



ECLECTIC HOLISTIC APPROACH TO REDUCE THE BEHAVIOR OF OPEN DEFECATION IN KUPANG REGENCY, EAST NUSA TENGGARA PROVINCE

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ABSTRACT

The open defecation behavior as called as buang air besar sembarangan (BABS) is the way of getting toilet in the open areas. The BABS is the most important problems in the health society. Objectives: The research objective is to analyze the perception of the role of Christian leaders through an eclectic approach Dawan ethnic culture to reducing BABS in the district East Kupang, Kupang Tengah District, District Fatuleu, Kupang NTT Province. Research by design Cross-sectional study was conducted in the village of East Kec.Kupang Oesao, village Camplong II district, Fatuleu and Noelbaki village district. Central Kupang, Kupang, with 105 respondents. Techniques of collecting data through interviews and observations with a guide questionnaire and check list. The study states there is the influence of increasing knowledge by Christian religious leaders through the perceptions of individuals ("Feto mone Olif tataf", "Puah Manus", communication skills and attitude of religious leaders) against self-efficacy and behavioral attitude BAB ($p < 0, 05$). Eclectic through communication skills, attitudes and utilization Dawan ethnic culture as a local knowledge played a role in increasing self-efficacy and attitudes affect behavior BABS. In the future the focus of development and improvement of people's participation as an internal force in reducing behavior BABS.

Keywords: An eclectic approach, behavior BABS.

INTRODUCTION

Sanitation issues become important study worldwide for Water Sanitation Program (WSP) reports that 1.8 million children die each year before their fifth birthday as a result of diarrheal diseases due to unhygienic. And one that is not good sanitation behavior is behavior Indiscriminate defecation (BABS) (Antara News, 2014). Indiscriminate defecation behavior (Open defecation) is defecation in open areas (fields, gardens, rivers). The most important problem in the behavior of the actual BABS is feces.

Based on data from the World Health Organization (WHO) in 2010 and the results of joint research between the United Nations International Children's Emergency Fund (UNICEF) and the World Health Organization estimates that 1.1 billion people or 17% of the world population still defecate in the open area. Of the 82% of the population BABS in 10 countries, Indonesia is the second country after India (58%), Indonesia (55%), China (4.5%), Ethiopia (4.4%), Pakistan (4.3%),

Nigeria (3%), Sudan (1.5%), Nepal (1.3%), Brazil (1.2%) and Niger (1.1%) (Antara News, 2014).

Working Group (WG) AMPL NTT Province in 2014 noted an increase in access to latrines slowly each year, but the behavior is still high BABS Year 2010 recorded 64.26% with 9,022 BABS behaviour, the year 2011 recorded 73.59% with 11 827 BABS behaviour, the year 2012 was 68.02% with 40 983 BABS behaviour, 59.52% recorded in 2013 with 77.008 BABS behaviour and per month of October 2014 amounted to 59.9% with 321 896 BABS behaviour. Various attempts were made to reduce the number of BABS, but has yet to achieve maximum results. Kupang District Health Office noted that until 2014 there is still a 17% BABS behavior. Therefore, the NTT Province STBM aggressively implement the program in an effort to lower BABS behavior because NTT is the second largest province after Papua BABS behavior. Even environmentalists Party, together with the local government then issued a regional policy, to support the smooth STBM program and eliminate behavior BABS In 2012 issued Governor NTT Regulation Number 10 of the Water Supply and Environmental Sanitation, as one of the legal basis of development of basic sanitation in NTT. Furthermore, such support in NTT Governor Instruction number 02 / INST / HK / 2015 on strategic measures acceleration villages / wards STBM in NTT, trying to raise the local wisdom of the informal sector and gender roles.

Cultural backgrounds are diverse but specific, would affect specific changes in individual behavior as well, which will be checked by an eclectic approach. Dr. R. Kusumanto Setyonegoro in (Ahmad, 2015) saw an eclectic approach intends looked at individuals selectively. The word "eclectic / eclectic" in the Great Dictionary of Indonesian (KBBI, 2015) have the meanings are selecting the best from a variety of sources (of people, styles, methods, theory). Goldfried (Brooks-Harris, 2008) defines eclecticism as an approach to think that not only holds a single paradigm or an assumption, it refers to several theories to obtain information phenomenon. Eclectics are sometimes criticized for its lack of consistency in their thinking. Many psychological experts try to explain all aspects of patient behavior, by looking at the many factors that influence human behavior in order to get an appropriate therapy. Therefore, it is important to examine a patient from a number of theoretical perspectives and his background (Brooks-Harris, 2008). See the majority of 97% are Christian, went to church, and follow-up the contents of NTT Governor Instruction No. 02/2015 on local knowledge of Human Resources (HR), then the concept of this approach can be a strategy to reduce BABS behavior. The purpose of this study was to analyze the eclectic Christian religious leaders through socio-cultural / ethnic Dawan "Feto mone Olif tataf" and "Puah manus" as well as communication skills and attitude of religious leaders in the district East Kupang, district Fatuleu, district Central Kupang, Kupang Regency NTT Province.

