Perceptions Of The Surau Gadang Community, Nanggalo District, Padang City Towards Forensic Autopsies In Terms Of Knowledge, Religion And Culture

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Abstract*. Forensic autopsy is an examination of a corpse including external and internal examinations aimed at determining the cause of death. The number cases of rejection forensic autopsies in the community is caused by knowledge, religion, and culture. This study aims to view the perception of the people of Surau Gadang Village towards forensic autopsies in terms of knowledge, religion, and culture. This study was a descriptive study by using cross-sectional design. Sampling collection with simple random sampling technique. The primary data was taken by questionnaire with 99 respondents is the people of Surau Gadang Village who had met the inclusion criteria. Results: The results showed that from 99 people there were 84 female respondents (84,8%) with the most age range 19-39 years (57,6%) and most of the respondents have high school education or equal (59,6%). The results of the questionnaire data showed that most respondents had a low level of knowledge (41.4%), religious perception was good (80.8%) and cultural perception was good (77.8%). The perception of the people of Surau Gadang Village towards forensic autopsies in terms of knowledge is low, but in terms of religion and culture the perceptions are good.*

Keywords: culture, forensic autopsy, knowledge, religion

INTRODUCTION

In society, there are often violations of the law that affect human bodies and lives. Investigation, investigation and resolution of legal issues continue until the case is finally settled in court. This requires the assistance of various experts in related fields to clarify the course of events and the relationship between one action and another. One of the experts needed in this field is the forensic field (Budiyant, 1997). Autopsy comes from the words Auto (own) and Opsis (see). An autopsy is defined as an examination of a corpse, including external and internal examinations aimed at detecting disease processes or the presence of injuries, interpreting the results, explaining the causes, and examining the body.

Before an autopsy is performed, the investigator is obliged to explain to the family the purpose and purpose of the autopsy as stated in article 134 of the Criminal Procedure Code (Aflanie, 2017) Knowledge is one of the factors for the rejection of forensic autopsies in the

community, where people still have insufficient knowledge regarding forensic autopsies. According to research conducted by Carlven Lenim in Jati Village, Padang City in 2017, the majority of respondents, namely 56.57%, had poor knowledge about forensic autopsies, the remaining 6.06% had a moderate level of knowledge and 37.37% had a good level of knowledge (Sampurna, 2003). Religion also plays an important role in reducing the number of forensic autopsies, one of which is Islam. In Indonesia, the majority of people adhere to Islam. Islam itself has discussed the law of forensic autopsy, namely in MUI Fatwa Number 6 of 2009, which permits forensic autopsies with certain conditions (Wilke, 1990). However, in reality, there are still many people who reject forensic autopsies, including one of the reasons is religious reasons. According to Oluwasola, the level of education and religion greatly influences the granting of forensic autopsy permission where most of the respondents who refused autopsy were Muslims, namely 30 out of 39 Muslim respondents (82%). Christians were six times more likely than Muslims to consent to a forensic autopsy (Handayani, 2020). In Indonesia, social life does not escape the existence of a culture that regulates the norms of life. Culture shows how patterns of behavior both from the mundane and towards the supernatural and religious where norms and belief systems guide behavior in all aspects of life (Lenim, 2017) One study in Nigeria on the knowledge, attitudes, and perceptions of doctors and families whose relatives died regarding autopsies said that one of the reasons for refusing autopsies was cultural factors. Cultural attitudes are the reason for the rejection of autopsies because the procedure is contrary to the culture of the local community, people think that autopsies will result in a waste of time or autopsy procedures take a long time and will result in delays in funerals (Handayani, 2020). Overall, autopsy rates are decreasing from year to year in several countries around the world. According to WHO data on autopsies for all deaths in various European countries tended to decrease from 1980 to 2015, from 38% to 11% in the Nordic Countries (Fatwa Majelis Ulama Indonesia, 2021). In the United States, the autopsy rate for all deaths has been decreasing.

