

## Philosophy of Health Based on Local Wisdom of the Buton Tribe in Empowering HIV/AIDS Risk Populations in Baubau City: A Literature Review

### Filosofi Kesehatan Berbasis Kearifan Lokal Suku Buton dalam Pemberdayaan Populasi Berisiko HIV/AIDS di Kota Baubau: Kajian Literatur

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#### ABSTRACT

HIV/AIDS remains a serious public health challenge, particularly among high-risk populations in Baubau City in the Southeast Sulawesi region of Indonesia. The Buton tribe has a long-standing tradition of local wisdom, which is encapsulated by the philosophical systems of *Pobinci-Binciki Kuli* (mutual empathy and social solidarity) and *Bhinci-Bhinciki Kuli*. These systems emphasize care, mutual respect and communal responsibility. This literature review explores how this philosophy can empower HIV/AIDS risk populations in Baubau City. A systematic literature review method was employed, involving a search of databases including Scopus, PubMed, and Google Scholar using keywords such as 'Buton tribe', 'local wisdom', 'HIV/AIDS', and 'health philosophy'. A total of 28 articles published between 2015 and 2025 met the inclusion criteria. The findings reveal that the Buton philosophical values of solidarity, non-discrimination, and communal care provide a culturally resonant foundation for HIV/AIDS prevention and care programmes. Integrating these values into peer education models and community health initiatives can significantly reduce stigma and increase health-seeking behaviour among at-risk populations. The review concludes that incorporating Buton local wisdom into public health strategies provides a sustainable and culturally sensitive approach to addressing HIV/AIDS in Baubau City.

**Keywords:** Buton local wisdom, HIV/AIDS, health philosophy, risk population empowerment, Baubau City

#### ABSTRAK

HIV/AIDS tetap menjadi tantangan kesehatan masyarakat yang serius, khususnya pada populasi berisiko di Kota Baubau, Sulawesi Tenggara, Indonesia. Suku Buton memiliki kekayaan tradisi kearifan lokal yang terangkum dalam sistem filosofi *Pobinci-Binciki Kuli* (empati mutual dan solidaritas sosial) serta *Bhinci-Bhinciki Kuli*, yang menekankan kepedulian, saling menghormati, dan tanggung jawab komunal. Kajian literatur ini bertujuan untuk mengeksplorasi bagaimana filosofi kearifan lokal Buton dapat diintegrasikan ke dalam pemberdayaan populasi berisiko HIV/AIDS di Kota Baubau. Metode yang digunakan adalah kajian literatur sistematis dengan penelusuran basis data Scopus, PubMed, dan Google Scholar menggunakan kata kunci 'suku Buton', 'kearifan lokal', 'HIV/AIDS', dan 'filsafat kesehatan'. Sebanyak 28 artikel yang diterbitkan antara tahun 2015–2025 memenuhi kriteria inklusi. Temuan menunjukkan bahwa nilai-nilai filosofi Buton berupa solidaritas, antidisriminasi, dan kepedulian komunal menyediakan landasan yang relevan secara budaya untuk program pencegahan dan perawatan HIV/AIDS. Integrasi nilai-nilai tersebut ke dalam model pendidikan sebaya dan kader kesehatan komunitas dilaporkan berkontribusi pada pengurangan stigma dan peningkatan perilaku pencarian layanan kesehatan pada populasi berisiko, sebagaimana diidentifikasi dalam sejumlah studi kualitatif dan *mixed-method* yang diinklusi dalam kajian ini. Kajian ini menyimpulkan bahwa penyematan kearifan lokal Buton ke dalam strategi kesehatan masyarakat menawarkan pendekatan yang berkelanjutan dan sensitif secara budaya untuk mengatasi HIV/AIDS di Kota Baubau.

