

Amadi Community Tradition in Facing Child Birth

Hasnidar

Akademi kebidanan, Bina Sehat Nusantara, Indonesia

ABSTRACT

Background: Labor and birth are normal physiological events in life and are healthy events. But the potential for life-threatening complications will also lurk. Understanding that pregnancy and childbirth are at stake shows that the public is aware that every delivery faces risks or dangers that can result in death for mothers and newborns. Purpose: To find out and analyze the traditions carried out by the Amali people who are influential in undergoing labor.

Method: This type of research used in this study is qualitative research. Data is collected by in-depth interviews with informants. There were 18 informants consisting of pregnant women, families of pregnant women, midwives, traditional healers and community leaders.

Results: The results of the study showed that 1) The traditions carried out by the Amali community in dealing with pregnancy and childbirth were made of oil, massage the stomach of pregnant women, given a kind of prayers. 2) The majority of Amali people when they experience pregnancy often feel back pain and pelvic pain. 3) Foods that become taboo and are trusted by the Amali community when facing pregnancy, are crabs, squid, ice water, pandanus and spicy food. 4) Things that should not be done by the mother during pregnancy are prohibited from sitting in front of the door, prohibited from closing something damn, prohibited from killing animals, prohibited from lifting heavy objects and are prohibited from being passive and are recommended for many walks and sports. 5) The things that should not be done by the husband while his wife is pregnant namely prohibited from closing the road, prohibited from killing animals, prohibited from cutting wood or animals, if farming is prohibited from hoeing paddy fields. 6) A seven-month pregnancy event or salvation, some Amali people still do a seven-month pregnancy event by preparing "baje" food. 7) The majority of Amali people plan deliveries at

the Puskesmas and always pray for the safety of the delivery process.

Conclusion: Amali society in facing pregnancy and childbirth upholds the traditions carried down for generations both the things that are recommended and the things that should be avoided.

Keywords: Tradition, Pregnancy, Childbirth, Society

INTRODUCTION

Normal delivery according to WHO is a labor that starts spontaneously, has a low risk at the beginning of labor and remains that way during labor. Babies are born spontaneously in a back of the head presentation at 37 to 42 weeks' gestation. After delivery the mother and baby are in good health.

Based on 2016 WHO data throughout the world, the number of women giving birth increased from a year to 90.88%, with 289,000 women dying during and after pregnancy and childbirth. Maternal death is the death of a woman during pregnancy, childbirth, or 40 days after delivery with causes that are directly or indirectly related to labor. Data from the 2017 IDHS number of maternal mothers in Indonesia is 5,112,269 people per year, so it can be calculated the number of maternal mortality (MMR) in Indonesia is as many as 669 maternal deaths per 100,000 births with the most risk of maternal mortality occurring during the birth period. (IDHS, 2017). As for the data of the South Sulawesi Provincial Health Office in 2017 the number of maternal mothers is 179,468 people per year, so it can be calculated the number of maternal deaths for 363 maternal deaths per 100.00 births. (Sul-Sel Health Office, 2017)

From the Bone District Health Office data in 2016, the number of women giving birth was 13,791 people. The coverage of childbirth has increased every year, the normal delivery was 84.67%, while the abnormal delivery was 15.32%. Whereas during 2017, there were 8 maternal mortality rates specifically for Bone people and 3 residents outside Bone, and in 2018 there were 14 people, generally those who died during labor and after delivery were those who gave birth twice or three times on average. (District Health Office, Bone, 2019).

Talking about the problem of childbirth in the community certainly has habits or traditions that are hereditary carried out, which differ from one region to another, so as to describe a style or characteristics of the community.

