

STUDY OF BEHAVIOR AND ABOUT FOOD POSTPARTUM MOTHER OF THE BANJAR TRIBE IN PALUH KURAU VILLAGE

Nova Linda Rambe¹, Ida Yustina², Nurmaini³, Kintoko Rochadi⁴, Fikarwin Zuska⁵

¹⁻⁵ Faculty of Public Health, University of North Sumatera

ABSTRACT

Indonesian people cannot be separated from behavior and habits based on culture or customs that are believed to provide positive benefits and impacts. The Banjar tribe is an indigenous people who inhabit most of South Kalimantan. This tribe has spread, one of which is in Paluh Kurau Village, Hamparan Perak District. Nifas mothers in the Banjar tribe also know the taboos passed down from their ancestors. The strong taboo associated with the postpartum period causes the Banjar tribe to always be associated with local traditions. This research was a qualitative research with an ethnographic approach. The research was conducted in Paluh Kurau Village, Hamparan Perak District. Respondents in this study were postpartum mothers who carried out the Banjar tribal tradition which was taken by purposive sampling. Data collection techniques were carried out by interviews and FGD (Focus Group Discussion). Total informants in this study were 11 people. The results of the study revealed that the behavior of postpartum mothers of the Banjar tribe in Paluh Kurau Village was grouped into 3 categories of receiving treatment, namely from village shamans, customs and from health workers. While the taboos of postpartum mothers are grouped into 3 categories, namely behavioral and dietary restrictions.

Keywords: Culture, taboos, banjarese, postpartum mothers



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INTRODUCTION

Indonesian people cannot be separated from behavior and habits based on culture or customs that are believed to provide positive benefits and impacts. Indonesia is a country with the 4th largest population in the world, the total population of Indonesia in 2020 is 270,204 thousand people. According to BPS, there are around 1,300 ethnic groups

in Indonesia. The Javanese are the largest ethnic group in Indonesia, with a population of 95.2 million people or 40% of Indonesia's population. West Java Province is the most populous province in Indonesia, namely 48,274.2 thousand people, followed by East Java Province with 40.66 million people. The population growth rate as a result of Indonesia's population projection for 2010-2020 is 1.33%. (Central statistics agency, 2021).

Correspondence : Nova Linda Rambe. Faculty of Public Health, University of North Sumatera. gambenovalinda@gmail.com

Within each ethnic group there are various kinds of cultural or behavioral taboos in health care during the postpartum period and habits that are inseparable from everyday life.

Culture-based health care for postpartum mothers is not only carried out in Indonesia but also carried out by other countries. According to research (Köhler et al., 2019) Abstinence or taboo behavior on food is also practiced in ASEAN countries which include Brunei Darussalam, Cambodia, Lao People's Democratic Republic (PDR), Malaysia, Myanmar, the Philippines, Singapore, Thailand and Vietnam. This ASEAN country has restrictions on animal food during the postpartum period. Abstinence from animal food is done for fear of complications such as the wrong position of the fetus, the perineum does not dry properly afterwards and the long process of uterine involution.

Culture-based postpartum health care is not only carried out by ASEAN countries. In the study, the Eastern Country of Ethiopia also carried out a culture of taboos or food taboos such as eating eggs, meat, milk, fruits (especially mangoes), and vegetables (especially cabbage) (Amare et al., 2022).

Various regions or provinces also practice abstinence from food or behaviors that are believed to protect postpartum mothers and babies such as Aceh, Kalimantan and Java. In the province of Java, in Ngebrak Village, Gampengrejo District, Kediri Regency, they also practice abstinence from food during the postpartum period for reasons of beauty, hereditary culture, and parental advice as well as the belief of the mother herself. While most of the prohibited foods are protein sources from animals (Fadhillah, 2018).

Regarding health, abstinence behavior that deviates from postpartum care will also have an impact on postpartum mothers. According to the Health Service, one of the reasons for the increase in MMR and IMR is tradition, culture, customs or ancestral routines that are still adhered to by the community (Ratna Wijayanti et al., 2023). According to research by Salsabilah, et al. 2022, the culture and social systems that exist in society are the triggers for the high maternal mortality rate in Indonesia in addition to health facilities and services. Until now, interventions have not fully taken into account socio-cultural factors. (Salsabila et al., 2022).

The Banjar tribe is an indigenous people who inhabit most of South Kalimantan. This tribe has spread, one of which is in Paluh Kurau Village, Hamparan Perak District. Traditions related to birth ceremonies and after childbirth are still important for the Banjar people. Nifas mothers in the Banjar tribe also know the taboos passed down from their ancestors. This prohibition is intended so that during postpartum the mother and baby avoid situations that could harm the mother. The strong taboo associated with the postpartum period causes the Banjar tribe to always be associated with local traditions. Based on this, the researcher wants to examine more deeply the taboos and the symbolic meaning of the behavior of postpartum mothers. In this case the research will be conducted in Paluh Kurau Village, Hamparan Perak District, because in that area there is still a strong ethnic Banjar culture.