In the United States, the percentage of autopsied deaths decreased by more than 50% from 1972-2007, from 19.3% to 8.5%.(Oluwasola et al., 2009). In Australia, the autopsy rate also decreased from 40% in 2000 to only 10% in 2001 (Carwen et al., 2013). In Indonesia, the number of autopsies is still uncertain. According to one study at Sanglah General Hospital in Denpasar, Bali, the autopsy refusal rate at Sanglah General Hospital was very high, with 87.6% refusing to perform a forensic autopsy. This can be caused by several factors, one of which is rejection from the family. Refusal of autopsy from the family is an ethical issue that plays the most role in reducing the autopsy rate (Abdullah, 1999). In West Sumatra Province, specific

data on the number of deaths that were autopsied has not been obtained. According to data from the Ditreskrimum and Bidokkes Polda West Sumatra in 2017, murder cases in West Sumatra in 2015 amounted to 23 cases with 14 autopsy refusals. In 2016 there were 20 homicide cases with 13 autopsy refusals (WHO, 2021). According to the results of the 2020 Population Census, the total population in Padang City was 973,152 people. The population in Nanggalo Sub-district is 62,815 people with an area of 8.07 km^2 and is one of the sub-districts with a high population density of 7,784 people / km^2 (Hoyert, 2001). According to the 2018 Nanggalo Sub-district Recapitulation, Surau Gadang Village is the most populated village in Nanggalo Sub-district with 19,896 people and with the highest incidence of crime cases at 33.17%. Surau Gadang Village is also one of the villages with the largest population in Padang City (Afandi, 2009). The high rate of rejection of forensic autopsies in society today caused by several factors, namely knowledge, religion and culture, makes researchers feel the need to find out the perceptions of the community in Surau Gadang Village, Nanggalo District, Padang City regarding forensic autopsies in terms of knowledge, religion and culture.

LITERATURE REVIEW

Autopsy comes from the words Auto (alone) and Opsis (to see). An autopsy is defined as an examination of a corpse, including external and internal examinations that aim to detect disease processes or injuries, interpret results, explain causes, and examine the causal relationship between these abnormalities and the cause of death (Tim Pengajar Bagian Kedokteran Forensik FK UI, 2000). The purpose of a forensic autopsy, namely to assist in determining the identity of the corpse, to assist in determining the cause of death, namely the disease or injury that caused the death, assist in collecting evidence of the identity of the object or perpetrator that caused the death of the corpse, assist in making a report based on facts in the form of a visum et repertum (mansjoer, 2000), help determine the manner of death, namely the incident that caused death. The manner of death is divided into two, namely natural and unnatural. Natural death is usually caused by disease while unnatural death is caused by accident, suicide or murder (Aflanie, 2017). Visum et repertum is a written report containing information from a doctor at the request of an authorized investigator regarding the results of a medical examination of a human being, either alive or dead (Arjf, 2014). The legal basis of the visum et repertum is Article 133 of the Criminal Procedure Code, Article 179 of the Criminal Procedure Code, Article 184 of the Criminal Procedure Code, Article 186 of the Criminal Procedure Code, and Article 187 of the Criminal Procedure Code (Budiyanto et al., 1997)

Perception is a process that can be learned through interaction with the environment around us. A person's perception emerges from childhood by interacting with other people. According to Rahmat Jallaludin, perception is an experience of an object, event or relationship that can be obtained by inferring information and interpreting messages (Rahmat, 1990). Perception does not just happen, but occurs through several processes. According to Walgito, perception is formed through several processes, namely initially the object will cause a stimulus and the stimulus will hit the sensory organs or receptors used, this process is called the natural (physical) process, then the stimuli that have been received by the sensory organs or receptors will be continued by the sensory nerves to the brain, this process is called the physiological process, and then a process will occur in the brain that makes the individual realize what was received through the receptor, this process is called the psychological process. Thus, the last stage of the perception process is that the individual realizes what is received through the sensory organs (receptors) (Sugiyono, 2018)

Knowledge is everything that exists in our minds. We can know something based on our experiences. Apart from experience, we also know if we are told by others. Knowledge is also gained through tradition (Parek, 1984). Knowledge is influenced by formal education factors. where if someone has a high education, it is expected that the person will be more knowledgeable. However, it needs to be emphasized that if someone has a low education, they must have low knowledge as well. A person's knowledge of an object is influenced by two aspects, namely positive and negative aspects. These two aspects will determine a person's attitude. If more positive aspects of an object are known, then a positive attitude towards the object will arise, and vice versa (Prasetyo, 2007). Public knowledge related to forensic autopsies includes what the public knows about forensic autopsies, starting from the definition, purpose, applicable laws regarding forensic autopsies and so on so that it can change the negative stigmas that develop in society regarding forensic autopsies and make the rejection rate of forensic autopsies decrease. Measurement of public knowledge is what the community or respondent knows about forensic autopsies.

