



Malaria Prevention and Treatment Behavior in the Arfak Tribe in Mubri Wariori Village, Nuni District, Manokwari Regency

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ABSTRACT

The purpose of the study was to find out the prevention and treatment behavior of malaria in the Arfak tribe. Types of qualitative research Phenomenological approaches. 14 informants were taken using the Purposive sampling technique. Data was collected by in-depth interviews. The data was analyzed thematically. The results of the study are that people believe that malaria is caused by eating too much, working too hard, environmental and weather influences and congenital diseases. Malaria treatment by drinking herbs and applying malaria leaves, drinking the leaves and roots of the fire bin Prevention of malaria is to drink plants, roots, and bark, and plant lemongrass. Choosing traditional practices is because it is believed to heal faster, cheaper, and affordable.

INTRODUCTION

Malaria is a disease caused by intracellular obligate protozoa of the genus *Plasmodium* and is still a serious global health problem, especially in developing countries, both in the world and Indonesia (Lewinsca & Raharjo, 2021). The 249 million cases noted in 2022, 233 million (around 94%) were in the African Region, with Nigeria (27%), the Democratic Republic of the Congo (12%), Uganda (5%), and Mozambique (4%), accounting for nearly 50% of all cases (Venkatesan, 2024).

Based on the Ministry of Health's Esismal Data for 2024, the Annual Parasite Incidence (API) is 7.6 per 1,000 population. In 2021, API is 7.6 per 1,000 population. In 2022, API is 13.1 per 1,000 population. In 2023, API is 20.33 per 1,000 population. In 2024, API of 13.52 per 1,000 population is still far above the target (Esismal, 2024).

West Papua Province consists of 7 districts, data from the West Papua Provincial Health Office states, as of August 2018, there were 4,182 cases of Malaria in West Papua Province. Of these, 2,346 cases of Malaria occurred in Manokwari Regency or almost 50%. In second place is South Manokwari Regency with 692 cases and third, Teluk Wondama Regency with 286 cases (Provincial Health Office. West Papua, 2020)

Manokwari Regency consists of 15 Health Centers, 7 Hospitals and 2 Primary Clinics, is one of the districts that contribute the most malaria cases and the API is still high. Of the 7 regencies in West Papua Province. In 2020 the number of cases was 4,853 and API was 28.61%, in 2021 the number of cases was 4,177 and API was 24.61%, in 2022 the number of cases was 7325 and API was 39.27%, in 2023 the number of cases was 6,820 and API was 38.18%, in 2024 the number of cases was 4,377 and API was 21.34 (Esismal, 2024).

Nuni Health Center is one of the Puskesmas with the Highest Malaria and API cases. From 15 health centers. In 2021, the number of cases was 85 and API was 22.5%. In 2022, the number of cases was 258 and API was 66.7%. In 2023, the number of cases will be 395 and API will be 99.68% and in 2024 the number of cases will be 471 and API will be 116% (Esismal, 2024).

The geographical and climatic conditions of West Papua, including Manokwari Regency, are decisive factors in the spread of malaria. The region is dominated by dense forests and waterlogged areas, which are ideal places for the development of the malaria vector, namely the *Anopheles* mosquito. This mosquito is active at night, when the Arfak Tribe, which is a native of Manokwari Regency, usually activities outside the home. The existence of these mosquitoes adds complexity to malaria prevention efforts, because people are often unaware of the risks they face (BPS West Papua, 2023)

The Arfak tribe, as one of the indigenous tribes in Manokwari Regency with a population of about 27,000 people, have a special vulnerability to malaria. Shifting plantation is a form of traditional agricultural system that has institutionalized and cultured the Arfak Tribe. Environmental conditions that favor the breeding of *Anopheles* mosquitoes are the main risk factors (Ataribaba Yuliana et al., 2020).