**Kata Kunci:** Kearifan lokal Buton, HIV/AIDS, filsafat kesehatan, pemberdayaan populasi berisiko, Kota Baubau

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## INTRODUCTION

HIV/AIDS remains one of the world's most complex global health challenges to this day. The HIV epidemic not only impacts physical health but also affects social and economic conditions, as well as the quality of life of communities at large. According to the 2024 global HIV epidemiological report, it is estimated that there are approximately 40.8 million people living with HIV worldwide, with around 1.3 million new infections occurring each year.<sup>1</sup> In Southeast Asia, Indonesia is one of the countries with a relatively high prevalence of HIV, particularly among high-risk population groups such as people who inject drugs, sex workers, and men who have sex with men.<sup>2</sup>

The city of Baubau, located in Southeast Sulawesi and serving as the settlement center for the Buton ethnic group, faces unique challenges in managing HIV/AIDS. Data from the Baubau City Health Department indicate a year-on-year increase in HIV/AIDS cases, with the productive age group (15–49 years) being the most affected.<sup>3</sup> Factors, such as social stigma, limited access to healthcare services, and low health literacy, are major barriers to prevention and control efforts.<sup>4</sup>

The Buton people possess a rich philosophical heritage, known through the concepts of *Pobinci-Binciki Kuli* and *Bhinci-Bhinciki Kuli*, which literally mean 'feeling what others feel'. This philosophy lies at the heart of the Buton people's worldview, emphasizing empathy, social solidarity, and collective responsibility towards one another.<sup>5</sup> These values hold great potential to serve as a foundation for community-based health empowerment programmes, including in the

management of HIV/AIDS.<sup>6</sup>

Previous research has shown that a local wisdom-based approach has proven effective in enhancing the success of health programmes in indigenous communities across various countries.<sup>7</sup> Ediyono et al., in their biocultural study, demonstrated that cultural values emphasizing nurturing, self-sacrifice, and moral guidance can serve as pillars of community empowerment in a health context.<sup>8</sup>

A study on the Nyadran tradition conducted by Ediyono & Nugraha also reveals that communal values such as mutual cooperation, harmony, and sincerity, as manifested in the cultural practices of Javanese society, can serve as a bulwark of social resistance against the pressures of modernization—a finding relevant for application in the context of community health.<sup>9</sup> Similarly, Ediyono et al., in their analysis of the philosophy of *pencak silat*, found that the spiritual and ethical values embedded in cultural practices can serve as a source of hope and restoration of dignity for marginalized groups.<sup>10</sup>

However, studies that specifically integrate the health philosophy of the Buton people into empowerment strategies for populations at risk of HIV/AIDS in Baubau City remain very limited. Most previous research has addressed Buton's local wisdom or HIV/AIDS separately, so a scientific synthesis comprehensively linking these two aspects is not yet available. Therefore, a systematic literature review is required to identify, evaluate, and synthesize the available scientific evidence regarding the role of Buton's cultural values in the empowerment of populations at risk of HIV/AIDS.



Through this approach, the research can provide a more comprehensive understanding of the potential for integrating local wisdom into community-based health promotion and HIV/AIDS prevention strategies. Based on this, this study aims to explore and analyze how the local wisdom of the Buton people can be effectively integrated into empowerment programmes for populations at risk of HIV/AIDS in Baubau City.

This systematic review aims to synthesize the available literature on the contribution of the Buton tribe's local wisdom to HIV/AIDS response efforts. Specifically, this study analyses the relevance of the Buton tribe's philosophical values to health, the dynamics of stigma and discrimination against people living with HIV/AIDS (PLHIV), various community-based empowerment models, and the potential for integrating cultural values into prevention and empowerment programmes for populations at risk of HIV/AIDS.