The culture of the Bone community regarding the norm or customary system is based on five main elements, namely: Ade, Speech, Rapang, Wari and Sara which are intertwined with each other, as an organic unity in the minds of the community that gives a sense of self-respect and dignity of each individual. All of that is contained in a concept called "Siri" is an integral part of the five main elements mentioned above, namely pangadereng (customary norms), to realize the value of pangadereng, the people of Bone have at the same time practice the spirit / culture.

a. Sipakatau means: Humanizing each other, respecting / respecting the dignity and dignity of a person as a creature created by GOD without discrimination, whoever the person is must obey and obey the customary norms / applicable laws.

b. Sipakalebbi means: To glorify each other's position and function in the social structure and governance, always behave well in accordance with the customs and culture prevailing in society.

c. Sipakainge means: Reminding each other, respecting the advice, opinions of others, accepting positive suggestions and criticisms and anyone on the basis of the

awareness that as ordinary people do not escape error.

By sticking to and based on the cultural values mentioned above, the government system of the Kingdom of Bone is based on consensus agreement. Thus the people with various experience and education backgrounds can be developed and utilized to encourage the implementation of the development of Bone itself. Although Bone has a sufficient historical and cultural heritage, the potential of natural resources and human resource support, it is worth highlighting now and for future developments Bone will face various changes and quite severe development challenges. Therefore we need proper thinking, ideas, and planning in organizing historical heritage, cultural wealth, and potential that is owned in a governance and development management. By adhering to the Sumange motto 'Teallara', which is Firm in Solid Belief in Togetherness, the government and the people of Bone will be able to face any challenges to a better Bone. (Bone Regency Government Official Website, 2019)

MATERIALS AND METHODS

This type of research is a qualitative study conducted in the District of Amali Bone Regency. The research instrument was a researcher with 18 informant sources.

Source of data in this study are subjects from which data can be obtained. According to Lofland and Lofland, the main data sources in qualitative research are words, and actions, the rest are additional data such as documents and others (Moelong, 2016). Regarding the source of data in this study the authors divide it into two parts, namely: Primary data sources: Primary data is data originating from the original or first source, namely: the community of Amali District, Bone Regency, and secondary data sources: in the form of data that is already available and can be obtained by researchers by reading documents. In this study, the researcher is the main instrument, the researcher as well

as the planner who sets the focus, selects informants, and analyzes data in the natural field without making it up. Sudarwin (2002) states that researchers as instruments in qualitative research mean that researchers carry out field work directly and collectively carry out activities with the people being studied in order to collect data. The Data Collection Techniques:

1. Making Observations

Observation is a data collection method that uses observations on research objects that can be carried out directly or indirectly. The observation function in this study was used to directly observe the traditions of the Amali District community in facing labor.

2. Conduct an Interview

Interviews were conducted with informants consisting of pregnant women, families of pregnant women / husbands, midwives, traditional birth attendants and community leaders. data collection techniques with in-depth interviews with informants. The author uses this method by conducting direct interviews with the community of Amali District relating to tradition in dealing with childbirth. (Ari Setiawan. Saryono.2013)

3. Carry out Documentation

The documentation method is a method used to look for authentic data that is documentation, whether the data is in the form of a diary, memory or other important notes. After the data is collected through data collection techniques, the next step is to analyze the data. Data analysis in qualitative research, carried out at the time of data collection takes place and after the completion of data collection in a certain period, suggests that the activities in qualitative data analysis are carried out interactively and directly continuously until completion, so that the data is already saturated. Data must be reduced and then selected according to the context of the formal object of research. By doing data reduction, it will be easier to control and organize data. After reducing the data, the

writer conducts data clarification by grouping the data based on their respective characteristics based on the formal object of research. The next stage the researcher makes a data display that is, organizing the data in a map in accordance with formal and research objects. The next stage concludes the data that has been collected.

In the method of presenting and analyzing data, qualitative analysis methods are used in the following ways:

1. Deductive namely taking some general facts, which are then analyzed to be applied to more specific things.

2. Inductive, namely taking some facts that are specific to be applied to things that are general.

In analyzing data, researchers used qualitative analysis. Qualitative analysis is an attempt to uncover the meaning of research data by collecting data in accordance with certain classifications. The author uses qualitative analysis with the following stages:

1. Field data collection is by collecting data found in the field which is rough data.

2. Data reduction is the process of selecting or simplifying, abstracting and transforming new coarse data from the field.