MATERIALS AND METHODS

This type of research used in this research is an analytic observational study with cross sectional study. The study was conducted in the village of East Kec.Kupang Oesao, village Camplong II district. Fatuleu and Noelbaki village district. Central Kupang Kupang regency. Time data collection in the field research conducted for 3 months starting in March 2016 to May 2016. The sample size of 105 respondents using simple random sampling technique. In order to obtain primary data, instrument used was a questionnaire on respondents' perceptions of religious leaders using ethnic Dawan eclectic approach and communication techniques that have been used by the religious leaders. The study was approved and has been granted the certificate of Ethical Clearance No: 41-KEKP dated February 26, 2016.

RESULT AND DISCUSSION

The general picture Noelbaki Rural District of Central Kupang.

Noelbaki village is part of the District Government Central Kupang, Kupang and the Capital District Central Kupang. The total area of 17.7 km² Noelbaki Village, includes the hamlet of Water sago, Kiuteta Dusun, Dusun Kuannoah, Hamlet and Hamlet Oehau Jerky. A population of 6637 inhabitants and 2224 households, consisting of 3564 men and 3073 women. Samples were taken in the village Oehau RT 55 with a total population of 323 in 105 households, comprising 173 men perempuan 150 soul and spirit. Residents as much as 90% had a job as a farmer or gardening, so that economic life is at medium level with average income of each household is Rp. 600,000 / month. The research area is located on critical areas, ie excluding regions lacking clean water and being on top of the hill is quite difficult to be reached on foot. Road transport is still a hot mix road with surrounding arid conditions and temperatures above 30°C. although close to the dam Tilong which is one source of raw water Kupang district, but due to economic and technical constraints, it is precisely the people in the region lack safe water supply.

The general picture Oesao District of Kupang East Village.

Village of Oesao is part of the District Government East Kupang, Kupang, with a total area of 1414.43 km² and is above 30 meters above sea level. Village of Oesao includes four hamlets with 17 RW and 52 RT. A population of 5400 inhabitants and 1228 households, consisting of 2732 men and 2668 women. The population of graduates as many as 104 people, as many as 616 people high school, junior high and elementary school 571 people 1019 people. RT Samples were taken at 03, 04 and 05 with a total population of 366 in 90 households. 80% of the population had a job as a farmer or gardening, traders and fishermen as much as 10% and as much as 10% of civil servants. Economic life is quite good with an average income of each household is Rp. 900,000 / month. The physical environment research area can be said to be in low-lying areas with poor water conditions. For most people who have a good economy, the water can be obtained easily by buying a water tank. Conversely quite difficult for people with a down economy, so for the maintenance of basic sanitation is still lacking.

The general picture Camplong II Village District Fatuleu.

Camplong Village II is part of the District Government Fatuleu, Kupang district, with an area of 48.630 km² village Camplong II, covering 6 hamlet with 6 RW and 21 RT. A population of 3219 inhabitants and 880 households, consisting of 1728 men and 1491 women. Samples were taken at Hamlet 1 RT 1 and 2 with a total population of 274 in 76 families, comprising 163 male and female inhabitants 111 inhabitants. Residents as much as 90% had a job as a farmer or gardening, so that economic life is at medium level with average income of each household is Rp. 700,000 / month. The research area is located in a fertile area, which includes an abundance of clean water because the area is close to the springs Camplong which is one source of raw water and Kota Kupang regency. Although the majority of respondents are in areas that have road is quite difficult because up and down hills, but relatively comfortable with the temperature of 24°C. Most respondents directly gardening corn and beans around the house, because fed by the streams of water from the spring Camplong. Although it is easy to get water, but because of the economy of the respondents were still low, then the basic sanitation is still a problem that needs to be addressed. There are still many who do not have their own latrines. And if there though, because it is relatively far away from the main house, then at night time toilet is rarely used.

