exchange of information enables rapid response to disease outbreaks. International health organizations can work together to monitor, prevent, and respond to the spread of disease more effectively. Shiri et al., (2022) argued that globalization can also increase access to the latest health information and technology and this can enable rapid developments in the care and treatment of disease, although not everyone benefits from these advances. Lifestyle changes occur more quickly because people have greater access to various types of food and healthy lifestyles, although this also encourages unhealthy eating patterns and inactive lifestyles (Lekše et al., 2023). Then, globalization can provide opportunities for developing countries to improve their health systems through international collaboration and assistance, even though some poorer regions or community groups do not benefit fully. So, it is important to remember that the impact of globalization on health is complex and depends on many factors, including national and international policies, as well as the way societies and individuals respond to these changes (Razin, 2022).

Every human being, whether as an individual, within the family or in society, very needs a healthy life. Health can be said to be a supporting factor for the implementation of better nation and state development. In fact, one of the human rights that must be fulfilled by the state is the right to health services in order to achieve a prosperous life. Refisyanti, (2022) informed on her research where Indonesian Government has already declared on its Law Number 36 of 2009, which is concerning about health, where health is a state

¹ Department of Environmental Science, Postgraduate, Padang State University, Indonesia, Email: spinoza.30@gmail.com

² Department of Environmental Science, Postgraduate, Padang State University, Indonesia, Email: e.barlian@fkk.unp.ac.id

³ Department of Environmental Science, Postgraduate, Padang State University, Indonesia, Email: erianjonisosologi@gmail.com

⁴ Department of Environmental Science, Postgraduate, Padang State University, Indonesia, Email: indrayuda@ft.unp.ac.id

⁵ Department of Environmental Science, Postgraduate, Padang State University, Indonesia, Email: nurhasan@ft.unp.ac.id

of physical, mental and social well-being that can encourage every person to live a productive life. It means that health, as a holistic concept, encompasses not only the absence of illness but also the presence of physical, mental, and social well-being. It goes beyond mere physiological considerations to include the psychological and social dimensions of an individual's life. In essence, being healthy is not just about the absence of disease but about achieving a state of overall well-being. Mahindru et al., (2023) explained that physical health is crucial, as it enables individuals to perform daily activities, pursue their goals, and engage in various life experiences. Ohrnberger et al., (2017) said that mental well-being is equally vital, influencing one's cognitive functions, emotional stability, and resilience in the face of challenges.

Recently, one of the serious problems in Indonesia where the population continues to increase because the birth rate is increasing, meanwhile the babies and children are malnourished (Yang & Zhang, 2023). As the global birth rate continues to climb, a simultaneous and alarming trend emerges, revealing a growing crisis of malnutrition among infants and children. The paradox of increasing birth rates alongside rising levels of malnourishment paints a stark picture of a world grappling with the complex intersection of demographic expansion and nutritional deficiencies. This troubling scenario underscores the critical need for a multifaceted and targeted approach to address not only the challenges associated with population growth but also the pressing issue of ensuring adequate nutrition for the youngest members of society. (Fan et al., 2022).

Therefore, if the babies and children does not receive adequate nutritional intake, stunting can occur to them (Mutiara Tasyrifah, 2021). The significance of providing adequate nutritional intake to babies and children becomes strikingly evident when considering the potential consequences of insufficient nourishment. Failure to ensure proper nutrition may lead to a stunting condition where it will affect their development. Marsaoly et al., (2021) informed that stunting manifests as impaired growth and development, both physically and cognitively, jeopardizing a child's long-term health and well-being.

In fact, stunting in children can be caused by various complex and interrelated factors. Several main factors that can cause stunting involve a combination of nutritional, health, environmental and social factors. There are several causes of stunting in children such as malnutrition, infection and disease, environmental factors, health care and lifestyle, social and economic factors, and other factors genetic (Mahadewi, 2021). Vitamin A, vitamin D, zinc, and folic acid can cause stunted growth. Therefore, it is important to remember that stunting is often the result of a complex interaction of several factors above, so stunting prevention efforts must include a holistic approach (Selva et al., 2020).

Actually, Indonesia is also a country facing the problem of children stunting of under-five. Talking about stunting in Indonesia, in 2014, Indonesia was ranked 17th among 117 countries in the world that still face three nutritional problems, namely overweight, wasting and stunting from Global Nutrition Report in 2014 (Kristi L. Stringer, 2017). Meanwhile, data released by the World Bank in 2017, actually placed Indonesia in a high position compared to other countries in the world, called fourth among the number of stunted children under five, next to India, Pakistan and Nigeria. Even, the World Health Organization (WHO) also released data that Indonesia is ranked third in the country with the highest prevalence of children under five experiencing stunting in the Southeast Asia Region (SEAR) (Titaley et al., 2019).