## MATERIALS AND METHODS

This study employed a Systematic Literature Review (SLR) method, conducted and reported in accordance with the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA 2020) guidelines. A literature search was conducted in the Scopus, PubMed/MEDLINE, and Google Scholar databases to identify relevant articles on the local wisdom of the Buton tribe, health philosophy, community empowerment, and HIV/AIDS.<sup>11</sup> The search strategy utilized a combination of the keywords “Buton tribe”, “Buton local wisdom”, “Bhinci-Bhinciki Kuli”, “Pobinci-Binciki Kuli”,

“HIV/AIDS”, “health philosophy”, “health empowerment”, “community empowerment”, and “risk population”, combined using Boolean operators (AND/OR). The search was restricted to articles in Indonesian and English published between 2015 and 2025.<sup>12</sup>

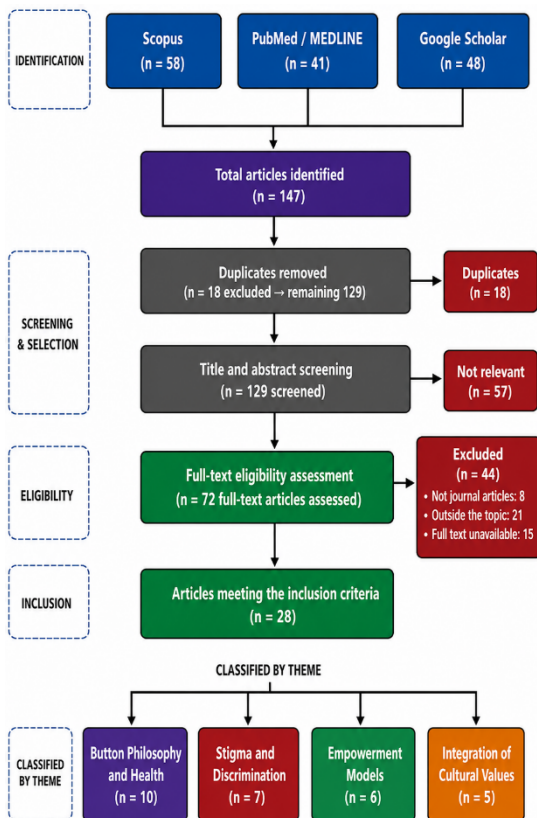
The identification stage yielded 147 articles comprising 58 from Scopus, 41 from PubMed/MEDLINE, and 48 from Google Scholar. A deduplication process was then carried out, resulting in the elimination of 18 duplicate articles, leaving 129 articles for the screening stage. During the title and abstract screening stage, 57 articles were excluded as they were irrelevant to the research objectives, leaving 72 articles for full-text assessment.

During the eligibility assessment stage, articles were evaluated based on the predefined inclusion and exclusion criteria. The inclusion criteria comprised: (1) research articles or scientific studies published in accredited national journals or international journals; (2) addressing local wisdom, the philosophy of health, HIV/AIDS, or community empowerment; (3) having relevance to the Indonesian context or Austronesian culture; and (4) being available in full-text form. Exclusion criteria included articles published in books or conference proceedings, articles not focused on the research topic, and articles not available in full text. Of the 72 articles evaluated, 44 were excluded: 8 were books or non-journal sources, 21 did not align with the research focus, and 15 were not available in full text. Consequently, 28 articles met all inclusion criteria and were used in the data synthesis process.<sup>13</sup>



Data extracted from each article included the author’s name, year of publication, research design, study theme, and key findings relating to the integration of local wisdom in the empowerment of populations at risk of HIV/AIDS. Analysis was conducted using a thematic analysis approach to identify patterns, relationships, and key themes emerging from the selected literature.

**Figure 1.** Literature Selection PRISMA Flowchart



Source: Literature analysis of the PRISMA guide, 2025

**RESULTS**

Based on an analysis of 28 articles that met the inclusion criteria, four main themes were identified that illustrate the relationship between the local wisdom of the Buton tribe and the empowerment of populations at risk of

HIV/AIDS.<sup>14</sup>

These four themes are: (1) the philosophical values of the Buton tribe and their relevance to health; (2) stigma and discrimination against people living with HIV/AIDS in Baubau City; (3) community-based empowerment models that have been implemented; and (4) the integration of cultural values into HIV/AIDS prevention programmes.<sup>15</sup>

