

Maternal Care among Madurese through the Form of Culture

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ABSTRACT

To overcome the maternal's health problem, preventive action based on the culture's perspective was chosen compared to the medical's perspective. Madurese still believe in the myth about food and action which affect their pregnancy. Based on the theory of A.L Kroeber, there is 3 form of culture to identify a community's culture. This study aim is to identify maternal care among Madurese through the form of cultural: 1) ideas; 2) activities and 3) artefact. This study was a descriptive research with the qualitative approach. This study conducted in the area of Puskesmas Trageh (Bangkalan) and Puskesmas Omben (Sampang) in Madura. The total main informant was 18 persons that consist of 3 pregnant women for each area and the key informants consist of 1 midwife coordinator, 1 local midwife, 1 shaman and 1 family member of each pregnant women. The maternal care towards the form of cultural ideas: 1) They should have a good intention towards other people; 2) increase their worships through reading Holy Qur'an; 3) avoid the distraction of the spirits by pray and use a talisman. The maternal care towards the form of cultural activities: 1) have a celebration to show the gratitude feeling towards God; 2) drink herbal medicine and do massage at stomach by the shaman; 3) avoid several foods based on myth. The maternal care towards the form of the cultural artefact uses the talisman to avoid misfortune. It showed phenomena that Madurese still do traditional maternal care which often contradictory to the modern medicine.

Keywords: Maternal care, Madurese, Three form of culture, Culture's perspective

INTRODUCTION

Based on a research by Devy (2013), the cause factors of maternal health problems are including maternal health knowledge, poverty and culture¹. Meanwhile, a factor that is often overlooked is the culture of society. Discussing culture means also relating to values, beliefs, behaviours, myths and even something magical / mystical and contrary to modern medical science. Society does not prioritise preventive efforts that fit the medical view, such as routine check pregnancy and eat nutritious food. However, the preventive efforts undertaken are more inclined to the cultural view, which is to eat taboos to eat certain foods and behaviours. However, these behaviours often endanger the health of pregnant women.

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Identifying the culture of society can be done by referring to the three cultural manifestations of A.L.Kroeber. Three-forms of culture are: 1.) Form of ideas, 2.) Form of activity, 3.) Form of artefact². The statement is in accordance with Malinowski's opinion in Ihromi (1981), on the view of functionalism towards culture, stating that every pattern of habitual behaviour, every belief and attitude that is part of the culture in a society, fulfils some fundamental functions in the culture concerned³. Based on the explanations that have been described, it is necessary to do mapping on maternal care on Madurese culture. This study refers to Dunn's theory, which states that behaviour is formed through 3 factors: culture, social and psychology⁴. In this study focused on cultural factors only. The results of this study are expected to be baseline for special health promotion activities in the field of MCH, and indirectly contribute to the quality of health education materials for pregnant women. The aim of this study is to identify and develop the mapping of maternal care in Madurese culture using the three form of culture.

METHOD

This study used descriptive research design with qualitative approach. The study conducted in area of Bangkalan District (Puskesmas Trageh) and Sampang District (Puskesmas Omben) in Madura Island. The duration of this study was 4 months (August-November 2016). Informant that included in this study were pregnant women who already selected based on inclusion criteria. The inclusion criteria for the informant who were 1) willing to be a research subject; 2) originally from Madura Island; and 3) local people who live at the location of the study.

The total number of informants for each area was 3 pregnant women. While, the key informants for each district was consisted of a midwife coordinator, a midwife district, a shaman and a family member of each pregnant women. In-depth interview and observation were using for collecting the data from the informants. Traditional maternal care is defined as health-related activities conducted traditionally during pregnancy in Madurese society, covering 3 forms of culture that is Ideas (values, norms, beliefs), Activities (activities performed during pregnancy) and Artefacts (health-related equipment used during pregnancy). To obtain valid data in this study, credibility of data or info was obtained with doing data triangulation, conducting member check and doing observational persistence in informants.

RESULTS AND DISCUSSIONS

Mapping of Maternal Care in Bangkalan District:

Maternal care is an activity that plays an important role for the health of mother and baby. Based on the research data, obtained information that the utilisation of maternal health services is good. Based on the results of in-depth interviews with the midwife coordinator and the village midwife, the following quotation excerpt:

“Health services in pregnant women already in maximum level, for example: go to the pregnant women’s house. Integrated antenatal care has been done routinely through pregnant women’s classes (i.e 6 months once in 2016). The classes directly conducted in some villages “(Midwife Coordinator, Z).

“... pregnant women want to receive prenatal care & want to go to Polindes (Village Maternity Hut)“ (Local Midwife, Ch).