This figure decreased in 2010, reaching 35.6 percent. Meanwhile in 2013, stunting conditions rose to 37.2% and fell again in 2018 to 30.8%. it is followed by the results of the Indonesian Children Status Survey which fell by 27.67 percent. Although in principle, the stunting figure has reached the RPJMN target set for 2019 (32 percent), the global stunting prevalence target set by the WHO of 20 percent has still not been achieved (Risikesdas, 2007, 2010, 2013, 2018) (Badriyah, 2019). By seeing the bad happening condition or situation, it is very important to find out the way or solution to prevent stunting phenomenon. Indonesian government has already tried many efforts to prevent this problem such as giving the workshop, informing on media, and door to door service (Puspindari et al., 2023).

Therefore, local wisdom, deeply rooted in the cultural fabric of communities, is widely recognized for its remarkable efficacy in mitigating the pervasive issue of stunting. This indigenous knowledge, passed down through generations, encapsulates a wealth of traditional practices and insights that contribute to the holistic well-being of individuals, particularly in the context of nutrition and health. Duryatmo et al., (2019) argued that embracing local wisdom involves a harmonious integration of age-old customs, dietary habits, and community-based support systems that collectively work towards fostering optimal growth and development, thus acting as a formidable deterrent against the challenges posed by stunting. Mediastari, (2020) said that the profound connection between local wisdom and the prevention of stunting underscores the importance of preserving and promoting these culturally embedded solutions as invaluable resources in the ongoing global effort to address and eradicate malnutrition-related concerns.

One of the local wisdoms is *randai*. It is a traditional folk theater and martial arts form originating from the Minangkabau culture of West Sumatra, Indonesia (Hadijah, 2019). This dynamic and expressive performing art incorporates elements of dance, music, storytelling, and martial arts. Typically performed in a circular stage called "Ranah Bundo" or Mother Earth, Wedayanti, (2019) informed that *randai* features a combination of intense physical movements, rhythmic music, and dramatic storytelling. The narrative often revolves around themes of heroism, honor, and the struggles between good and evil. What distinguishes *Randai* is its integration of traditional Minangkabau martial arts, known as *Silek*, into the theatrical performance, creating a unique and captivating cultural experience that reflects the rich heritage of the Minangkabau people.

Rustiyanti, (2020) explains that *randai* contributes significantly to the cultural and health aspects of the Minangkabau society and beyond. For cultural strength, *randai* becomes preservation of heritage where it serves as a powerful medium for preserving and transmitting the cultural heritage of the Minangkabau people. Through its combination of dance, music, storytelling, and martial arts, it encapsulates the essence of their traditions and folklore. The intricate choreography, colorful costumes, and dramatic storytelling provide a platform for artistic talents to flourish. Syukur et al., (2022) confirmed that it also becomes ritual and celebration meaning that *Randai* is often performed during important cultural and religious celebrations. It becomes an integral part of rituals and festivities, adding a vibrant and celebratory dimension to significant events in the community. Clearly, *randai* is a multifaceted cultural treasure that not only enriches the cultural heritage of the Minangkabau people but also offers various health-related benefits by promoting physical fitness, emotional well-being, and social cohesion within the community (Arsih et al., 2021).

There are some studies analyzing stunting problem. First, it is a research from Nurva & Maharani (2023) where they analyzed on how to implement the stunting prevention policy in Brebes Regency with theoretical exploration of the policy implementation model of George Edward III, Marilee S Grindle, and Mazmanian & Sabatier in the triangle perspective of policy analysis. The study used qualitative research with a case study approach. Data analysis was carried out by open coding using the QDA Miner Lite application. The study shows that the overall implementation of the policy is in line with existing regulations, in terms of the regional government and the relevant Regional Apparatus Organizations (OPD) working together. However, there are many obstacles have been experienced which means that this policy has not achieved its objectives and the Regional Regulation needs to be revised into the latest Presidential Regulation called Presidential Decree No.72 of 2021. The next study is from Permatasari & Epriyanto (2023) where they analyzed obstacle factors and supporting factors of stunting in *Bulak Banteng*, Surabaya. It used descriptive with a qualitative approach and data collection techniques used interviews, documentation, and observation. The absence of the role of fathers in stunting alleviation, and the trust in their culture or customs such as massaging their children to "Dukun Bayi" or traditional baby masseur and the belief in culture. Third is a study from Rahman et al., (2023).