Based on secondary data from the Nuni Health Center, which serves 70% of the population of the Arfak Tribe, (patient visit register) noted that treatment delays and low adherence to malaria treatment regimens are still the main challenges. Data from the Health Center shows that only 65% of malaria patients complete treatment

according to standards, while the use of insecticide mosquito nets is still below 70% (Nuni Health Center, 2023)

Cultural aspects, including traditional beliefs about the causes of disease and treatment methods, greatly influence the health behavior of indigenous peoples. Emphasizing the importance of understanding local knowledge systems and traditional medicine practices in malaria control efforts in indigenous peoples. The integration of modern biomedical approaches with local wisdom can increase the effectiveness of malaria control programs. However, research on malaria prevention and treatment behaviors in the Arfak Tribe is still limited. Improving the quality of traditional health services is certainly needed by health workers both in health facilities and in the independent practice of health workers (Susanti et al., 2021)

Research in the Baduy Tribe of Banten, Indonesia also shows that low understanding of malaria and modern medicine contribute to the high incidence of malaria. Many tribal members prefer to use traditional herbs and are reluctant to seek treatment in health facilities. These findings indicate that incorrect treatment-seeking behavior can contribute to malaria transmission (Sudjana, 2022).

LITERATURE REVIEW

Meta Synthesis (Review of Previous Research)

Research on preventive behavior has been conducted by Nilce Astin, Andi Alim, Zainuddin in West Manokwari, West Papua. Researchers found that people rarely carry out home spraying, larvicide or biological control because it is considered the responsibility of health workers, they wear more long-sleeved clothing, the use of mosquito nets is not routine and mosquito repellent because it is considered economical (Astin et al., 2020)

Similar research has also been conducted by Christivanny, Brenda The year 2023 in Manokwari, West Papua, Indonesia. Researchers found that the behavior of the Manokwari people was 95.2% well-informed about malaria, and 86.9% had good prevention practices. No significant relationship was found between malaria prevention knowledge and practice (Christivanny, 2023).

The same research has also been conducted by Chinta Novianti Mufara et al., and found that the behavior of using mosquito nets, using repellents, using mosquito nets and using mosquito repellent can prevent the transmission of malaria (Mufara & Wahyono, 2023).

The difference with this study is that this research is specific to the prevention and treatment behavior of malaria specifically for the Arfak tribe with qualitative research on phenomenological design. Meanwhile, the previous research did not examine the Arfak tribe with quantitative design and only 1 was qualitative but with research research.