The average number of antenatal care visit is 4 times during the pregnancy. In general, pregnancy tests performed by pregnant women in modern and traditional way. At the beginning of feeling their pregnancy, the mothers check to ensure her pregnancy to midwife. Having tested positive pregnant, on the advice of the family, the mothers choose treatment to the shaman for the massage. After 4 to 5 months of pregnancy, pregnant women come to the midwife to check their pregnancy. As stated by the local midwife in the following interview:

“When they know about their pregnancy, they directly checked to a shaman. If their pregnancy getting bigger, they check their pregnancy to midwife. Antenatal care is not purely do by pregnant women because they just do it from 2nd trimester, like check to Midwife. There are elements of taboo at the age of 1 to 9 months that the baby will be eaten by “dhilep” (ghost), so that in 5 months of pregnancy, the new pregnant mother conduct examination to midwife” (Local Midwife, Ch)

“If the shaman usually massaged her stomach, the benefits is the baby position will downward. So many are troubled because it is even massage upheld by the shaman so that pregnant women are not in pain. ...the reason why pregnant women go to the shaman because of her family (mother-in-law, mother and grandmother) who asks to go to the shaman to be massage upheld” (Local midwife, Ch)

From the interviews, it was found that there is several activities related to the three form of culture that was did by pregnant women and her husband during the pregnancy to avoid misfortune. Pregnant women and her husband believed that the activities have some benefits for her and her baby, the collection of activity could be seen in the Table 1. The maternal care activities in the 1st trimester is still negative because there are still many myths trusted even though there is no scientific proof. The maternal care in the 2nd trimester still not involving health worker. The activity of maternal care in trimester 3 there is still myth trusted by society even though there is no scientific proof about it.

Table 1: The Maternal Care based on the three form of culture in Bangkalan District

Trimester	Pregnancy Care Activity	Benefits
1 st Trimester	The Form of Ideas:	
	Pregnant women have dietary restriction	To avoid the baby condition is not the same as the food's properties
	Must recite Holy Qur'an, especially Surah Maryam and Yusuf after prayer	The baby becomes handsome and beautiful
	The Form of Activities:	
	Drink the herbal drink and young coconut water	The baby will have fair skin
	The Form of Artefact:	
	Use talisman in her stomach	To avoid the distraction of bad spirit's power
2 nd Trimester	The Form of Ideas:	
	Eating eggs should be divided into two	To avoid baby born with conjoined twin's condition
	The Form of Activities:	
	The pregnant women regularly doing massage by the shaman	To fix the baby's position
	The Form of Artefact:	
	Have a celebration (<i>selamatan</i>) in the 4 th month of pregnancy and giving food to the God with white and red porridge	Doing celebration because the spirit of the baby recently enters the its body
3 rd Trimester	The Form of Ideas:	
	Should not drink much ice and should not eat high fat food, for example: beef, bone marrow, instant noodle and meatballs	To avoid the baby condition is not the same as the food's properties and become bigger
	The Form of Activities:	
	The pregnant women regularly doing massage by the shaman	To fix the baby's position
	The Form of Artefact:	
	Use talisman in her stomach	To avoid the distraction of bad spirit's power

Mapping of Maternal Care in Sampang District:

Based on the result of in-depth interview and observation with the informants in Puskesmas Omben, the utilisation of maternal health services is quite good in that area. The midwife said that the coverage of maternal health service is already good through Posyandu that hold every month in the 2nd week. The average number of visits for antenatal care is more than 4 times during the pregnancy. While the problem is the first visit (K1) among pregnant women is still mixed between visiting shaman and also the midwife. The local midwife called that this condition as the impurity of maternal care. There are several reasons underlying this impurity, such as living wandering, unaware of being pregnant, underestimating pregnancy examination in the first trimester, and being ashamed of having too many children. The following

statement was obtained from in-depth interviews with the midwife coordinator and the local midwife, here is the quotation excerpt:

"The pregnant women do the antenatal care regularly; the majority is more than 4 times. A small number do the pure K1, the majority is impurity K1" (Midwife Coordinator, Hf)

"K1 is not pure because of living wandering, unconscious pregnant (the reason is using birth control), underestimate during the first trimester because they considered that it is still early stage of pregnancy, shy, too much child ..." (Local Midwife, Ard)

Results of interviews with local midwife, midwife coordinator and shaman as the subject, showed there

are still pregnant women who are undergoing maternal care and giving birth in shaman. Society believes that pregnant women who are giving birth with the help of health worker is considered have difficulty of doing birth. Maternal care which provided by the shaman is include massage and herbal medicine. There are the quotes of interview.

“There is still a small number who gave birth in the shaman ...” (Midwife Coordinator, Hf)

“... The perception towards health worker is negative” (Local Midwife, Ard)

“Massage and herbal medicine are still done” (Midwife Coordinator, Hf)

“Herbal medicine is given for healthy babies. Massage for position repair ...” (Local Midwife, Ard)

“Massage, treatment of pregnant women at the age of 7-9 months ... they pay as they want” (Shaman, R)

Pregnant women and her husband believed that the activities have some benefits for her and her baby, the collection of activity could be seen in the Table 2. In the 1st trimester, maternal care activities are more on traditional treatments. In the 2nd trimester, maternal care activities based on the local traditions or cultures. In the 3rd trimester, maternal care activities are still based on the myth that does not have a certain truth, and there are still elements of culture derived from the ancestors.