Method

This research used qualitative research by using case study design. Qualitative research is well-suited for studying complex phenomena and understanding the contextual factors that influence them and it helps

researchers to explore the depth and richness of human experiences within their natural setting. It also means that qualitative research studies social and cultural phenomena, providing insights into how individuals and groups interact within their cultural and social contexts. It can be inferred that qualitative research is to seek a deeper, contextually rich understanding of a phenomenon, especially when exploring new areas, understanding subjective experiences, and delving into complex social and cultural contexts (Cresswell, 2003), (Mitchell & Clark, 2018), (Hancock, 2006).

This research also used case study design. Case study means a research method that is based on human understanding and behavior based on human opinion in a predetermined context space (Surya, 2018). It is a method that has a unit of analysis that refers more to the system of actions carried out than to the individual himself or a particular institution (Gerring, 2007), (Hossein Yousefi & Rostami, 2019). There are some reasons for using the case study on this research. First, because this study is only limited in West Sumatra province. In this province itself, the condition of stunting in West Sumatra Province for the 2013-2019 period showed a decrease in the prevalence of stunting from 39.2% in 2013 to 29.2% in 2018 and decreased to 27.5% in 2019 based on 2019 SSGBI data. Eventhough, the data shows the decreasing numbers of stunting case but the number is still to high for the stunting phenomenon.

The observed components were theme, action; characters; language; and spectacle such as costumes. Then, for the interview guideline, the researcher conducted by using semi structure interview to the randai group members and the randai audiences. The reason for combining both of them in order to find out the information about stunting information more clearly on the part of randai group member and its effect to the randai audiences. Data were collected from three randai group performing their randai performances in Pasaman Regency, Pasaman Barat Regency and Solok city. These three areas still have the high rating of stunting level of children in West Sumatra province. To analyze the data, data were analyzed by using content analysis. Jawabreh & Gunduz, (2021) informed that content analysis means that a study regarding the content of the communication. It is a tool for observing and describe the communication actions and Shava et al., (2021b) argued that it is a systematic technique for parsing content and processing messages open from selected communicators.

Findings

Randai is one of the traditional art performances from West Sumatra province where it is played in a group. It is a combination between music, dress, and story. It has much local wisdom inside the performance. Then, stunting is one of the serious diseases affecting the human growth because of lack of the nutrition. After conducting the research from the observation checklist and interview guideline, there are some findings that could be highlighted.

Themes

Every randai usually delivers own story such as *Sabai Nan Aluib*, *Anggun nan Tongga*, *Umbuik Mudo*, *Cindua Mato*, etc. However, from the researchers observation on the research, the randai group delivered the story about *Sabai Nan Aluib*, *Anggun nan Tongga* and *Cindua Mato*. *Sabai Nan Aluib* is a tale written by *Sutan Sati* revolves around the protagonist *Sabai Nan Aluib*, the daughter of *Rajo Babanding* and *Sadun Saribai*. It narrates the heroic deeds of *Sabai* in seeking vengeance for her father's demise at the hands of the adversary, *Rajo Nan Panjang*. The story unfolds in the Padang region, where *Rajo Babanding* and *Sadun Saribai* reside with their two children, *Mangkutak Alam* and *Sabai Nan Aluib*. While *Mangkutak* is engrossed in flying kites, *Sabai* actively assists her mother at home. Renowned for her exceptional beauty, *Sabai's* allure captures the attention of *Rajo Nan Panjang*. The plot takes a dramatic turn when *Rajo Nan Panjang* proposes to *Sabai*, leading to a rejected proposal, a challenge to combat, and ultimately, the tragic demise of *Rajo Babandiang*. In the aftermath, *Sabai*, fueled by grief and rage, confronts *Rajo Nan Panjang*, accusing him of treachery. Unable to tolerate the mockery over her father's death, *Sabai* takes swift action, firing a fatal shot at *Rajo Nan Panjang*, avenging her father's untimely end.

The theme of this story talks about the heroism. From this randai performance, it is shown that the children must be strong, healthy, and smart. The theme surely shows ensuring the well-rounded development of

children encompasses a multifaceted approach that prioritizes their strength, health, and intellect. A child's physical strength is foundational to their overall well-being, fostering resilience and vitality. Consequently, promoting a healthy lifestyle, including proper nutrition and regular exercise, is paramount. Then, equally essential is nurturing their intellectual capacities, recognizing that a strong mind is instrumental in navigating the complexities of the world. Encouraging curiosity, critical thinking, and a love for learning contributes to the cultivation of smart and capable individuals. Recognizing the interconnectedness of strength, health, and intelligence, it is very important to create an environment that empowers children to grow holistically, laying the groundwork for a future generation that is robust, thriving, and intellectually adept.