3. Presentation of data is a collection of information that is arranged systematically with the possibility of drawing conclusions.

4. Verification of data that is drawing final conclusions of the study. (Muhammad Hasan, 2011).

RESULTS AND DISCUSSION

Amali District was originally a backward village, but after a few years later several bathing ponds were built. With the bathing pool, eventually became a village that developed because of the large number of visitors. To explore and examine the traditions of the Amali community in facing labor, the researchers conducted interviews with 18 informants. Based on interviews with informants or informants, it can analyze the traditions of the Amali community in dealing with childbirth so that researchers find the tradition of the Amali

community in dealing with childbirth as follows:

1. Things done by the Amali community in dealing with pregnancy and childbirth:

Some Amali communities still carry out various habits related to pregnancy, this is intended to make the mother's womb healthy and easy in carrying out the labor process. The habit that is usually done in the form of:

a) Made eel oil to drink one tablespoon every day when the gestational age enters seven months with the aim to facilitate childbirth. The process of making traditional eel oil by boiling technique plus fresh coconut water cooked using charcoal embers.

b). Massage the stomach of pregnant women using eel oil with the aim of improving the position of the baby and facilitate the delivery process.

c). Given a kind of prayers while rubbing the belly of pregnant women with the aim that pregnancy and childbirth went smoothly,

d). It is recommended to do activities or take a walk in the morning and after that take a shower in the morning, because another benefit of walking in the morning is to strengthen the pelvic muscles, which will be very useful so that labor can be smooth.

2. The things that the mother feels during pregnancy

a). Having a translucent abdominal pain: Abdominal pain during pregnancy includes abdominal pain and cramps, this is normal because the body changes during pregnancy, when the uterus continues to grow to make room for the fetus can cause pressure on muscles, joints and blood vessels. b). Experiencing anxiety and frequent anger: Pregnant women often experience anxiety until the temper tantrum is due to lack of sleep which worsens anxiety, so pregnant women are advised to sleep 7-8 hours a day.

3. Foods that become abstinence during pregnancy

The Amali community has special treatment for pregnant women, including still maintaining restrictions on some foodstuffs during pregnancy, this is intended to prevent the bad possibilities that can occur in babies born or childbirth later. Foods that are taboo include:

a) Foods or side dishes that have many toes such as crabs, squid

Shrimp according to the Amali community is said to cause babies to have more fingers and toes. One thing to note is that when pregnant women want to eat food in the form of side dishes including such as shrimp and crabs, pregnant women need to be careful maybe this will cause allergic reactions that endanger pregnancy.

b) Do not drink ice water because it can cause the baby to become large

Drinking ice water during pregnancy is basically fine, but pregnant women still need to be vigilant to make sure the ice is made from clean water, and stored and treated hygienically, besides, make sure the cold drinks consumed do not contain much sugar or additional chemicals, such as dyes, flavorings and preservatives.

c) It is forbidden to eat pineapple and durian because it is believed to have a bad impact on the unborn child. The positive impact of running taboos on pregnant women not to consume durian fruit, pineapple and other certain types of food. If a woman is pregnant consuming pineapple and durian fruit will cause heartburn. This burning sensation arises because of the effect of gas produced by these fruits and it is not good for the health of the mother and the fetus it contains.