Table 2: The Maternal Care based on the three form of culture in Sampang District

Trimester	Pregnancy Care Activity	Benefits
1 st Trimester	<p>The Form of Ideas: Should not eat pineapple, fermented cassava (<i>tape</i>) and squid</p> <p>The Form of Activities: Should not chewing eggs and oil (swallowed directly)</p>	<p>To avoid the miscarriage and difficulties during baby’s birth</p> <p>To avoid the miscarriage</p>
2 nd Trimester	<p>The Form of Ideas: wear clothes should not be wrapped</p> <p>The Form of Activities: The pregnant women regularly doing massage by the shaman</p>	<p>so that the child is not wrapped around the umbilical cord</p> <p>To fix the baby’s position</p>
3 rd Trimester	<p>The Form of Ideas: wear clothes should not be wrapped</p> <p>The Form of Activities: Wear straps which wrapped around the belly</p> <p>The Form of Artefact: Should not wearing a talisman</p>	<p>so that the child is not wrapped around the umbilical cord</p> <p>To avoid the distraction of bad spirit’s power during baby’s birth</p>

Pregnancy Care On Madurese Culture: The utilisation of maternal health services is quite good among Madurese in both districts. The remained problem is the impurity of first visit (K1) among pregnant women. They still do their K1 in shaman, not in midwife. The average number of visits for doing the antenatal care is more than four times during the pregnancy, around 8-9 times. In general, pregnant women perform their maternal care in a medical and traditional way.

According to the pregnant women and her family’s perception, midwives and shamans have different

abilities and mutual support. The shaman has the ability to know and organise the baby’s position. While midwives have the ability to know the health conditions of pregnant women, for example: giving injection, measure the blood pressure level, check the baby’s heartbeat and giving vitamins. In fact, pregnancy care performed by pregnant women is still dominated by traditional treatments. Because pregnant women have no authority in that regard. Authority is on the mother figure or mother-in-law. She decides all matters related to pregnancy care and determines birth attendants. The traditional treatment aims to maintain the health and

safety of mother and baby in the womb. However, it is often contrary to modern medical provisions.

Concept of Society's View of Traditional Knowledge as a Culture of Maternal Care: Overall traditional knowledge is said to be "traditional" because this knowledge is created in a way that reflects the traditions of its people with the culture that exists in their neighborhoods. More explicitly, Correa (2001) concludes that Traditional Knowledge is a collection of various information and functions, developed in the past, but adaptable and subject to contemporary development⁵. Traditional Knowledge is disclosed in documented and undocumented forms and it can have commercial value depending on its potential and real use. So it can be said that the traditional knowledge that exists in the community will be influenced by local culture or customs. The cultural value system is made up of conceptions that live in the minds of most citizens, about the things they have to value in life⁶.

Similarly, the types of traditional medicine in the process of maternal care in Madurese culture, most pregnant women are very obedient to what their mother-in-law instructs because they are afraid to happen anything with their womb and fear of blame, so they prefer to do pregnancy treatment traditional, such as doing massage and taking herbal medicine to care for their pregnancy to a midwife instead of having their pregnancy checked into the village midwife. It happens because of low mother-in-law education and paradigm that still believe in the myth or beliefs that exist in the community. This is in line with the results of Devy's (2013) study, stating that some of the other reasons why pregnant women do not deliver to a health worker are because the cost of delivery to a health worker is considered expensive, the family interfering in decision making, fear of surgery and medication, health knowledge of pregnant women⁷. In addition, there are various taboos and suggestions that must be done by a pregnant woman, like the myth that developed in the community. While the results of surveys conducted by health workers such as midwives and nurses show, doing the massage as maternal care by the shaman will lead to swelling, and the habit of doing scratching the back (*kerokan*) can damage the skin and blood vessels. So the high infant mortality rate in Indonesia can also be caused by the illegal practice of shaman.

CONCLUSIONS

Maternal care in Madurese culture refers to three-forms of culture, it showed phenomena that Madurese still do traditional maternal care which often contradictory to the modern medicine, especially drinking herbs, activity and dietary restrictions. Mapping of maternal care in Madurese culture refers to three cultural forms, as the description of the phenomenon is sourced from 2 districts on the island of Madura. The development of pregnant class material specially concerning about the effect of drinking herbs and food taboos that refer to the dietary restriction contrary to medical rules is important. Using religious forums in the community (*pengajian*) as a medium to explain the inappropriate public perception of maternal care is the best approaching method.

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Ethical Clearance: Ethics approval for this study was received from the Faculty of Public Health in Airlangga University (reference number: 496-KEPK). During recruitment, potential participants were given verbal and written information about the study. Verbal and written inform consent were obtained during the first session of the study. Participants are free to withdraw from the study at any time without negative consequences.

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