1. Characteristics of Respondents.

From Table 1 shows that the majority of respondents, with 74 votes (70.48%) are of the male and female as many as 31 people (29.52%). In terms of age, most respondents are respondents aged 42-47 years is a number of 28 people (26.7%) and at least 18-23 years old, which amounted to 3

(2.9%). Meanwhile, when viewed from the education, most respondents are at the level of high school education, as many as 53 people (50.5%) and least educated \leq namely SD number 4 (4.8%).

The type of work that is owned by the most respondents are farmers or planters that as many as 48 people (45.7%) and at least have a job as a trader, as many as 1 (1.0%). Meanwhile, when seen from the amount of income each month, reflecting the balance of the number of respondents. Most respondents \geq Rp.1.100.000 income and Rp 700000-1000000 as many as 36 people (34.3%) and less among respondents with incomes \leq Rp 600,000 as many as 33 people (31.4%).

Table 1. The frequency distribution characteristics of respondents.

No.	Characteristics of Respondents	Frequency (f)	Prosentage (%)
1.	Gender		
	Male	74	70,48
	female	31	29,52
	Total	105	100
2.	Age (in year)		
	18-23	3	2,9
	24-29	17	16,2
	30-35	20	19,0
	36-41	17	16,2
	42-47	28	26,7
	48-53	5	4,8
	\geq 54	15	14,3
	Total	105	100
3.	Education		
	Bachelor	16	15,2
	Senior High School	53	50,5
	Junior High School	32	30,5
	\leq primary school	4	4,8
	Total	105	100
4.	Job		
	housewife	20	19,0
	Farmer / planters	48	45,7
	Fisherman/bricklayer/ carpenter	2	1,9
	Trader	1	1,0
	Self Employed / driver	21	20,0
	Civil servant / teacher / Honorary	11	10,5
	Religion leader	2	1,9
	Total	105	100
5.	Income (Rp./ month)		
	\leq 600.000	33	31,
	700.000 – 1.000.000	36	34,3
	\geq 1.100.000	36	34,3
	Total	105	100

2. Description of Research Variables

2.1. Variable Knowledge.

Variable knowledge consists of three sub variables as indicators observed, is to know, understand and judge. The analysis showed that the respondents' knowledge is to know, are all in the good category 105 (100%) with a minimum of 8 and a maximum value of 14, the average value of 12.857, and the standard deviation (SD) 1.326. In order to understand the variables that are in both categories as many as 101 people (96.19%) and 4 (3.81%) are in the category enough. This variable has a maximum value of 6 and a minimum of 4 to an average value of 5.22 and standard deviation (SD) 0.504. As for the variable rate the respondents in both categories as many as 102 people (97.14%) and quite 3 (2.86%) with a maximum value of 6, minimum 3, the average value of 5.77 and SD 0.608.

2.2. Self Efficacy Variables.

Self Efficacy variables consists of three sub-variables as indicators observed, namely cognitive capacity, Adjustment /control of the environment and the capacity to act in a difficult situation. Analysis of the results showed that the respondents' self-efficacy for sub variables of cognitive capacity all (100%) are in good category, with a value of at least 8, at least 4, niali average of 7,009 and 1,131 elementary school. Variable Adjustment /control of the environment are in both categories as many as 89 people (84.76%) and quite as many as 16 people (15.24%), with a maximum value of 12, the minimum value of 6, a mean value of 9.885 and SD 1,631. Sub variable capacity to act in a stressful situation as much as 91 (86.67%) are in either category, and 14 (13.33%) are in the category of good with a maximum value of 20, a minimum of 10, the average value of 16.305 and 2,774 elementary grades.

2.3. Variable Attitude.

The analysis showed that the distribution of variable frequency sub Awareness are in both categories as many as 102 people (97.14%) and good much as 3 people (2.86%) with a value of at least 12, minimum 8, the average value of 10.905 and SD 1.024. As for the sub-variables Feelings, all (100%) are in both categories with a maximum value of 8, the minimum value of 5, a mean value of 6.600 and 1.206 SD.

2.4. Variable Perception of Religious Leaders.

Attitude latent variables consist of two indicators observed, namely sub-variables Ethnic / local wisdom "feto mone Olif tataf" and "Puah manus" (X4.1) and communication skills and the contents of the sermon (X4.2). Variables observed Ethnic /local wisdom Dawan "feto mone Olif tataf" and "Puah manus" as well as communication skills and the contents of the sermon there are all (100%) are in either category. For variable X4.1 has a maximum value of 16, the minimum value of 11, with a mean value of 13.533 and 1.494 SD. While variable X4.2 has a maximum value of 20, the minimum value of 11, with a mean value of 18.791 and SD 1579.