For the second observation, the randai group performed the story about *Anggun Nan Tongga* or *Magek Jabang*. Following the passing of his mother, *Ganto Sani*, soon after his birth, *Nan Tongga's* father embarked on a pilgrimage to *Gunung Ledang*. Under the care of his maternal sister, *Suto Suri*, *Nan Tongga* was engaged to *Putri Gondan Gondorih*, the daughter of his maternal uncle, at an early age. Maturing into a handsome and intelligent youth, *Nan Tongga* excelled in activities such as horseback riding, martial arts, Quranic recitation, and religious studies. The village buzzed with news that *Nangkodo Baba* was arranging a competition at *Sungai Garinggiang Nangkodoh Baba* to find a suitor for his sister, *Intan Korong*. Seeking approval from *Mandeh Suto Suri* to participate, *Nan Tongga*, despite being committed to *Gondan Gondorih*, ultimately gained consent. Emerging victorious in various games, including cockfighting, shooting, and chess, *Nan Tongga* faced mockery from *Nangkodoh Baba* for the capture of his maternal uncles by pirates on *Binuang Sati Island*, leaving him deeply troubled.

Determined to embark on a quest to locate his uncles—*Mangkudun Sati*, *Nangkodoh Rajo*, and *Katik Intan*—*Nan Tongga* sought permission from *Mandeh Suto Suri* and his fiancée *Putri Gondan Gondorih*. *Gondorih* requested *Nan Tongga* to retrieve 120 rare items, such as a talking parrot, a skilled capuchin monkey, and a water-resistant shawl. Departing on the ship *Dandang Panjang* with *Bujang Selamat*, under *Captain Malin Cik Ameh's* command, they reached *Binuang Sati Island*. Despite resistance from the *Bajau* Commander, *Nan Tongga* emerged victorious in battle, leading to the island's surrender. Discovering one uncle, *Nangkodoh Rajo*, confined in a pigpen, *Nan Tongga* learned that the others—*Katik Intan* and *Makbudum Sati* had escaped during a sea battle with pirates. *Nangkodoh Rajo* also disclosed the location of the talking parrot in *Kuala Kota Tanau*.

Instructing *Malin Cik Ameh* to return to *Pariaman* with the captured ship and spread news of *Nangkodoh Rajo's* liberation, *Nan Tongga* sailed to *Kota Tanau* with *Dandang Panjang* and *Bujang Selamat*. Encountering another uncle who had become the ruler and his daughter, *Putri Andami Sutan*, possessing the talking parrot, *Nan Tongga* sought the parrot, and *Andami Sutan* suggested he could obtain it by marrying her. With no alternative, *Nan Tongga* entered into marriage with her. The magical parrot later flew to *Tiku Pariaman*, where it met a distressed *Putri Gondan Gondorih* learning about her fiancé's marriage to *Andami Sutan*. Unable to resist the longing for his hometown and fiancée, *Nan Tongga* left his pregnant wife *Andami Sutan*. Upon hearing of *Anggun Nan Tongga's* return, *Gondan Gondorih* fled to *Gunung Ledang*. *Nan Tongga* pursued and convinced her to return, and eventually, *Gondorih* relented, coming back with *Nan Tongga*. As the impending marriage approached, *Nan Tongga*, *Gondan Gondorih*, and *Bujang Selamat* sought the blessing of *Tuanke Haji Mudo*. However, *Tuanke Haji Mudo* disclosed that *Nan Tongga* and *Gondan Gondorih* were nursed by the same mother, rendering them siblings by nursing. According to Islamic law, they could not marry in this world but were destined to be together in the afterlife. With *Nan Tongga* and *Gondan Gondorih* yet to return, their parents dispatched someone to find them. *Bujang Selamat* conveyed that *Nan Tongga*, *Gondan Gondorih*, and *Tuanke Haji Mudo* had ascended to the heavens.

This story has also a theme about the heroism where it shows a child must have strong physic, smart, and healthy. During the randai performance, it is shown that the children must be protected well by the parents, especially their food or meals. It is because the children must go to the battle to show that they are strong and smart to fight others. The narrative woven into the dance underscores the imperative for parents to safeguard their children, with particular emphasis on the provision of nourishment. Within this cultural expression, a symbolic connection emerges between parental protection and the children's readiness for the metaphorical battles they must face. The performance vividly portrays the expectation that children, as depicted in the choreography, are required to venture into the battlefield, showcasing strength and

intelligence in their confrontations with others. This portrayal serves as a poignant reminder of the societal values placed on fortitude and intellect, urging parents to play an integral role in preparing their offspring for the challenges that lie ahead.