Frame of Mind

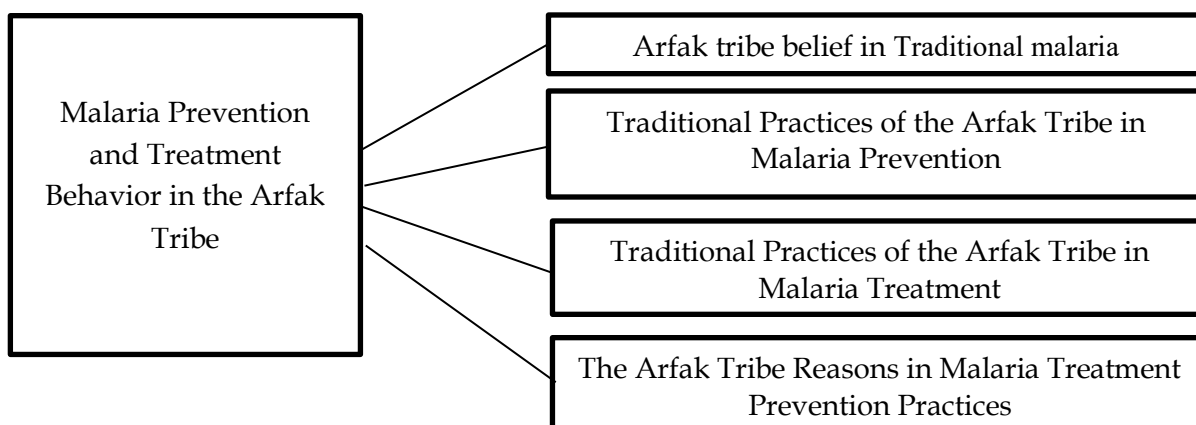


Figure 1. Conceptual Framework

METHODOLOGY

This research uses a qualitative method with a phenomenological approach. Phenomenological approach. A qualitative method with a phenomenological approach is research that uncovers a person's subjective experience and provides space for participants to express their views in their own cultural context. Able to capture the complexity of motivations, beliefs, and obstacles that affect health behavior (Hasmi, 2016). A total of 9 informants were taken using purposive sampling techniques, with the criteria for informants to be the original Arfak tribe and supporting informants to be health workers working in Mubri Wariori Village. Data were collected by in-depth interview and observation techniques. The data was analyzed by reducing and analyzing thematically.

RESEARCH RESULTS

Based on the results of data processing, the following table is the Characteristics of Informants :

Tabel 1. Characteristics of research informants

InformanInitials	Age	Gender	Employment	Education	Length of stay (years)	
1	I1	50	Man	Farmer	Primary school	30
2	I2	46	Man	Farmer	No School	20
3	I3	40	Woman	wife	High School	30
4	I4	54	Man	Farmer	Primary school	30
5	I5	27	Man	Farmer	Primary school	15
6	I6	53	Man	Farmer	No School	25
7	I7	50	Woman	wife	No School	20
8	I8	43	Man	Farmer	Junior High School	25
9	I9	57	Man	Farmer	No School	23
10	I10	41	Woma n	Nurse	School of Nursing	21
11	I11	44	Woma n	Nurse	School of Nursing	20

12	I12	42	Woma n	Midwife	Midwife School	25
13	I13	45	Woma n	Midwife	Midwife School	20
14	I14	28	Man	Cadre	Junior High School	28

Arfak Belief In Malaria

The Arfak Tribe sees malaria as a disorder that is not only medical but also spiritual. This belief is related to the violation of customs and habits that can be committed by the Arfak tribe that causes people to become sick as in the following interview results:

"Eating the wrong food is given by people or eating uncooked food, eating raw, working a lot in the garden, getting heat, pacul is exhausted, it makes you get malaria, the road is a lot of noken, which makes you sick with malaria" (1, 8)

"Wrong food, a lot of work, ancestors, nature and weather, this is what makes torang can get malaria" (2, 3, 5, 6, 7, 9)

While one informant answered:

I don't know (4)

Traditional Practices in Malaria Prevention in the Arfak Tribe

Traditional practices according to the Arfak tribe are ways of preventing malaria from ancestors or ancestors that are used to avoid malaria with the use of herbs and traditional ceremonies and taboos.

The following are the results of the interview:

"In the yard of the house, the planting for the lemongrass leaf fence is said to repel mosquitoes because of the smell of lemongrass leaves" (11,13,15,17,18,19)

Based on the results of the interview, it can be concluded that the traditional practice of the Arfak Tribe Community for the prevention of Malaria is to plant lemongrass leaves in the yard for fences and also to repel mosquitoes because of the smell of lemongrass leaves.

Traditional Practices in Malaria Treatment in the Arfak Tribe

The traditional practice in malaria treatment in the Arfak Tribe is the natural and hereditary methods used to cure Malaria. They use herbs from the leaves, roots, and bark of the forest. This treatment is often accompanied by traditional rituals or prayers to ancestors. This reflects the belief that healing involves both natural and spiritual elements.