2.5. Variable Behavior BAB.

The results showed as many as 53 people (50.48%) behaved that defecate in latrines and as many as 52 people (49.52%) behave BABS The average value for the variable behavior of BAB is 5.505 and 1.710 SD.

3. Analysis of Results.

An eclectic approach to model design in Reducing Behavior BABS in Kupang district consists exogenous perception of the role of religious leaders and endogenous variables consist of individual latent variables Self efficacy, Attitudes and Behavior variables BABS Analysis of the results of the study are described in the analysis of factors confirmation (confirmatory factor analysis-CFA) and SEM model analysis.

Influence between Latent Variables

The results of the analysis show the effects between latent variables/ constructs are :

1) Knowledge

Variable latent knowledge is influenced by the perception of the role of religious leaders at the estimated value of 0.312, 3.316 and p 0.0001 CR. Then knowledge affects Self Efficacy of the estimated value of 7.326, 4.215 and p 0.0001 CR. This means that knowledge has a significant relationship with the perception of the role of religious leaders and Self Efficacy.

2) Self Efficacy

Bandura (2012) asserts that the Self efficacy act as generators of human capabilities to support the triangular interaction between personal characteristics, patterns of behavior and social and physical environmental factors. It is believed to have a positive impact on changing behavior BABS into BAB good behavior and correct. The results of the analysis of the latent variable Self-efficacy was significantly influenced by the knowledge of the estimated value of 7.326 and p 0.0001. Self-efficacy will influence attitudes through cognitive and capacity to act in a stressful situation.

Table 2. Regression Weights research variables.

Indicator	Estimate	Standart Error (S.E)	C.R	p	Keterangan
religious leaders (TA) → knowledge (P)	0,312	0,094	3,316	0,0001	significant
Knowledge → <i>self efficacy</i> (SE)	7.326	1.738	4.215	0,0001	significant
<i>self efficacy</i> → attitude	-0.166	0.075	2.217	0.027	significant
Attitude → Behavior of BAB	0.601	0.148	4.051	0,0001	significant
S1(awareness)→attitude	1.000				significant
S2 (feeling) → attitude	0.462	0.127	3.644	0,0001	significant
SE3(act) → SE	1.000				significant
SE2(self of control)→ SE	-0.221	0.099	2.238	0.025	significant
SE1(kognitif)→ SE	0.396	0.057	6.915	0,0001	significant
P3(evaluate → P	1.000				significant
P2 (understand) → P	0.825	0.288	2.859	0.004	significant
P1 (knowin) →P	2.418	0.638	3.788	0,0001	significant
TA1 → religious leaders	1.000				
TA2 → religious leaders	0.966	0.223	4.340	0,0001	significant
BAB → Behavior of BAB	1.000				

Note: Meaningful/significant when CR> 1.96 and p value ≤ 0.05

3) Attitude.

The attitude of a person is formed and is determined by how you are feeling and consciousness in itself that determines its behavior to something that is seen or perceived (Anwar, 2013: 8). BAB attitudinal variables affect the behavior of the estimated value of 0601, CR 4051 and p 0.0001.

4) Perceptions of the Role of Religious Leaders.

Culture as a habit of the social environment can be considered as subjective norm, which affects a person in a decisive manner, and will form a joint attitude will be the emergence of behavioral intentions. With 2 indicator Observe, Perceived Role of Religious Leaders significantly affect the knowledge of the estimated value of 0.312, 3.316 and p 0.0001 CR. This means that the perception of the role of religious leaders have a meaningful relationship with knowledge.

4. Factor Analysis assertion (confirmatory factor analysis-CFA)

1. Knowledge of Conduct BAB

Knowledge is a latent variable that is manifested by three indicators observed that knows (P1) with the estimated value of 2.418, understand (P2) with estimated value of 0.825 and judging (P3) with estimated value of 1.000. Based on Table 7, the value of these three indicators were significant with p value ≤ 0.05 .

2. Factor Analysis assertion (confirmatory factor analysis-CFA) self efficacy against Behavior BAB.

Factor Analysis Latent Variable affirmation of self efficacy observed manifested by three indicators, namely cognitive (SE1) with estimated value of 0.396, the adjustment / self control (SE2) with the estimated value of -0.221 and capacity to act in difficult conditions (SE3) with estimated value of 1.000. Based on table 2, Self-efficacy will influence attitudes through cognitive and capacity to act in a stressful situation, significant with p value ≤ 0.05 .