The third randai group delivered the story about *Cindua Mato*. *Cindua Mato and Dang Tuangku*, inseparable friends who grew up together, took different paths in life. While *Dang Tuangku* was the heir to the *Pagaruyuang* kingdom, *Cindua Mato* evolved into a skilled warrior destined to become a prominent figure in his own realm. As they entered adulthood, both became strong and avid participants in arena games. On a fateful day, they attended the grand event organized by *Datuk Bandaro*. *Dang Tuangku* represented *Bundo Kanduang*, the leader of the *Pagaruyuang* kingdom at that time. While *Dang Tuangku* was engaged in formalities, *Cindua Mato* overheard unsettling news about *Putri Bungsu* in *Renah Sekalavi*. It was revealed that *Imbang Jayo* intended to marry *Dang Tuangku's* betrothed.

Dang Tuangku, aware of the whispers in the arena, returned home in furious disbelief. The news turned out to be true when *Bundo Kanduang* accepted the wedding invitation from *Imbang Jayo* and *Putri Bungsu*. *Bundo Kanduang* then tasked *Cindua Mato* with delivering gifts and dowries, understanding that her son, *Dang Tuangku*, could not present gifts for his own engagement. Reluctantly, *Cindua Mato* obeyed the royal command, despite his deep concern for the fate of his friend, *Dang Tuangku*. Upon reaching the wedding celebration, *Cindua Mato* employed his magical skills to manipulate the weather, causing a massive storm and flooding the event. Seizing the opportunity, he abducted *Putri Bungsu* and fled to *Pagaruyung*.

This action by *Cindua Mato* triggered a war. *Imbang Jayo* and his forces besieged *Pagaruyuang*. *Dang Tuangku*, who had orchestrated the kidnapping, was ready for the impending battle. A war ensued between the two kingdoms, resulting in the death of *Imbang Jayo* in a ceasefire. To avoid further bloodshed, a duel was proposed between the respective warriors. *Cindua Mato*, representing *Pagaruyuang*, faced *Tiang Bungkuak*. Unfortunately, *Cindua Mato* lost the duel and paid a heavy price. He was dragged away as a slave to *Tiang Bungkuak*, while *Pagaruyuang* was razed to the ground. *Dang Tuangku* and *Bundo Kanduang* fled from *Pagaruyuang*. Being a slave turned out to be one of *Cindua Mato's* cunning strategies. He sought to uncover his master *Tiang Bungkuak's* weaknesses and, with the help of a questioning ritual involving betel nut water, discovered that the only weapon capable of harming *Tiang Bungkuak* was his master's own dagger. While *Tiang Bungkuak* slept, *Cindua Mato* stole the dagger and engaged him in a deadly duel. The death of *Tiang Bungkuak* freed *Cindua Mato* from his slave status, allowing him to return to the kingdom of *Pagaruyuang*.

The story also has a theme about heroism. It is seen on the randai performance that a child must be well-taken care by the family with strong physic and health. If the children have been fed by a good food, they will grow well with strong physics, smart and very healthy. When children are nourished with wholesome and nutritious food, the impact on their overall well-being is profound. A diet rich in essential nutrients not only ensures their physical growth but also contributes to the development of robust physique. Proper nutrition lays the foundation for their cognitive abilities, fostering intelligence and cognitive sharpness. Furthermore, the positive effects extend to their general health, promoting vitality and resilience. In essence, the quality of the food they consume plays a pivotal role in shaping not only their physical stature but also their intellectual prowess and overall health.

In addition, from the interview result, it is also shown that theme of the randai has already motivated the parents to take care their children with good food, health and physics. It is in line with the participants opinion where “to get a child like *Sabai Nan Aluib*, *Anggun Nan Tongga*, and *Cindua Mato*, the children must be protected well with food, and attention. Finally, They become strong, smart, and very healthy. By having this condition, they can fight the world”. The next comment is “children must feed their body with good food. It is because it will make their body so strong, very healthy and smart”. The argument clearly shows that the participants understand that they must have good food for their body to create a strong, smart and healthy child.

It can be concluded that the responsibility of parents in nurturing their children goes beyond mere provision; it encompasses the crucial aspects of health, intelligence, and resilience. By prioritizing the care of their children through the provision of nutritious and wholesome food, parents lay the groundwork for not only physical strength but also cognitive development. A balanced diet contributes to the building of a

robust physique, ensuring that the children grow up with vitality and endurance. Simultaneously, the emphasis on health extends beyond the physical realm, fostering mental acuity and intelligence. Moreover, a nurturing environment that encourages bravery and resilience is cultivated. In essence, parents who prioritize their children's well-being in terms of nutrition, health, and fostering courage are instrumental in shaping individuals who are not only physically strong and intelligent but also possess the fortitude to face life's challenges with bravery. So, from the theme of randai, it has already informed and educate the participants or society on how to prevent their children form stunting cases such as by giving good food, it will make the children strong body, smart and healthy.