The following are the results of the interview:

"Drink the traditional herb of malaria leaves in mash, in drinking, and applied to the diseased part of the body" (11,14,15,16,17)

"Drink traditional herbs" (14, 15, 16, 17)

The steps in the traditional practice are carried out in the following way:

"The leaves are picked after the shaman or the old man who believes told them to take it as well as the bark." (11)

"Drink herbs, leaves and roots, bark, malaria leaves, there are leaves in the mash, water with water, then drink to make the hard thing destroyed, first take medicine" (I2,I3)

"None. Because if you are sick, you must say that you are hit by people's hands or poisonous vapors, so you must be under shamans and shamans who give medicine" (I1)

This is also strengthened by the statement of health workers that generally people who go to the Puskemsas are in severe condition or have severe malaria

"Yes, because sometimes it is late in handling it at the bottom time to the health center" (I10)

"Many people come sick and have just gone to the health center for treatment" (I11)

"Late to get help and come with a condition of malaria is already severe malaria" (I12, I13, I14)

Based on the results of the interview, it was obtained that traditional medicine carried out by the Arfak tribe people by drinking leaves and skin roots and also drinking malaria leaves in mash and then mixed with water then filtered and drunk for 3 days.

The reason for choosing traditional practices in malaria prevention in the Arfak Tribe

The Arfak tribe chose traditional practices in malaria prevention for several main reasons. The availability of natural ingredients in the surrounding environment is easier to obtain than modern medicines which are expensive and difficult to reach in remote areas. Strong belief in ancestral wisdom and limited access to modern health facilities make them rely more on traditional medicine systems that have been rooted in the culture of the Arfak Tribe. Here are the interview results:

"easier and easier to get" (I1, I2)

"Easy to get, Quick to heal because the leaves you use are easy to get" (I3)

"It is a descendant of parents and ancestors so medicinal leaves can be easily obtained" (I4)

"Leaves are easy to get so we just use them for treatment" (I5)

"Leaves grow in the yard so they are easy to pick up and boil for medicinal Leaves are plentiful in the home environment" (I6)

"Medicinal leaves abound in the backyard" (I7)

"Leaves grow a lot in front of the house, just take it:(I8)

"Leaves abound in the home environment" (I9)

The reasons for choosing Traditional Practices in malaria prevention in the Arfak Tribe are as follows:

"It is very strong because it is a custom and belief of the trg and has become a habit of the community" (I1)

"Very strong influence of cultural customs" (I2, I5)

"There is still faith in the potion" (I3)

"Very strong influence of traditional medicine: (I4)

"Sangat kuat (I6, I7, I8, I9)

The reason why the Arfak Tribe chose the traditional practice of malaria prevention is because medicinal plants and young leaves can be and planted in the yard of the house so that it is fast to be able to prevent malaria, with a shaman malaria prevention can be quickly prevented and cultural customs can also prevent malaria.

The Reason for Choosing Traditional Practices in Malaria Treatment in the Arfak Tribe

The availability of natural medicinal ingredients around their living environment is very easy to find and does not cost money, effective roasting and strong cultural customs make the Arfak people have high confidence in their ancestral heritage. The following are the results of the interview :

"When you are sick, you must go to the shaman first, especially if you are sick, you must say that you are exposed to poisonous or use-based vapors. Malaria can also be caused by nature and weather" (1)

"Call the shaman to come and hold the sick person first" (2)

"This is the lesson of the old man" (3)

"The influence of drinking medicinal leaves here is very strong from the inheritance of parents" (4)

"This has been inherited from us parents and ancestors" (5)

"It has become the belief of our ancestors" (6)

"It has become a tradition of us parents:" (7)

"It has become possible here for the treatment of leaves first" (8)

"Taking medicinal leaves has become a strong belief here" (9)

The reasons for choosing traditional practices in malaria treatment in the Arfak Tribe when sick with malaria are as follows

"When sick, you must go to the shaman first, especially the arfak community Yes. for transportation, pay for a car or take a motorcycle taxi" (1)

"The distance to the health center is far, yes because you have to pay for motorcycle taxis and taxis" (2)

"The distance to the health center is far unless you are sick and do not recover and go to the health center" (3,7,8,9)

"The distance to the health center is far so the cost is also quite good" (4,5)

Based on the results of the interview, it was concluded that the treatment of the shaman was faster and as a healer in the Arfak tribe community and they believed that the shaman could heal faster with his medicine. The custom for all decisions regarding treatment and the shaman is to stay close to the community so that he can be helped faster.