3. Analysis of Factors confirmation (confirmatory factor analysis-CFA) Attitudes toward Behavior BAB.

Factor Analysis affirmation of latent variables attitude manifested by two indicators observed that feeling (S1) with estimated value of 1.000 and awareness (S2) with the estimated value of 0,462. According to the table 1, the value of these three indicators were significant with p value ≤ 0.05 .

4. Factor Analysis affirmation (confirmatory factor analysis-CFA) Perception Behavior Role of Religious Leaders of the BAB.

Perceptions about the role of religious leaders (TA) is a latent variable that is manifested by two indicators observed that local ethnic (TA1) with estimated value of 1.000 and the skills and attitudes of religious leaders when delivering a sermon (TA2) with estimated value of 0.966.

5. Correlation Factor in SEM Model.

The analysis shows that increased knowledge by Christian religious leaders through the perceptions of individuals ("Feto mone Olif tataf", "Puah manus", communication skills and attitude of religious leaders) to increase self-efficacy and attitudes BAB behavior. The value of knowledge of the self-efficacy of the p-value of 0.0001 and self efficacy against meaningful attitude with p value of 0.0001. Then attitudes toward behavior BABS significant with p 0.0001. Thus, H1 is accepted, which means increased knowledge by Christian religious leaders through the perceptions of individuals ("Feto mone Olif tataf", "Puah manus", communication skills and attitude of religious leaders) influence the behavior of BAB through self-efficacy and attitudes. This means that

individual's perception of influential religious figures of knowledge in improving self-efficacy and not directly on the attitude in changing behavior BABS

Chi square analysis showed the p value was 0.00 with $CMIN / DF = 5.669$. To see Absolute fit RMSEA measure used by 0.212 and p value for the test of close fit (RMSEA < 0.05) was 0.000 means that the model can be accepted. And for goodness of fit index (GFI ≥ 0.90) is worth 1,000 and Comparative fit index (CFI ≥ 0.90) worth 1,000, which means that the model fit. Analysis shows the chi-square value $0.00 < 0.05$ Chi square and relative value where the function value difference minimum sample divided by the value of the degrees of freedom (CMIN / DF) is 5.669 (Wheaton, 1977 in Widhiarso, 2011). This value is an indicator of acceptance of a model fit to the data.

Knowledge is an insight into science as a result of "tau" of penginderakan something see and think. Skinner stated that knowledge is the most important to form a behavior (Skinner, 2014: 12). But not always the knowledge gained from the level of education. A small portion of respondents only have basic education level that is just graduated elementary and secondary schools only. But they managed to answer the questionnaire given well. Likewise, respondents who are mostly high school graduates. They stated BABS behavior is bad behavior from the media, their children and counseling by health centers sanitarian. But that makes them wake up to do more to reduce or even eliminate such behavior is because they are boosted by the Christian faith by the pastor and the church board in their rayon environment. In his sermon, said that the task becomes one of God's people to maintain the environment so as not to dirty and polluted, either by garbage or human feces. When the task is done, then it is already an expression of thanks and gratitude to our Creator God for all His blessings in life.

Eclectic approach is done through communication skills indicators and the contents of the sermon was very influential in making respondents to better understand, understand and be able to assess what is delivered so that it can be accepted and in practice. Moreover, all respondents already provided by the culture of "Feto mone Olif tataf" and "Puah manus" by their parents. This culture should always be interpreted and performed in daily life. Similarly, the attitude of the pastors and assemblies of always wearing this culture in the delivery of the homily. This approach through interviews with priests and assemblies, which incidentally is also the study sample illustrates that before carrying out their duties, they must know and understand the background of his congregation. It is very useful to adjust the depth of the content of the sermon, the delivery and the language used. Rochimah (2009) stated very important to see the contents of the message based on the analysis of who the target audience is and what changes are desired. The success of the delivery of intent contents of the sermon will affect the confidence of the church will be the role of religious leaders in society. Thus the belief it will be expressed in the attitude (Maramis, 2009: 47) and Skinner (2014: 65) states in response to an open or active form that is clearly observable in the form of practice or action.