Religion is often chosen as a doctrine that provides guidance in life, because in religion there are signs that many values can be used by humans rather than ideologies (Tamam, 2016). According to Hendro Puspito, religion serves as a role in educative, rescue, social supervision, fostering brotherhood, and transformative functions (Sururin, 2004). In contemporary law, forensic autopsies are regulated in KUHAP articles 133-134. While in Islamic law, the provisions on forensic autopsy are regulated in the Indonesian Ulema Council Number 6 of

2009 at the Fatwa Commission session of the Indonesian Ulema Council (MUI) held on 12 Jumadil Akhir 1430 H or June 6, 2009 AD (Firmansyah, 2019).

Culture is a pattern of behavior that is accepted and believed by groups in society in the form of habits, legal codes of conduct and social value (Sachdeva et al., 2011). Culture is the accumulation of knowledge, experiences, beliefs, values, attitudes, meanings, hierarchies, religions, roles, broad concepts, and material objects owned and maintained by a group of people or a generation (Dariyo, 2009). In general, the regulations explaining the implementation of autopsies for the sake of justice are very clear, but the effectiveness of law enforcement is influenced by several factors. According to Soerjono Soekanto, there are five factors that affect law enforcement in Indonesia which are related to the essence of law enforcement and are also a measure of the effectiveness of law enforcement, namely the legal factors themselves, law enforcement factors, facility factors, community factors, and cultural factors (Soekanto, 2008)

RESEARCH METHOD(S)

This type of research is quantitative descriptive research with a cross sectional research design. Descriptive research is research that aims to describe a phenomenon or event found (Laksmi, 2020). This research was conducted from March 2021 to February 2022 in Surau Gadang Village, Nanggalo District, Padang City.

The population of this study were people living in Surau Gadang Village, Nanggalo District, Padang City. The research sample was taken from the population randomly so that it was considered representative of the population and adjusted to the inclusion and exclusion criteria. Inclusion criteria are criteria that must be met by each member of the population who can be taken as a sample (Osalina, 2017). The inclusion criteria in this study are people who live in Surau Gadang Village, Nanggalo District, Padang City, aged> 18 years, and are Muslims. While the exclusion criteria are criteria for members of the population who are not sampled because they do not meet the requirements as a sample (Osalina, 2017). The exclusion criteria in this study are refusing or not willing to be a respondent. The sample size was 99 people with the sampling technique, namely simple random sampling.

This study uses univariate data analysis which aims to provide a description of the characteristics of each variable and see the frequency distribution and percentage of each variable. The univariate analysis conducted in this study includes the characteristics of the community in Surau Gadang Village, Nanggalo District, Padang City based on age, gender,

and education and the perceptions of the community in Surau Gadang Village, Nanggalo District, Padang City regarding forensic autopsies in terms of knowledge, religion, and culture.

The ethical review permit number in this study is No: 525/UN.16.2/KEP- FK/2021, and the institution that issued the ethical review permit number is the Faculty of Medicine, Andalas University.

FINDINGS

This research was conducted with a total of 99 respondents. The study used a questionnaire with data collection conducted directly to respondents through guided interviews.

Table 1. Respondent Characteristics

Characteristics Respondents	f (respondent)	%
Gender		
Male	15	15.2
Female	84	84.8
Total	99	100.0
Age		
19-39 Years	57	57.6
40-59 Years	26	26.3
≥ 60 Years	16	16.2
Total	99	100.0
Education		
Not in School	6	6.1
Elementary School / Equivalent	13	13.1
Junior High School / Equivalent	10	10.1
High School /Equivalent	59	59.6
Academia/College	11	11.1
High		

Based on Table 1. female respondents were more than male respondents, namely 84 people (84.8%) female respondents, with the highest age range being at the age of 19-39 years as many as 57 people (57.6%). Based on the sample obtained, the most respondents were high school graduates / equivalent as many as 59 people 59.6%).