DISCUSSION

Arfak Tribe Beliefs on Malaria

The treatment of malaria in traditional medicine in general has a similar model to conventional methods, although departing from a different understanding of malaria since ancient times, each has developed local wisdom in terms of handling this disease. The results of the interviews show that the

Arfak Tribe's belief in malaria in their culture is still very dominant. Malaria is often thought to be the result of a violation of customs, the disturbance of ancestral spirits, or an imbalance in man's relationship with nature. Some people believe that this disease arises because of the "actions" of evil spirits or because they do not follow the rules of their ancestors, eat careless food or hot or cold, or do strenuous activities without rest is also believed to be malaria.

Research in line with (Apai, Yaroseray and Warouw, 2022) regarding the sentani tribe of Dondai Village and Kwadeware Village, Waibu District, Jayapura Regency states that Malaria is often associated with ancestors who feel that customs are violated. Maryone's (2022) research on the Arfak tribe community in Inggembai Village still maintains traditional medicine traditions that have been practiced from their ancestors for generations. The use of medicinal plants has been tested for a long time. The use of medicinal plants is not only for disease treatment but also for health care. The community still recognizes evidence of the efficacy of traditional medicine because there are still many who use traditional medicine as an alternative treatment (Saleh et al., 2023)

Traditional medicine carried out by the Arfak Tribe in Mubri Wariori Village, Nuni District, Manokwari Regency is an effort to cure diseases that are carried out based on hereditary beliefs, either by using natural ingredients that are available and believed to have healing properties or through the intermediary of a person (shaman) who is recognized to have certain powers in him to eliminate diseases.

Traditional Practices in Malaria Prevention in the Arfak Tribe

The results of the interviews were obtained that traditional practices in malaria prevention prioritize traditional medicine plants in repelling mosquitoes or preventing mosquito bites and also as an anti-malarial medicinal herb.

The Arfak tribe generally uses lemongrass plants (*Cymbopogon nardus*) as plants that can repel mosquitoes planted in the yard as a fence as well as a mosquito repellent. This involves the same measures to prevent the bite of the *Anopheles* mosquito and to keep the environment from becoming a breeding ground for mosquitoes.

Lemongrass plants contain essential oil components with geraniol (20-40%), citronellal (25-50%), and citronellol (10-15%) components that cause aroma, so they can be used as mosquito repellents. Citronellol and geraniol are active ingredients that are not liked and are highly avoided by insects including mosquitoes, so the use of these ingredients is very useful as a mosquito repellent (Huda et al., 2022).

Piper aduncum L malaria leaves (forest betel nuts) which are drunk by the Arfak Tribe as a malaria prevention drug is the use of the same medicinal leaves in malaria treatment, namely malaria leaves, roots and bark which are efficacious in preventing malaria. The antimalarial effects caused by these medicinal plants are due to the active compounds contained in the leaves, roots and bark, namely flavonoids, saponins, and polyphenols, which are chemical compounds that are able to inhibit the growth of malaria parasites (Amfoni, 2019).

Monica et al. (2025) Good knowledge of medicinal plants has a good impact on disease prevention. Some traditional plants that are often used by the

community for the treatment of malaria are forest betel leaves that contain essential oils, alkaloids, flavanoids, saponins, tannins, eugenol and cavicol as drugs that can cure malaria) (Amfoni, 2019).

Malaria prevention practices in the Arfak tribe in Mubri Wariori Village, Nuni District, Manokwari Regency due to their belief in traditional practices in preventing malaria as well as empirical experience that has been proven to be efficacious in preventing malaria

Traditional Practices in Malaria Treatment

The Arfak people use various traditional medicines based on local plants and traditional rituals such as the use of Malaria Leaves: It is used in mash, mixed with cold water in a filter and drunk or used as a herb to apply or paste to the sore area for 3 days.