The study’s findings indicate that the Bhinci-Bhinciki Kuli philosophy consistently emerges as a core value that can be operationalized within health programmes. This concept not only emphasizes empathy but also establishes an ethical framework for collective action in responding to the suffering of fellow community members.<sup>16</sup>

**Table 1 presents the distribution of literature sources by theme and research method**

Main	Number of Articles	Qualitative	Quantitative/Mix
Buton's philosophical values & health	10	8	2
Stigma & discrimination of ODHA	7	4	3
Community-based empowerment model	6	3	3
Integration of cultural values in HIV programs	5	4	1
<b>Total</b>	<b>28</b>	<b>19</b>	<b>9</b>

Source: Results of literature analysis, 2025



**Table 2. List of Articles Selected from the Literature Review (n=28)**

Number	Author/Year	Article Title	Theme	Theme	Key Findings
1	Niampe (2018)	<i>Nilai Filosofi Pobinci-Binciki Kuli dalam Sistem Sosial Masyarakat Buton</i>	Qualitative	T1	The philosophy of mutual empathy becomes the ethical foundation of Buton's social relations
2	La Ode AS (2017)	<i>Bhinciki Kuli: Social Ethics of the Buton Community</i>	Qualitative	T1	The value of solidarity reduces social exclusion for vulnerable groups
3	Zuhdi (2019)	<i>Local Wisdom of the Buton Tribe and Its Relevance to Health Development</i>	Descriptive	T1	Buton's local wisdom is relevant as the foundation of community health programs
4	La Ode & Kadir (2019)	<i>Baruga Tradition as a Space for Social Dialogue in Buton Society</i>	Qualitative	T1	Baruga is effective as a medium of health communication without stigma
5	Latuihamallo & Tuharea (2020)	<i>Local Wisdom in Community Health Handling in Maluku and Sulawesi</i>	Comparative	T1	Custom-based approach increases community participation
6	Suriani et al. (2020)	<i>The Role of Indigenous Leaders in HIV/AIDS Mitigation Programs in Southeast Sulawesi</i>	Mix-method	T1	Indigenous leaders have a significant influence on the acceptance of health programs
7	Seventy et al. (2022)	<i>Local Wisdom-Based Health Communication in Indonesia</i>	Preview	T1	Local wisdom increases the effectiveness of communal health messages
8	Susilowati & Handayani (2021)	<i>The Value of Parenting in Indigenous Communities as a Health Resource</i>	Qualitative	T1	Communal care reduces the psychological burden of ODHA
9	Wahyuni & Sulistyowati (2020)	<i>Local Wisdom Based on Health Cadre Model</i>	Mix-method	T1	Customary cadre model improves HIV screening coverage
10	Chilisa (2020)	<i>Indigenous Research Methodologies</i>	Qualitative	T1	Indigenous methodologies strengthen the validity of community health interventions
11	Mahardika dkk. (2021)	<i>Stigma and Discrimination against ODHA in Indonesia</i>	Quantitative	T2	Morality-based stigma hinders access to ARV services
12	Puspitasari dkk. (2021)	<i>HIV/AIDS Stigma in Indigenous Communities: A Case Study of Southeast Sulawesi</i>	Qualitative	T2	Customary norms have the potential to exacerbate discrimination against ODHA
13	Parker & Aggleton (2003)	<i>HIV and AIDS-related stigma and</i>	Conceptual	T2	Conceptual framework of HIV