Table 2. Frequency Distribution of Surau Gadang Village. Nanggalo Subdistrict, Padang City towards Autopsy in terms of Knowledge

Knowledge	f (respondent)	%
Very Low	2	2.0
Low	41	41.4
Medium	30	30.3
High	24	24.2
Very High	2	2.0
Total	99	100.0

Tabel 3.	Frequency Distribution of Surau Gadang Village, Nanggalo sub-district, Padang City on autopsy from a Religious Perspective	
Agama	f (responden)	%
Good	80	80.8
Bad	19	19.2
Total	99	100.0

The results of the frequency distribution of perceptions of forensic autopsies in terms of knowledge contained in Table 2. concluded that the perception of the Surau Gadang Village community, Nanggalo District, Padang City towards forensic autopsies in terms of knowledge had a low level of knowledge, namely 41.4% (41 people).

The results of the frequency distribution of perceptions of forensic autopsies in terms of religion contained in Table 3. concluded that the perception of the Surau Gadang Village community, Nanggalo District, Padang City towards forensic autopsies in terms of religion had a good perception, namely 80.8% (80 people).

Tabel 4.	Frequency Distribution of Surau Gadang Village, Nanggalo sub-district, Padang City on autopsy from a Cultural Perspective	
Culture	**f (responden)**	**%**
Good	77	77.8
Bad	22	22.2
Total	99	100.0

The results of the frequency distribution of perceptions of Forensic Autopsy in terms of culture contained in Table 4. concluded that the perception of the Surau Gadang Village community, Nanggalo District, Padang City towards forensic autopsies in terms of culture had a good perception of 77.8% (77 people).

DISCUSSION

Characteristics of Research Respondents

The results of the study in Table 1. show the characteristics of research respondents consisting of gender, age, and education. Based on gender characteristics, 84 out of 99 respondents were female (84.8%). This study also reviewed community perceptions. Kelurahan Surau Gadang, Nanggalo Subdistrict, Padang City from various characteristics. In this study, from the grouping results, it was seen that the largest group of respondents was aged 19-39 years, namely 57 people (57.6%) and a few were aged ≥ 60 years (43.75%). These results are similar to research conducted by Handayani, Fitria R, Harjadi, Norbert T (2020) on the community in Bangko and Bangko Barat Subdistricts regarding the reasons for refusal or approval and the level of rejection of forensic autopsies. In this study, out of 387 respondents,

100% of respondents aged> 60 years had a lack of knowledge.(Badan Pusat Statistik Kota Padang, 2021). Age affects a person's level of knowledge. The higher the age, the less knowledge.

The characteristics of the level of education in the results of this study indicate that more respondents have a high school / equivalent education level, totaling 59 people (59.6%). In accordance with research conducted by Oluwasola, et all. (2009) in Nigeria regarding knowledge, attitudes and perceptions of doctors and families of victims regarding autopsies. In this study, it was found that most (94.6%) of the respondents were able to explain autopsies were those who had 7 to 12 years of education or more. This time is equivalent to the level of education from high school / equivalent to college (Handayani, 2020). The level of education is one of the factors that influence a person's level of knowledge. In general, the higher a person's education, the easier it is to receive information from other people or from the mass media.

Public Perception of Forensic Autopsy in terms of Knowledge

Overall, the level of knowledge of the community of Surau Gadang Village, Nanggalo Subdistrict, Padang City found in table 2 is within low category, namely 41 people (41.4%). These results are in line with research conducted by Hasibuan RI, Ritonga, M. (2021) which shows the low understanding of the community in Sihapas Barumun District, Padang Lawas Regency regarding forensic autopsies, namely 92 people (93.7%) who have a low level of knowledge. This is due to the lack of information and socialization regarding forensic autopsies (Badang Pusat Statistik Kota Padang, 2021).

In addition to research conducted by Hasibuan, RI, Ritonga, M, research conducted by Osalina T. (2017) also showed the low understanding of the community in Pulau Punjung District regarding autopsies on victims of criminal acts. In this study, 293 people (67.2%) had poor knowledge. This is because the community still considers that there is no criminal threat for those who obstruct autopsies, so the community may refuse autopsies if they do not want to do so. The number of forensic autopsy refusal actions will lead to a decrease in the number of forensic autopsies (WHO, 2021). This has been explained in Article 222 of the Criminal Code which states that forensic autopsies are absolute. The article reads "Whoever deliberately prevents, obstructs or frustrates the examination of a corpse for justice, shall be punished by a maximum imprisonment of nine months or a maximum fine of four thousand five hundred rupiahs". Based on this article, there is no right for the family of the deceased to refuse a forensic autopsy because there are already sanctions given. Despite having an article that

regulates this matter, the implementation of forensic autopsies is still decreasing from year to year.