The results of the study have a general idea of knowledge that are in either category, but it turns out there are respondents who still behave BABS Some of them had high school and junior high. It turned out to be caused because the BABS does not have latrines. And if you have latrines, latrines turns are not equipped with adequate water availability. For bathing and BAB, previous respondent must first take water sources / springs there. It becomes an inconvenience that could result because of BABS could not take the water. Rasa "dying" is not restrained BABS makes the usual exit. Moreover, respondents were also many men, which is easier and dare to do so. For some respondents who were renovating the home, BABS behavior because they are accustomed to borrow pit neighbors or family that is near home. So if the pit is full, a sense of "dying" to excuse

the behavior of BABS

Self-efficacy or confidence in someone will greatly influence the attitudes and behavior. Cognitive capacity, the ability to adjust and act in difficult environmental conditions of water is an indicator of self-efficacy. Bandura (1997) explained that the role of self-efficacy as the cognitive mechanisms raises the individual control functions in reacting to the difficult situation. With the cognitive capacity of respondents fairly and well, providing a force within the individual to adapt and act despite environmental conditions do not support.

According to the results of analysis of three indicators of self-efficacy, two of which provide significant influence on attitudes, ie cognitive / knowledge and capacity to act in situations of urgency. But the negative effect of self-control was significantly ($p = 0.025$, $CR = -2.238$). Respondents were located in areas lacking in water, with existing knowledge and awareness attempted act to provide clean water for household needs to buy water tank. Even with all the limitations of the economy and the number of family members who are many, water is managed properly so it can be sufficient for at least ten days. As for the indicators of adjustment or self-control is a negative effect, is due to the behavior of BABS was done because it does not help feeling BAB and fear. A respondent in the village Camplong II, BAB that recognizes there, especially at night. Location of latrines within ≥ 10 meters from the house and also bypassed by the flow of water from the spring. The neighborhood around the house are also overgrown by huge trees and cornfield make the respondent must hold or BABS around the plant flowers near her home, especially at night. Distance home with a separate toilet and relative to the main house is quite far give fear to the respondent if you want to night or dawn. The neighborhood around the house that are less conducive supporting the BABS behavior.

Bandura (1997) asserts that high self-efficacy is not to necessarily eliminate all the difficulties encountered, but of self-efficacy that will encourage people to try harder to overcome all the difficulties he faced. But in contrast to the theory. Although it has a toilet at home and self efficacy are good, but because they have no water in the pit, and the distance between home away from each other, as well as self-control causes occurred less BABS Yet when viewed from the education and age, depicting adults with good self efficacy. But it is not manifested in the attitudes and behavior of BAB.

Dawan ethnic eclectic approach provides a new concept of local community-based approach. Local wisdom / strong culture of local knowledge can provide a contribution in the humanist approach that is done, create feelings and behaviors want to change. Evident from the results of the approach to the respondents, they expressed more aware and finally have a desire to have their own latrines and fixing toilets is not good to be fit for use. This is important in changing the behavior of BABS Eclectic approach undertaken by religious figures, somewhat giving Sikao change behavior through self-efficacy. Self efficacy everyone that is formed will differ depending on the region where they live and develop the success which they develop and finishing activities on tasks and functions are given. Especially in communities that are still traditional, where the role of the very large role. Subjective and objective norms that exist from these figures can determine social conditions prevailing. With an eclectic approach to cognitive carried out, there is a change of attitude. Each individual is made aware to be more willing to change his behavior. Attitude to behave BAB is good and right can arise due to the belief and confidence that are formed because of the belief of what is heard and felt. Explanations and eclectic approach undertaken by religious leaders creates a positive perception of his role in addition to the role of the clergy. There is a sense of trust arising motivation given by the teachings they trust. Ethnic culture "feto mone Olif tataf" gives a new perspective on how to approach culture.

CONCLUSION

It is concluded that There is the influence of knowledge by Christian religious leaders through the perceptions of individuals ("Feto mone Olif tataf", "Puah manus", communication skills and attitude of religious leaders) against self-efficacy and attitudes BAB behavior. The involvement of religious leaders active role will help reduce behavioral BABS

Fore do Develop cultural values / ethnicity other positives (such as mutual aid, brotherhood, mutual respect, diet, etc.), which exist in the community, especially that supports the health of life of individuals and society. For the Government may be increased cooperation as a strengthening of the partnership role of the informal sector of society, which is devian positive role of community based as local wisdom in order to accelerate the achievement of SDG's 2025 Universal acces sanitation in 2019 and the focus of the development and enhancement of community participation as the internal forces in reducing behavior BABS and development of local ethnic as an eclectic media that can support and maximize a community program.

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