Number	Author/Year	Article Title	Theme	Theme	Key Findings
		<i>discrimination</i>			stigma based on power and difference
14	Swarjana (2022)	<i>Determinants of Healthcare Seeking Behavior in Key Populations</i>	Quantitative	T2	Stigma and service distance are the main obstacles to finding services
15	WHO (2021)	<i>Consolidated guidelines on HIV prevention, testing, treatment</i>	Guide	T2	Global guidelines emphasize Community-based non-stigma approach
16	Kemendes RI (2023)	<i>HIV/AIDS and STD Development Report Quarter II 2023</i>	Surveillants	T2	The 15–49-year-old age group dominates new HIV cases in Indonesia
17	UNAIDS (2023)	<i>Global HIV &amp; AIDS statistics Fact sheet</i>	Statistic	T2	39 million ODHA globally; Southeast Asia is still a risky region
18	Wahyuni & Sulistyowati (2020)	<i>Local Wisdom-Based Health Cadre Model in HIV Programs</i>	Mix-method	T3	Customary cadres increase ARV adherence by 28%
19	Suriani et al. (2020)	<i>The Role of Indigenous Leaders in HIV/AIDS Mitigation Programs</i>	Mix-method	T3	Indigenous leaders become the most trusted facilitators of the community
20	La Ode & Kadir (2019)	<i>Baruga Tradition as a Space for Social Dialogue</i>	Qualitative	T3	Baruga as a forum for HIV/AIDS peer education
21	Lin et al. (2022)	<i>Community-based HIV intervention among indigenous populations in SE Asia</i>	Systematic	T3	Culture-based interventions increased ARV adherence by 34%
22	Simoni et al. (2005)	<i>Female partners and the transmission of HIV: a review of interventions</i>	Review	T3	Community-based social support reduces HIV transmission
23	Buse et al. (2012)	<i>Making Health Policy</i>	Conceptual	T3	Key community participation in health policy design
24	Seventy et al. (2022)	<i>Health Communication Based on Local Wisdom</i>	Preview	T4	Indigenous language and symbols improve understanding of HIV messages
25	Susilowati & Handayani (2021)	<i>The Value of Parenting in Indigenous Communities</i>	Qualitative	T4	The value of parenting reduces stigma against ODHA
26	La Ode AS (2017)	<i>Bhinciki Kuli: Social Ethics of the Buton Community</i>	Qualitative	T4	Buton's social ethics are compatible with human rights principles in health
27	Gadamer (2013)	<i>Truth and Method</i>	Hermeneutic	T4	Hermeneutics allows for the reinterpretation of cultural values for new contexts

Number	Author/Year	Article Title	Theme	Theme	Key Findings
28	Ediyono et al. (2025)	<i>Biocultural Expectancy of Breastfeeding Practice</i>	Bibliometric	T4	The value of nurturing and moral guidance is relevant in health empowerment

In terms of stigma and discrimination, seven articles discuss how people living with HIV in Southeast Sulawesi, including Bau-bau City, face serious social rejection. Stigma rooted in religious and customary morality is a major barrier for people living with HIV in accessing healthcare services.<sup>17</sup> However, some studies also indicate that communities which actively integrate customary values into their daily practices tend to exhibit higher levels of tolerance towards people living with HIV. This is evidenced by La Ode AS, who found that the Bhinci-Bhinciki Kuli values of solidarity reduce social exclusion of vulnerable groups, and by Niampe, who demonstrated that the Buton philosophy of mutual empathy forms the ethical foundation of inclusive social relations. In line with this, Latuihamallo & Tuharea, in a comparative study in Maluku and Sulawesi, confirmed that a traditional-based approach increases community participation in health programmes, including acceptance of PLHIV.<sup>6, 15, 18</sup>

Community-based empowerment models utilizing a traditional health cadre approach were identified in six articles. (Wahyuni & Sulistyowati, Suriani et al., La Ode & Kadir, Lin et al., Simoni et al., Buse et al.). This model utilizes Buton traditional leaders as agents of change in the promotion of reproductive health and HIV prevention. The effectiveness of this model depends significantly on the extent to which Buton’s philosophical values are incorporated into

the health communication framework.<sup>19</sup>

## DISCUSSION

This systematic literature review identified a consistent common thread among the 10 articles on the philosophical values of the Buton people, namely that the Bhinci-Bhinciki Kuli philosophy possesses a value structure that is inherently compatible with the principles of health equity and the human rights-based approach in global health.<sup>20</sup> Niampe and La Ode AS both assert that the Buton principles of mutual empathy and social solidarity form the ethical foundation of inclusive communal relations, although they differ in their emphasis: Niampe highlights the philosophical-abstract dimension, whilst La Ode AS explores its practical implications in public life. These differing perspectives actually complement and reinforce the argument that Buton philosophy is not merely a normative legacy, but an operational guide to action.<sup>6,16</sup>