Based on research from Lutfitaningtyas R. (2017) regarding the enforcement of Article 222 of the Criminal Code for the families of victims who refuse to be autopsied at the Surabaya Police Station, apart from the attitude of the victim's family who did not give permission, there were also factors from the police who were less assertive in imposing sanctions so that the community would still consider that the autopsy was not important (Mansjoer et al., 2000).

A person's knowledge is influenced by several factors both internal and external. One of the internal factors is experience and external is information. Public knowledge of forensic autopsies is said to be low due to the lack of information obtained and the lack of assertiveness of investigators in applying articles governing forensic autopsies from the mass media.

Public Perception of Forensic Autopsy from a Religious Perspective

Overall, the perception of the people of Surau Gadang Village, Nanggalo District, Padang City towards forensic autopsies in terms of religion is good, namely 80 people (80.8%). This is because all respondents are Muslim and consider that Islam will not prohibit something that is an emergency. This is in accordance with MUI Fatwa No. 6 of 2009 regarding forensic autopsy which states that it is permissible to perform a forensic autopsy on a case but with certain conditions that must be met (Wilke, 1990). The results of this study are also in accordance with research conducted by Abdullah Avsar, et all. (2019) to religious leaders in Turkey regarding forensic autopsies. The results of this study showed that 230 people (79%) of the participants stated that autopsy is an appropriate process according to Islam (Venita, 2014).

In contrast to the research conducted by Chariot, et all (2000) which said that religious reasons occupied the second position as the reason for family rejection, where as many as 93 people (89%) chose it. This is because the family is afraid that the handling of the corpse will not be done properly (Soekry, 2012). A person's perception can be obtained from his environment and can be formed from understanding since childhood (Idries, 1997) People's perceptions of forensic autopsies are said to be good in terms of religion due to people's understanding of Islam regarding things that are not prohibited if in an emergency. People believe that the corpse will be treated in accordance with the religious process in accordance with MUI Fatwa No. 6 of 2009.

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Public Perception of Forensic Autopsy from a Cultural Perspective

Overall, the perception of the people of Surau Gadang Village, Nanggalo District, Padang City towards forensic autopsies in terms of culture is good, namely 77 people (77.8%). In this study, most respondents already knew that forensic autopsies would not take organs in the body of the corpse, forensic autopsies were not performed by mutilating the corpse, forensic autopsies did not hurt the spirit of the corpse, doctors would maintain confidentiality regarding forensic autopsies so that the disgrace of the corpse would not be known to people because it was only intended for the court and forensic autopsies had many benefits for the family of the corpse.

However, some respondents still did not know about the costs of forensic autopsies. Respondents were of the opinion that the autopsy fee was expensive and was charged to the family of the deceased, while it had been explained regarding the costs for the benefit of the examination and judicial interests in Article 136 of the Criminal Procedure Code which reads: "All costs incurred for the purposes of the examination referred to in the Second Part of Chapter

XIV shall be borne by the state." It can be concluded that the costs of examinations for the benefit of justice, including autopsy costs, are borne by the state (Lutfitaningtyas, 2017).

This also happened in research in Pulau Punjung Subdistrict regarding autopsies, as many as 134 people (87.6%) said that autopsies would be costly (WHO, 2021). In another study conducted by Laksmi, Pradnyasanti P, Alit IB (2020) regarding the factors influencing the rejection of autopsies in cases of suspected unnatural deaths also said that out of 69 respondents, 14 people (15.7%) of them argued that they refused to continue to the legal level for forensic autopsies due to cost reasons. Respondents admitted that they were afraid that it would cost a lot of money (Abdullah, 1999).

CONCLUSION AND RECOMMENDATION

Based on the results of data analysis, 84 out of 99 respondents were female. Most respondents are in the age range 19-39 years. Most respondents had a high school education and all respondents in this study were Muslim. Public perception of forensic autopsy in terms of knowledge is low, in terms of religion and culture is good. Based on the results, discussion, and conclusions of the research that has been done, to increase respondents' knowledge about forensic autopsies, it is necessary to increase socialization related to forensic autopsies to the community. In addition to socialization to the community, it is also necessary to socialize to the authorities (police) regarding the affirmation of sanctions for those who obstruct forensic autopsies

ACKNOWLEDGEMENT

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