



Qualitative Study on Maternal Postpartum Health Care on Malayan People in Pontianak

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Abstract

The strong culture of the Malayan tribe in Pontianak has led to a way of postpartum maternal health care that is different from other tribes. This study discusses Post-Partum Maternal Health Care in Malayan in Pontianak with a qualitative approach. This type of research is ethnographic. This research was conducted in East Pontianak Subdistrict, in the Malayan ethnic community in the Malay village. Key informants in this study are community leaders and postpartum mothers' informants. Data analysis in this research is data reduction, data presentation, and conclusion drawing/verification. The results showed that postpartum health care commonly practiced by Malayan people was drinking herbs and stews, using stagen, using param and pilis, then the mother's body was massaged for 40 days. There are also restrictions and suggestions during the postpartum period in Malayan people in Pontianak. This abstinence and recommendations are in the form of food consumed, activities that may and may not be carried out, and clothing that should be used during the postpartum period. This treatment is inseparable from the mystical elements of belief believed by Malayan tribes in Pontianak.

Keywords: *Culture, Health Care; Maternal postpartum; Malayan people*

Introduction

The cultural dimension is an aspect of the spotlight in looking at existing health in the community (Hahn & Inhorn, 2009). Especially in Indonesia, all elements in society including health behavior are influenced by culture. Each particular community group has a different perception of health (the concept of healthy sickness). This is very much determined by the culture of the people concerned. People from different cultural backgrounds influence the use of care during pregnancy, childbirth and postnatal care (Exavery et al., 2014; Ikhtiar et al., 2014).

For postpartum mothers, some restrictions or myths are difficult to change even though it is irrational. Postpartum mothers are prohibited from eating fish, eggs, and meat so that the wound stitches heal quickly. Another example is the belief of a mother who refuses to drink a lot after giving birth because she is afraid of a wet birth canal so that the healing process takes longer. Though this is all very contrary to supposed advice.

Cultural beliefs and beliefs in postpartum maternal care are still widely encountered in the community (Withers et al., 2018). They believe that the culture of maternal care after giving birth can have a positive and beneficial effect on them. This is evident from research conducted by Andhra Pradesh on 100 postpartum mothers in the Tirupati area. From the results of his research found a lot of beliefs and cultural beliefs of postpartum mother care, including restrictions on fluid intake, restricted food and can only eat vegetables, can not bathe, food diet, may not leave the house, use footwear, use octopus, can not sleep during the day even they believe that collustrum is not good for children. (Swarnalatha & Bhuvanawari, 2013).

From research conducted by Rahayu et al., (2017) about cultural factors in postpartum care in Aceh, they also still carry out postpartum care based on local culture. From this study, it was found that the culture of puerperal care that was carried out had a positive impact on participants. The benefits they can get include the body feels comfortable looks tight, the skin becomes whiter, reproduction organ quickly improves and most importantly can adjust the distance of pregnancy.

In Juariah research (2018). Stating that the local community still follows the customs in accordance with the culture that has been passed down for generations. They believe that abstinence in violations will cause bad things to the mother and baby. Customs in an area cannot be separated from the culture of childbirth care, because wherever they are there will be separate customs from the area (Suryawati, 2007). Without exception, all people also follow these things because for them it must be done.

This also applies to the Malayan in Pontianak City. Their ancestors and ancestors have bequeathed various kinds of traditional wisdom which is a cultural wealth that grows and develops in society, and is empirically able to defend the noble values of the culture. One of the customs still practiced by Malayan people in Pontianak is health care for mothers after giving birth or during the postpartum period.

Methodology

This research uses qualitative research methods with ethnographic research type. This research was conducted in East Pontianak Subdistrict, in the Malayan ethnic community in the Malay village. The key informants in this study are respected community leaders who play an important role in the community and those who assist in the postpartum maternal health care process, namely shamans or parents who care for postpartum mothers with Malayan customs. And the postpartum maternal informant. Data collection techniques are non-participation observation and in-depth interview. Data analysis in this research is data reduction, data presentation, and conclusion drawing/verification.