Action

From the actions performed during the randai performances, it shows that the vulnerability of children and teenagers without robust physical health and intelligence becomes apparent. Those lacking in strength, vitality, and cognitive abilities may find themselves at a disadvantage, struggling to compete or participate effectively. The challenges posed by their weakened physical and mental states can lead to feelings of being lost or overwhelmed in the midst of the performance. In such instances, support systems and inclusive measures become crucial to ensure that every participant, regardless of their physical or intellectual capabilities, can fully engage and enjoy the experience. Emphasizing inclusivity and fostering an environment that accommodates diverse abilities is essential in creating enriching and empowering performance spaces for all individuals involved.

On the contrary, the randai performances also show the actions where the children, who get good food and healthy, become strong and smart. They act very agile. They grow well and fight well. When children are provided with nutritious and healthy meals, the positive effects on their development are manifold. This holistic approach to nourishment contributes to their physical strength and intellectual acumen. The tangible result of this well-rounded care is evident in their agile actions, a testament to the energy and vitality derived from a diet that supports their overall well-being. As these children grow, the benefits extend beyond mere physicality; they mature into individuals who not only navigate life with resilience but also demonstrate cognitive prowess. The correlation between good nutrition and their ability to thrive becomes apparent in their capacity to engage actively, both physically and mentally. The symbiotic relationship between a healthy lifestyle and a child's growth is underscored by their proficiency not only in the way they conduct themselves but also in how they confront challenges, demonstrating that when provided with the right foundation, children can flourish into strong, smart, and agile individuals prepared to face the complexities of life.

The interview results also support the above ideas from the participants for example ” *if we eat regularly with good food, our body will be strong and healthy*”. It means that participants know that how important feeding process for the children growth. By giving regular food, their children will have a strong physic, move fast and act agile. The next comment form the participant is like “ *the weak children will act slowly and are not brave*”. This sentence shows that the participants very understand that if their children are weak, they cannot move easily and fast and then, it is very easy for them to beat because they are not healthy. It is concluded that from the action of randai performances, it communicates and educates the participants to understand that if the children are taken care by good food and got serious attention since they are child, they will act fast and agile. They will not be weak and finally, they always be ready to fight in the life.

Characters

Regarding to the character performed on the randai performance, the young or children character of *Sabai Nan Aluib, Anggun Nan Tongga and Cindua Mato* are strongly pictured from this performance. The characters were played by kids from 7 until 12 years old. The range of this age is very crucial condition for the children where they must be taken care of the family or the parents, especially in food. It is because it will affect their growth both body and soul. During the randai performances, it is seen that how the parents control their food since morning until night. The parents show and accompany the children while they are eating. It is also seen that the children act to eat deliciously. They always follow what their parents ask them to eat and do. Therefore, whenever they growing adults, the characters of *Sabai Nan Aluib, Anggun Nan Tongga and*

Cindua Mato become stronger and ready to fight their enemies. They know what to do and brave to do what they want for their lives.

From the interview results, there is some supporting information related to the children performers on the randai performance. The first comment is for example: “*the children randai performers seriously show their child characters. They could perform very well for playing condition, staying with family condition, and fighting condition*”. From this information, it can be seen that a healthy child can show his/her movements very well in any condition. If the family or parents protect the children well, it could grow the children well on his/her age. The next comment is like “*when the children listen and obey what the parents say, they will act happily and they will be strong to face their life*”. From this comment, it can be seen that the children who get special attention from their parents, they will have a strong character at home and outside of the house. They will be able to face difficult situation in their life and find the solution of their problem. It can be concluded that from the character point of view, randai could communicate and educate parents and children about how giving the attention to the children where it could avoid them from the stunting problem in their family.

Language

Playing randai is absolutely using language to deliver the message or information to the audiences. From the three performances, all of the randai group uses Minang language to deliver their story. The use of minang language is to make the audiences becoming familiar about what is being communicated on the story. The incorporation of the Minang language serves a crucial purpose in ensuring that the audience develops a sense of familiarity with the narrative being conveyed. By employing the local language, the storytellers create a connection between the audience and the cultural context of the tale. This linguistic choice not only enriches the storytelling experience but also adds depth to the cultural immersion. The use of the Minang language becomes a bridge that allows the audience to more profoundly understand the nuances, emotions, and intricacies embedded in the story. It goes beyond mere communication; it becomes a cultural touchpoint that enriches the audience's engagement, making the narrative more resonant and authentic. In this way, the deliberate use of the Minang language becomes an integral element in the storytelling process, fostering a deeper connection between the narrative and the audience by weaving the essence of the local culture into the very fabric of the tale. The use of Minang language on randai makes each member of the randai group and the audiences understand about what event is running or what topic is happening or being discussed.