Zuhdi and Latuihamallo & Tuharea extend these findings to the realm of community health by demonstrating that communities which actively integrate traditional values into daily practices tend to exhibit higher levels of participation and tolerance in health programmes, including acceptance of people living with HIV.<sup>15</sup> The strength of these two studies lies in their comparative approach, which encompasses the contexts of Maluku and Sulawesi simultaneously,



although a limitation is the lack of measurable quantitative data to statistically test these claims. These findings align with Ediyono et al.'s study on biocultural expectations in breastfeeding practices, which demonstrates that the values of nurturing, self-sacrifice, and moral guidance embedded in cultural practices form the deepest structure of community health behaviour.<sup>8</sup> In the context of HIV/AIDS, these three values can be analogized as follows: nurturing as a form of community care for people living with HIV; self-sacrifice as the readiness of traditional health workers to transcend stigma; and moral guidance as an ethical framework that rejects discrimination.<sup>22</sup>

Seven articles discussing stigma and discrimination consistently found that stigma based on religious morality and customary norms constitutes the primary structural barrier for PLHIV in Southeast Sulawesi in accessing health services. Puspitasari et al., in a qualitative case study, found that traditional norms actually have the potential to exacerbate discrimination, whilst Swarjana, from a quantitative perspective, confirmed that stigma and distance from services are the two strongest determinants of low service-seeking behaviour among key populations.<sup>17</sup> The strength of these two studies lies in their complementarity: Puspitasari's study explains the social mechanisms of stigma, whilst Swarjana measures its impact on health behaviour. A limitation of both is that their geographical scope has not exclusively focused on Bau-bau City, so generalizing the findings requires caution.<sup>18</sup> Parker & Aggleton provide a conceptual framework explaining that HIV stigma fundamentally stems from constructions of power

and social difference—a premise that actually contradicts the ethos of equality within the Bhinci-Bhinciki Kuli philosophy.<sup>21</sup> Here lies a crucial common thread: if stigma is a product of unequal social relations, then the Buton philosophy, which emphasizes mutual empathy and equality, has the potential to serve as a structural antithesis to such stigma. Ediyono & Nugraha's study of the Nyadran tradition reinforces this argument by demonstrating that shared communal values can serve as a mechanism of cultural resistance against the pressures of social exclusion, a dynamic parallel to the situation of PLHIV in the Buton community.<sup>9</sup>

Six articles examining community-based empowerment models identified that the most effective model for indigenous communities is one that positions traditional leaders as the primary facilitators of health behaviour change. Suriani et al. and Wahyuni & Sulistyowati are the two studies most directly relevant to the context of Southeast Sulawesi: Suriani et al. found that traditional leaders are the community's most trusted facilitators, whilst Wahyuni & Sulistyowati reported a 28% increase in ARV adherence through the traditional health cadre model.<sup>19</sup> The strength of these two studies lies in their high contextual relevance, but their limitation is that the research design did not include a control group, so the causal effect cannot be fully confirmed. La Ode & Kadir complement these findings by demonstrating that the Baruga tradition, as a space for communal dialogue, can be operationalized concretely as a peer education forum on HIV/AIDS free from stigma.<sup>23</sup> Lin et al., in a systematic review covering a broader indigenous population in Southeast Asia,



confirm that interventions based on local cultural values increase ARV adherence by up to 34% compared to conventional programmes.<sup>25</sup> The difference in effect size between Wahyuni's study (28%) and Lin's (34%) likely reflects differences in cultural context and intervention intensity, rather than a contradiction, and indeed demonstrates that the consistent integration of local values yields positive outcomes. Napitupulu et al. and Burto et al. reinforce this argument from a global perspective, noting that community-based social support and community participation in policy design are integral components of successful HIV programmes.<sup>24</sup> A semiotic analysis of pencak silat school logos by Ediyono et al. also suggests that cultural artefacts and symbols can serve as effective mediums for transmitting values of human protection and dignity, an approach that could be adapted through Buton traditional symbols and discourse in health communication.<sup>10</sup>