Results and Discussion

The Concept of Malayan Culture in Pontianak

In Pontianak between the Malayan and Bugis tribes have close ties and acculturation occurs. They consider that the Malaysians are Bugis, and vice versa. This is not unreasonable, Sulthan Syarif

Abdurrahman used to have many wives from the results of political marriages. The goal in addition to spreading Islam, the marriage was carried out to expand its territory.

Every tradition is carried out, without realizing there are two united customs namely Malayan tradition and Bugis custom. One of the Buginese traditions carried out by the Malayan tribe in Pontianak is 'Dumping'. This tradition has become a mandatory tradition before passing through the stages in the life cycle, which they say should not be left behind.

General Health Care in Postpartum Mothers in Malayan people in Pontianak

Since the past up to now, care in the postpartum period with the Malay tradition continues to be carried out from generation to generation. On the first day after giving birth in general, postpartum mothers will take medication given by a doctor. Shamans will give stew and herbal medicine to postpartum mothers after the drug runs out, about 3 days to 1 week after giving birth. There are 3 types of stew and herbs that mothers must drink for 40 days after giving birth. The three types of stew and herbal medicine are fade, wind, and veins.

Stew and herbal medicine that was first given to mothers postpartum are stew and herbal medicine *dan Peluntur*. According to Ny. J, herbal medicine is very good for mothers after giving birth. The content of turmeric in it as an antibiotic that is able to restore the condition of the mother after giving birth. The betel content in the stew and herbal medicine will also make the puerperal blood not smell fishy, and stretch to repair the veins in the postpartum mother.

The next treatment after drinking stew and herbal medicine during the postpartum period, the stomach will be 'Tapal', the whole body will be given a powder called 'Param', and on the forehead above the eyebrow will be installed 'Pilis'.

A poultice is a wood or coconut wood-burning ash which has been given tamarind, and other spices, placed on the stomach under the octopus. Before pairs of octopus, the mother's stomach will be given a poultice. Tapal is used depending on the condition of the mother's stomach. If the mother's stomach still does not return to normal, the poultice will continue to be used. But in general, poultices are used for approximately 25 to 30 days. After pairs of octopus in the stomach, then the mother's stomach will be curved (*stagen*). *Bengkung* is used 3 days after giving birth to 40 days postpartum. *Bengkung* is not only used on the stomach, but it is usually used also on the thighs.



Figure 1. Mother's thighs and stomach are already bent

The next treatment is pilis. Pilis basic ingredients from Java chili or Sepang wood. Other additional spices, depending on the herbalist who formulated. According to Ny. MB pilis can also be made from Sepang wood sharpened with lime, then just spread evenly on the forehead above the eyebrows. Each shaman has its own ingredients. Pilis is used approximately 20 days of postpartum.



Figure 2. Use of Pilis

During the 40 days postpartum, the mother will be massaged by a shaman with a full body. However, this is not done every day, but only on days 3, 7, 17, 25, and the last day 40. Massage is done 5 times for 40 days postpartum.

Next up is param (lubricant medication). The purpose of using param is to maintain the body's warmth, blood circulation so as to prevent swelling of the body and breast of the mother, also can smooth the skin. Param is usually used for 40 days postpartum. According to Mrs. A, during the postpartum the body becomes unstable, the body is cold and very susceptible to shivering. By using param. Param is made from rice added with spices such as galangal, liya (ginger), coriander, etc. then crushed and applied to the body. The face, body, and stomach of the spice ingredients differ slightly, depending on the degree of heat of the param.



Figure 3. Param

Abstinence and Recommendations During the Postpartum Period on Malayan people in Pontianak

There are some restrictions and suggestions that must be done and avoided by the mother during the 40 days postpartum. First is food, from the interviews all informants do not recommend eating foods that are too greasy. Fried processed food is permissible but must be underlined not to oil too much. Foods that are recommended are foods that are boiled, grilled, not spicy and better without oil. Cooked vegetables are also recommended cooked clear without coconut milk.