Figure 2. Malaria leaves in Arfak : Merikeni
Indonesian : Kaduk Leaf, Forest Betel, Ground Betel
Latin : *Piper Umbellatum*



Figure 3. Malaria leaves in Arfak language : Merikeni and mesokeved
English : Binalu api (Malay), kevi beling
Latin : *Hemigraphis Colorata*.W.Bull

This leaf is believed to have the efficacy of reducing fever. Root and bark decoctions are known to lower heat and strengthen the body, believed to balance the "heat-cold" in the body. Lemongrass plants (*Cymbopogon nardus*) are used as a natural mosquito repellent by burning or planting around the house.

Traditional rituals In some cases, village shamans or traditional elders perform traditional rituals or special prayers to the ancestor spirits to ask for healing.

Bawoleh (2018) An ethnobotanical report in traditional medicine in the Arfak Mountains explains that malaria leaves and lemongrass have been used for generations in traditional health systems. In addition, in Maryone's (2022) research on the Arfak tribe community in Inggembai Village, all the leaves were mashed, squeezed and drunk, the pulp could also be mixed with water and used to be applied to the sore part and also harvested for bathing

Traditional and modern medicine often go hand in hand. Traditional medicine has a strong cultural heritage and is often used to address a variety of health conditions, while modern medicine offers more scientific and structured medical solutions. In some cases, traditional and modern medicine can complement each other. For example, traditional medicine can be used for the treatment of certain conditions, while modern medicine can be used for more serious or complex conditions (Kashuri, 2024).

Many Arfak people are now starting to combine traditional medicine with medical treatment, especially after there were socialization programs by local health centers and NGOs. However, the level of trust in modern health workers is still influenced by the existence of traditional leaders and past experiences and accessibility.

Based on the results of this interview, the Arfak tribe will take advantage of modern medicine in health services if the illness they suffer from does not heal in traditional medicine due to safety factors and the availability of more complete health facilities. However, the Arfak tribe prefers traditional medicine because they feel safer with the natural ingredients used in the treatment.

The traditional beliefs and practices of the Arfak Tribe towards malaria are very thick with spiritual elements and the use of local medicinal plants. This shows the importance of a cultural approach in healthcare. Previous researchers such as Bawoleh (2018) and Maryone (2022) have shown that the integration of local knowledge with modern medical approaches can improve the effectiveness of malaria interventions in the region.

The practice of traditional medicine in the Arfak tribe community of Mubri Wariori Village, Nuni District, Manokwari Regency was obtained from parents, grandparents, and shamans. The Arfak tribe generally attaches more importance to traditional medicine made by themselves or going to a shaman as the main treatment than seeking help from health services. The practice of shamanism in traditional medicine involves the use of medicinal plants and rituals. This practice is generally used to cure physical illnesses as well as diseases that are thought to come from mystical or spiritual influences.

Shamans in traditional societies play the role of traditional healers who have knowledge of medicinal plants and healing rituals. They are considered to be the link between the human world and the spirit world, and have the ability to identify and address health problems that cannot be cured with modern medicine such as interference by evil spirits or ancestral spirits (Syahrani, 2022). In medicine, shamans often use herbal remedies that have certain properties to cure diseases. In addition to herbal remedies, shamans also use spells or readings

to strengthen the effects of medicine (Siregar and Junaidi, 2024). Although the Arfak tribe also knows religion, the belief in traditional medicine and shamanism remains strong and maintained.

The positive experience of traditional medicine carried out by the Arfak tribe, the Arfak tribe, Mubri Wariori Village, Nuni District, Manokwari Regency with a fairly fast healing time of 2-3 days, makes traditional medicine the main treatment before going to modern medical medicine. The Arfak tribe will go to health services if the traditional medicine they are doing does not succeed.

The researcher concluded from the informant's statement that the action to self-medicate is more carried out by the community because they believe in themselves and already feel that based on their experiences and efforts to self-medicate have brought healing. This results in the search for medical treatment no longer necessary. The findings of this study regarding traditional medicine used by the community are that everything that tastes "bitter" is considered as a malaria medicine, such as forest betel leaves. This shows that traditional medicine is part of the actions of the community. Traditional medicine, which is a local culture, is more accepted by the community than treatment from health workers.