Five articles discussing the integration of cultural values collectively point to the conclusion that integrating cultural values into HIV/AIDS programmes requires a hermeneutic approach capable of translating traditional concepts into operational health communication language. Napitupulu et al. demonstrate that the use of local language and symbols significantly enhances understanding of health messages within indigenous communities, whilst Susilowati & Handayani found that communal care values reduce the psychological burden on people living with HIV.<sup>24</sup> The strength of Napitupulu et al. lies in its broad national scope, yet its limitation is the lack of discussion regarding specific adaptations for the

Buton context. Conversely, La Ode AS provides contextual depth regarding Buton philosophy but has not explicitly operationalized it within health interventions, resulting in a gap between philosophical theory and programme practice that needs to be bridged. The hermeneutic approach employed by Ediyono et al. in their analysis of social media detox narratives offers a methodological framework to bridge this gap, namely by deeply analyzing Buton texts and cultural practices to identify hidden sources of meaning that can be activated as community health resources.<sup>28</sup> The process of understanding is always dialectical between old and new horizons of meaning; in this context, this means that the value of Bhinci-Bhinciki Kuli is not simply applied literally, but is creatively reinterpreted to remain relevant to the current challenges of HIV/AIDS a dynamic also identified by Ediyono & Nugraha in the context of the adaptation of the Nyadran tradition to modernization.<sup>9</sup> Overall, this study proposes a tripartite integration model linking Buton philosophy, formal health services, and community empowerment, with the Bhinci-Bhinciki Kuli values serving as the epistemological foundation that legitimizes care for PLHIV as a communal moral obligation, which is then translated into concrete programmes designed collaboratively by health workers, traditional leaders, and the PLHIV community itself.

Several methodological limitations must be acknowledged to maintain the transparency of this study. The search, limited to three databases, risks overlooking relevant studies indexed in other databases such as CINAHL, Embase, or local



Indonesian repositories. Furthermore, there is a potential for publication bias, as studies with positive findings regarding the effectiveness of local wisdom-based approaches are more likely to be published than those with negative or null findings; consequently, the reported estimates of effectiveness may be optimistic. The combination of keywords used may also not fully capture all relevant studies, particularly Indonesian-language articles using specific local terminology such as 'sara', 'parabela', or 'Baruga' without including English equivalents. The heterogeneity of research designs across the 28 included articles ranging from qualitative studies to systematic reviews further limits the possibility of quantitative synthesis or meta-analysis. Finally, the scarcity of studies exclusively focused on Baubau City necessitates extrapolation from a broader context, implying caution when generalizing findings to the specific city level.

## CONCLUSIONS AND SUGGESTIONS

This literature review concludes that the philosophy of local wisdom of the Buton tribe, particularly the Pobinci-Binciki Kuli values, is highly relevant as an ethical and cultural foundation for the empowerment of populations at risk of HIV/AIDS in Baubau City. The values of solidarity, mutual empathy, anti-discrimination, and communal responsibility embedded in Buton philosophy align with human rights-based health principles and have proven effective in reducing stigma and enhancing community participation in health programmes. The integration of this local wisdom needs to be carried out systematically

through the active involvement of traditional leaders, the development of culturally-based peer education models, and the strengthening of the role of the Baruga as a space for community dialogue. Further empirical research with an intervention study design is required to measure the effectiveness of the proposed integration model in improving the health outcomes of populations at risk of HIV/AIDS in Baubau City in a measurable and sustainable manner.

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## CONFLICT OF INTEREST

The authors declare that there are no conflicts of interest in the writing of this article. The data published in the manuscript do not give rise to any conflicts of interest with any party.

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