From the utterances spoken by randai group member, it is also found that there are some information asking the children to eat well such as the utterance from *Sabai Nan Aluiah* text “*Anak kamari malah duduak-bapak nak barang dibarikan-makan di anak kanyang-kanyang Kok nyampangnyo indak habib barikan bakeh si Sabai?*”. From this utterance, it can be seen that how the parents control their children to eat well. The parents very want the children eat much and do not have the rest. If there is the rest, the rice or the food must be given to other children so that the other children can eat too. It also means that every children must be fed well in order to make the children body strong and healthy. The other utterance is from the *Anggun Nan Tongga* dialogue such as “*Lab makan nyo maso itu, makan basandiang duo, makan caro mulia juo, lab sasuoek duo suok, cukuk katigo inyo lab sudah*”. From the utterance, it can be seen how the parents teach the children to eat well. They also remind the children to eat when the time has already come. Meanwhile, in *Cindua Mato* dialogue, it is also found the utterances on how the importance to eat in any condition such as “*'Betigulah Cindua Mato, dibuka ikatan dari tangan, makan nasi kerak basab, salah sedikit kena cambuk, ke mana pergi Tiang Bungkek, diturut juga dari belakang*”. From the utterance, it can be seen that someone must eat whatever their condition. It is because if he/she does not eat, he/ she will be weak.

In addition, from the interview results, it is also found that the language plays important thing for the audiences, especially for the children. One of the participants comments is “*the language used on the randai is easy to understand, so that we understand about what they say. We know their condition since child to adult. We also know that they must be strong and healthy to fight their enemies*”. From the comment, it can be inferred that by using the Minang language, the participant could understand the story and how the main characters such as *Sabai*

Nan Aluib, Anggun Nan Tongga and Cindua Mato, run their lives from they are child to adult. They also see and understand how important of having nutrition or food to do the activities. The next comment from the participant is “*we know that we must eat regularly and we also must eat to be strong*”. The utterance shows that the participant has already understood that a child must eat regularly to make his/her body becoming strong. It can be concluded that randai has already communicated about how important of eating for the body and it has also educated the audiences about the effect of having weak body where it will give them low power to fight and they easily become tired.

Spectacle

From the spectacle point of view, it can be seen that from the observation checklist that the randai performances show the costume of children that they wear during their performance. The costume itself gives the special attention for the audiences because it signifies their age on the performance. The significance of the costume in a performance extends beyond mere aesthetic appeal; it draws special attention from the audience by serving as a visual indicator of the performers' age. The carefully chosen attire becomes a symbolic representation, providing valuable cues about the characters and their roles within the narrative. This intentional use of costumes not only enhances the visual allure of the performance but also contributes to a deeper understanding of the characters' identities and the storyline. The audience, attuned to the nuances conveyed through the costumes, gains insights into the age-specific attributes and characteristics of the characters being portrayed. In this way, the costume becomes a powerful tool in the storyteller's arsenal, subtly guiding the audience through the performance and adding an extra layer of meaning to the overall theatrical experience. It transforms the visual elements into a narrative language, allowing the audience to connect more intimately with the characters and their respective journeys on the stage. Then, the observation checklist also shows that the costumes that they wear during the randai performance could support their agile movement. The costume could reflect that the children playing randai are very strong and healthy. During their performances, the children do not show their tired or exhausted.

In addition, from the interview results, there are some supporting information from the participants related to the group member of randai. The comment is “*the children's costume affects the audience's thought that the children are very healthy and strong enough*”. From the information, it could be inferred that the children, who are playing the randai, are considered healthy and strong by the audiences because they can move agile and fast. Then, for other randai performance, the children costumes are like the common children costume at the village. It gives more real sensation for the audiences related to the happening children condition. Therefore, there is a comment from the participant that “*the children costume is like our children costume here. We feel that we are seeing our children*”. From this previous opinion, it can be seen that the children costumes can affect the audiences feeling or attention during the randai performances. They feel that their children are having the condition. Finally, it is concluded that the costume of randai could communicate and educate the audiences that if the children have a good body and healthy, they could do what they like or play what they like to do. They can do the activities with their friends.

Discussions

After conducting the research about randai performances and its relation to the stunting prevention, there are some great points that need to be highlighted. Firstly, the script or text of randai have already informed to the people about consuming food and drink completely for the body and soul strength. Although the script or text of Randai extends beyond its role as a mere performance narrative; it serves as a conduit of valuable information to the audience, imparting essential insights about holistic well-being. Specifically, the script communicates a crucial message regarding the importance of consuming food and drink for the comprehensive strength of both the body and the soul. In the cultural tapestry of Randai, the words spoken by the performers become a vehicle for cultural wisdom, emphasizing the interconnectedness of physical and spiritual nourishment. By weaving this guidance into the fabric of the performance, Randai becomes not only a form of entertainment but also a medium for cultural education. The script acts as a vessel, carrying age-old wisdom about maintaining balance and vitality, resonating with the audience on a deeper level. In this way, Randai transcends its role as a theatrical spectacle, assuming the mantle of a cultural

messenger that imparts timeless lessons on the harmonious sustenance of both body and soul. So it means that by understanding the text or script of the randai, the stunting case can be prevented earlier.