The Reason for Choosing Traditional Practices in Malaria Prevention in the Arfak Tribe

The reason why the people of the Arfak tribe of Mubri Wariori Village, Nuni District, Manokwari Regency use traditional medicine to prevent malaria because it is easy to obtain is a reason to maintain traditional medicine. In line with the research of Taek, et al. (2019), these methods are generally related to the use of medicinal plants around their living environment. These plants are mainly used to avoid mosquito bites and to increase immunity so that they do not get sick easily.

The ease of finding medicinal plants has a big impact on people's decisions to use traditional medicine. This is in line with research by Saleh et al (2023) in Benyom Jaya Village, Jayapura regency, who chose traditional medicine because traditional medicinal ingredients can be found easily. Easy access to medicinal plants encourages people to choose traditional medicine as an alternative or complement to modern medicine, as medicinal plants are often considered more natural, safe, and effective for various diseases (Anggraini and Bunda, 2021).

Medicinal plants are often easy to find around the environment, such as gardens, parks, or even on roadsides. This makes it easier for people to access it and use it for treatment. Medicinal plants are generally less expensive compared to modern medicines, especially for the treatment of mild or chronic conditions. This makes traditional medicine an economical option for the community (Maturahmah & Sekolah, 2021).

The reason why the Arfak tribe of Mubri Wariori Village, Nuni District, Manokwari Regency chose traditional medicine is because of the strong traditional influence on shamans and accessibility. According to (Wulandari et al., 2024), cultural heritage is greatly influenced by family factors and hereditary traditions in traditional medicine.

Research by Taek et al. (2019) revealed that although the available health service facilities are accessible, it was found that traditional medicine is still a common choice for people in treating malaria. Culture is formed over a long period of time as a result of the life of a common society. Culture is always changing, either slowly or rapidly, according to human civilization. Normal behavior is one aspect of culture and culture has a profound influence on behavior. In society, there are differences in how they respond to the interaction with disease. The community has a variety of views on the concept of health-sick (Notoatmodjo, 2018).

The main factors that can affect this are usually culture, availability of health facilities, distance, and cost. Geographical conditions often affect coastal communities' perceptions of health that tend to rely on traditional medicine that is passed down from generation to generation due to limited access and knowledge of modern health services.

The Arfak tribe of Mubri Wariori Village, Nuni District, Manokwari Regency already has a high enough awareness to treat the malaria they suffer. This can be seen from the search for treatment carried out by the community, both traditional and modern, if the treatment does not heal. The search for treatment carried out by the community cannot be separated from the knowledge they have about malaria.

CONCLUSION

1. The belief of the Arfak Tribe in malaria in the treatment of malaria is influenced by their knowledge of malaria from generation to generation.
2. The traditional practice of malaria prevention in the Arfak Tribe is still carried out for generations by using plants such as lemongrass leaves which are planted in the yard as a fence and also to repel malaria mosquitoes
3. The traditional practice of malaria treatment in the Arfak Tribe is carried out by utilizing herbs from Malaria leaves, roots, and bark which are believed to have healing properties.
4. The reason for choosing traditional practices in malaria treatment in the Arfak Tribe is because traditional medicine is trusted for curing malaria with a cure time of 2-3 days, low cost and long-distance access to health facilities.

RECOMMENDATIONS

1. For the Health Office and Puskesmas to be able to collaborate in the nearest health services by creating auxiliary health centers that are easily accessible to the community
2. For health workers, a collaborative approach is carried out between health workers and traditional leaders so that useful traditional practices can be preserved, while being strengthened with education on medical-based malaria prevention such as the use of mosquito nets and proper treatment.

FURTHER STUDY

For advanced researchers, they can continue their research by examining the recovery rate of malaria patients through traditional medicine and the impact of traditional medicine consumed by the community.

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Bossayor, Hasmi, Togodly, Makaba, Bouway, Irab

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