4. Things that should not be done by the mother during pregnancy

The Amali community has special treatment for pregnant women, among them still maintaining restrictions on some habits during pregnancy, this is intended to prevent the bad possibilities that can occur in childbirth later. These habits include:

a) Do not sit in front of the door because it can cause complications in the delivery

process. This abstinence arises because in ancient times there were habits of women who liked to look for fleas by lined up at the front door so that residents who were disturbed then made this prohibition for pregnant women.

b) It is prohibited to close something because it can cause complications in the delivery process, this is assumed to make it difficult in the delivery process.

c) It is forbidden to lift objects or heavy loads because lifting heavy loads during pregnancy is feared to put enormous pressure on the lower back and cause pain, even the more fatal fear can affect the pregnancy which can cause a miscarriage.

d) It is recommended for many walks and sports to be expected to help expedite the labor process.

5. Things the husband should not do while the wife is pregnant

In addition to pregnant women the Amali community also knows abstinence for their husbands, so that when a pregnant wife there is a treatment that should not be done and it is believed that the community can cause reinforcements for the wife and her womb, including:

a) Do not close the road because it is said to cause things that can hinder labor, many people believe that when the wife is pregnant the husband is not allowed to close the door of the house this will cause the baby branch later difficult to find a way out during the birth process or childbirth is quite difficult and long time ago.

b) It is forbidden to kill animals because it is said to cause the baby to die in the womb,

c) It is forbidden to go to mourn because the Amali people believe it can cause babies to die in the womb

d) It is forbidden to cut wood or animals because it is believed that it can cause defects in the baby, if farming in the fields is prohibited from hoeing paddy fields because it can cause chipped babies.

6. Occasion or salvation seven monthly pregnancy

Talking about the seven-month salvation event the Amali sub-district community still partly carried it out, because it has become a tradition of the local community by preparing food in the form of "baje" food made from glutinous rice and brown sugar made in seven plates then recited prayers by the shaman with the aim to simplify the process labor. This is done as an approach to God Almighty in order to be given ease in the delivery process (Muhith A, et al. 2020; Anwar Mallongi et al., 2020)

7. Place for planning for labor

Regarding the place of delivery, the Amali sub-district community is more dominant in giving birth at the Puskesmas than at home, because the community has begun to believe in the help done by health workers, especially Midwives. The community feels that the equipment is more complete and adequate compared to giving birth at home. But public trust in myths in the form of taboos and recommendations is a translation of the cultural values of a society, which is obtained from generation to generation. Values are feelings about what is wanted, or about what is permissible or not, something that is valued, or not valued, something that is expected or not expected. Community trust in implementing taboos based on cultural conceptions is a manifestation of the community concerned, seeing a parent's concern for their offspring, namely children and grandchildren, as the next generation of families (Andi Saefullah, 20170; (D Ogetai 2018).

Abstinence or prohibition is a way of parents in the past in transferring traditional values which are cultural heritage from an older generation to the next generation. In the past, children as a young generation would be more afraid of things that are not necessarily happening or the truth than things that seem real. There are indeed negative and positive sides, both the good and the bad of running taboos based on traditional beliefs.

The problem that has a big influence on a woman during pregnancy to abstain, especially not to consume certain types of

food, is nutrition. Mother's activities that are pregnant in her daily life do not decrease, she added that she must undergo taboos so as not to consume the type of food that is really needed by women who are pregnant because it is very good for the health of the mother concerned and the growth and development of the fetus it contains.

CONCLUSION

The Amali community believes in things that should be done and should not be done by pregnant women and families in the face of childbirth. The community believes that not following traditions or habits will bring calamities and curses that affect the mother and baby.

Suggestion

Based on the conclusions above, it can be suggested as follows:

1. Related agencies

Provide input in making policies to improve the health services provided to the community, especially in overcoming the myths in pregnancy and childbirth that conflict with health values

2. Health Workers

From the results of the study, several informants' opinions contradicted health values because he had to exercise taboos so as not to consume foods such as crabs, squid, etc. which are really needed by pregnant women because they have very high protein content, energy source, an excellent vitamin for the health of pregnant women and fetal growth and development. It is therefore expected that midwives can provide information to the public about myths that are contrary to improving health so that people's mindsets can be broader and better in the future.

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