Second, from the randai text, it is also found that how important the parents to remind or to control their children to eat. The recognition of parental importance in guiding and monitoring their children's eating habits emerges as a significant revelation. Beyond the surface level, it underscores a fundamental aspect of child development—the role of parents in instilling healthy dietary practices. The notion goes beyond the mere act of reminding; it encompasses the broader responsibility of parents to actively control and shape their children's eating behaviors. In a world where lifestyle choices impact health outcomes, this parental involvement takes on added significance. Through their guidance, parents not only ensure the physical well-being of their children but also contribute to the establishment of lifelong habits that promote overall health. The acknowledgment of the importance of parental influence in the context of nutrition resonates as a call to action, emphasizing the profound impact caregivers can have on shaping the well-being of the next generation through mindful and supportive involvement in their dietary choices. From the randai performances, it can be seen the main characters of the randai such as *Sabai Nan Aluib*, *Anggun Nan Tongga and Cindua Mato*, they become strong, healthy and smart because the parents give them special attention since they are child. The children are trained and guided both body and soul, so that they become a strong character in their live and can find or take the solution of their own problem. Because they have been trained and guided to eat well and wisely since they are child, when they grow into adult, they have already known what to do for their body and soul. It is very important for the children now to know and understand earlier how to protect himself or herself to face the live.

Third, by inviting the children and adult to the randai performances, it could show them the real condition of a weak child and a strong child physically and mentally. The invitation extended to both children and adults to attend Randai performances serves as a unique opportunity to offer a tangible glimpse into the contrasting realities of weak and strong children, both in physical and mental aspects. Through the medium of Randai, audiences are not only treated to a visual spectacle but are also presented with a nuanced portrayal of the diverse conditions that children may experience. The performances become a reflective mirror, showcasing the stark differences in physical and mental strength among children. This intentional inclusion of both children and adults in the audience creates a shared space for reflection and understanding. It prompts contemplation on the factors contributing to the well-being of a child and encourages a collective awareness of the challenges faced by some. Ultimately, the invitation to witness Randai transcends the realm of entertainment, emerging as a thoughtful initiative to foster empathy, understanding, and a collective commitment to supporting the holistic development of children in their communities. From the randai performances, there are many parents and children want to be the character of *Sabai Nan Aluib*, *Anggun Nan Tongga and Cindua Mato* who are strong, healthy, and smart in their daily lives.

At last, towards the randai performances, it can communicate and educate the society about how to prevent the stunting case because inside of the randai performances, the randai performer can communicate the message both oral and body language to the audiences to take care the body since the beginning. The artistry of Randai performers extends beyond mere entertainment; it becomes a powerful means of communication that transcends verbal expression. These performers possess a unique ability to convey messages both through oral communication and the eloquence of their body language. Within the rich tapestry of a Randai performance, messages about the importance of caring for the body are intricately woven. The synergy between spoken words and the physicality of the performers creates a compelling narrative that resonates with the audience on a profound level. Through this dual-channel communication, spectators are not only urged to heed the message of body care but are also visually and emotionally engaged in the storytelling process. The performer's mastery in conveying this essential message from the very beginning of the performance underscores the art form's potential not only as a source of cultural expression but also as a medium for imparting valuable life lessons and promoting a holistic approach to well-being.

Conclusion

It is true that globalization has already affected the human's health. Some people become very aware about how important to get the best nutrition for the body so that it can create a strong, healthy and smart person. However, in some places, it is also found that many parents are still careless to protect their children and it finally causes the high number of stunting case. Although the governments, central, regional, and local, inform to the society about the importance of maintaining the children both body and soul since the beginning towards many media, it is found that the ways are ineffective. One of the best solutions is by using the local wisdom, called *randai*, to show the real condition on the society. During the *randai* performances, the language used has already educated and communicated the children and adult as audiences about how important to create a healthy, strong and smart child since the beginning. It is because by giving special attention and controlling their children. It makes the growth of the children run well. From the body movement, it also shows the audiences that a healthy child will move fast and agile on their daily live. They can protect themselves and can find the solution of their own problem. They never become a weak child, who is easily to be tired, love to stay at home, and lack of relationship. Finally, it needs a special attention from the government to facilitate the local wisdoms such as *randai* to develop well in the society because it can motivate, communicate and educate directly to the society about how important to prevent the stunting case in Indonesia, especially in West Sumatera province.

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