Next is the activity that should not be done on postpartum mothers is too heavy activities. All activities carried out must be full of caution, including how to walk and sleep. The passage of the maternal postpartum must be slow and should not go too wide. Postpartum mothers must be very careful not to walk when the big toe is swollen or tripped. So that the thumb of the postpartum mother on a Malayan, will be attached to a black thread that is spun or fibers so that there is no collision with the mother. *Bentan* is a complication during the postpartum period experienced by the mother, such as chills, fever, etc.



Figure 4. Spun Black Thread and Used on the big toe

If violating restrictions and do not carry out the recommendations during the postpartum period, the Malayan people will experience *Bentan*. *Bentan* is a condition of a mother who experiences complications during the postpartum period, due to not carrying out the taboo and recommended advice. Care for people who are not yet severe is the same health care as ordinary postpartum mothers who do not experience clashes. It's so bad that you can't get out of bed.

According to Mrs. SA, *bentan* can be treated with *bentan leaf*. If the postpartum mother has swollen breasts, the treatment is by smoking a rattan that is made like a cigarette and then burned. If *bentan* happened, the *bentan leaf* will be added to the stew or herbal medicine consumed by postpartum mothers such as herbal medicine, wind or veins. If the stomach feels hot and uncomfortable, the stew and herbal medicine are mixed with botanical leaves, then the stomach will feel cold and comfortable.



Figure 5. Bentan Leaf

According to Mrs. A, before doing apoh, the shaman who cared for during the postpartum period will perform a 'waste' ritual, a waste done to ask for salvation and ask for healing. Waste is a ritual carried out by means of throwing away such as gambier, areca nut, cigarette leaves, eggs, nails, and candlenut skin. All the ingredients were put into small places of banana leaves, then flowed into the Kapuas river

According to the experience experienced by Mrs. N, when he collided, he had experienced descent down to the vaginal canal. Treatment to increase the role of his back, he called a massage to carry out a massage. Tackling is pressing on the stomach to increase the role. The position of the shaman's hands is placed under the stomach above the genitals. Postpartum lying mother position, legs bent (dorsal recumbent). The outside of the vagina is covered with cotton. With two hands and sitting position, the shaman will do the picking while putting his hands between his stomach and genitals, then massage to the top toward the chest. This was done while pressing the mother's vagina with the heel of the foot. The goal is that the uterus that descends, rises back to its original position.

Every culture and in every society has a unique way of dealing with problems that affect the human population (McCrae, 2004). Various interventions appear to be different due to local knowledge possessed by the population in each community group. Environmental factors also play a significant role in the implementation of strategies in the health sector. Thus, making health interventions and their response outcomes very different across cultures. There are abstinence and recommendations in the form of food consumed, activities that may and may not be done, and clothing that should be used during the postpartum period. This treatment is inseparable from the elements of a strong belief in the cultural aspect.

Conclusion

Postpartum health care in Malayan people in Pontianak, there is a shift in customs and traditions from time to time. Unconsciously acculturation occurs. The malayan tribe as an indigenous tribe and acculturated with Bugis culture. Bugis culture is accepted and cultivated in Malayan tribal culture. So, if they encounter a Malayan tribe in Pontianak, they will assume that their tribe is a Bugis tribe, and a Bugis

tribe is a Malayan tribe. The most common postpartum health care performed by Malayan people is drinking herbs and stews, using stagen, using param and pilis, then the mother's body is massaged for 40 days. There are also restrictions and suggestions during the postpartum period in Malayan people in Pontianak. This abstinence and recommendations are in the form of food consumed, activities that may and may not be carried out, and clothing that should be used during the postpartum period. Not only that, health care for mothers who have collision also exists, such as *ngahah* or *apoh* and *ngangkil*. This treatment is inseparable from the elements of a strong belief in spirits or talismans, in the form of the use of black threads that are spun or fibers. Used on both toes, with confidence it will keep the mother from being hit by a collision.

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