MATERIAL AND METHOD

This was a qualitative research with an ethnographic approach. The research was conducted in Paluh Kurau Village, Hamparan Perak District. The

time of the research was carried out from December 2022 to March 2023. Respondents in this study were postpartum mothers who carried out the Banjar tribal tradition which was taken by purposive sampling, namely the selection of respondents was carried out deliberately according to the requirements of the required respondents, 1 head of the auxiliary health center, 2 people community development cadres, 1 village midwife, 5 postpartum mothers from the Banjar tribe and 2 mothers or mother-in-law of postpartum mothers. So that the total respondents in this study were 11 people. Data collection techniques were carried out by interviews and FGD (Focus Group Discussion).

RESULT

Based on data reduction from the interviews that have been conducted, the data is presented in such a way in the form of interview transcripts. From the data presented, it can be drawn the essence of the main problem according to the research objectives in the table below.

Table 1. Behavior and symbolic meaning of the behavior of postpartum mothers of the Banjar tribe in Paluh Kurau Village

No.	The Behavior of Postpartum Mothers of the Banjar Tribe	Symbolic Meaning
1.	Postpartum mothers do treatment at village shamans: Massage	Restore the condition of the postpartum mother
2.	Postpartum mothers perform traditional carea. Herbal : a. Yeast Potion 40 b. Corset c. Eat grilled fish	Healthy and restoring the condition of the postpartum mother a. Eliminate fatigue in the postpartum mother's body b. Slimming stomach c. Vaginal sores dry quickly
3.	Postpartum mothers take care of health workers	Get health care from health workers

Table 2. Abstinance and symbolic meaning of abstinance for postpartum mothers of the Banjar tribe in Paluh Kurau Village

No.	Prohibitions of Postpartum Mothers of the Banjar Tribe	Symbolic Meaning
1.	Behavior a. Not allowed to have sex b. Not allowed to leave the house before 40 days c. If you sit, you cannot fold your legs	a. The body will not be fit anymore and get old quickly b. Disturbances of spirits c. Swollen vagina
2.	Food a. Not allowed to eat food that smells fishy, bapatil fish (lundu, puyau, catfish) b. Do not eat fatty foods (meat, coconut milk sauce) c. You are not allowed to eat vegetables such as bitter gourd, squash, pumpkin, long beans which have purple tops and you are not allowed to eat bananas. d. Can't eat eggs	a. Causing the milk to smell fishy, the child smells fishy and the urine is fishy b. Wounds after giving birth will be slow to dry c. Itchy rash

DISCUSSION

1. Behavior and symbolic meaning of the behavior of postpartum mothers of the Banjar tribe in Paluh Kurau Village, Hamparan Perak District
 - a. Postpartum Mother Doing Massage to Village Shaman
Traditional massage/massage after childbirth with village midwives is still performed by postpartum mothers. In Martapura, the culture of massage

for postpartum mothers is considered something that must be obtained by mothers to restore their condition (*in-depth interview*). According to Mayasaroh's research, village shamans perform massages in the postnatal period in order to cure illnesses and complaints suffered by mothers and children (Mayasaroh, 2013). Danuatmaja et al stated that efforts to overcome labor pain can use pharmacological and non-

pharmacological methods. Non-pharmacological methods for dealing with pain include homeopathy, hypnobirthing, water birth, relaxation, acupuncture, yoga, and massage for postpartum mothers carrying out traditional treatments (Danuatmaja and Meiliasari, 2008).

1) Postpartum Mothers Using Herbs

Postpartum mothers of the Banjar tribe in Martapura drink a special banjar yeast concoction every morning during the postpartum period. Ragi 40 consists of various kinds of spices which number around 40 kinds. Postpartum mothers are advised to drink this concoction every morning during the postpartum period. This is intended to nourish and restore the postpartum woman's energy after giving birth (*in-depth interview*). Regarding postpartum herbs, every culture has beliefs about various herbs or medicinal ingredients that can be used during childbirth. Generally,

the medicinal ingredients consist of concoctions mixed from various plants, such as leaves, roots, or other ingredients which are believed to have efficacious as strengthening the body (Mentari, 2014).

2) Postpartum Mothers Using Corsets

Apart from using herbs, postpartum mothers of the Banjar tribe also use corsets after giving birth. This is so that the stomach returns to its pre-pregnancy state (*in-depth interview*). A corset is something that is very necessary for postpartum mothers. Postpartum mothers always wear corsets after they give birth and this has become a habit for the community in general as well as in Paluh Kurau Village. The corset has the function of shrinking the stomach after the mother gives birth. This is supported by research conducted by Theresia, which stated that postnatal care for postpartum mothers uses octopuses and

corsets because they function to maximize uterine involution and restore abdominal tone (Theresia, 2013).

3) Postpartum mother eats grilled fish

Postpartum mothers of the Banjar tribe are recommended to eat only with grilled side dishes, not fried. This is so that vaginal wounds dry quickly.

b. Postpartum Mother Caring for Health Workers

Postpartum mothers from the Banjar tribe in Paluh Kurau Village apart from performing traditional care, they also carry out examinations at the village midwife. The village midwife and cadres pick up the ball, because of the prohibition of the Banjar tribe which does not allow postpartum mothers to go out for 40 days. So village midwives play an active role in examining postpartum mothers. Examination of postpartum mothers by village midwives includes checking blood pressure, body temperature, pulse, complaints of postpartum

women, stomach condition, vaginal area and breasts and giving medicines (*in-depth interview*). According to Wuryanto et al's research, postpartum mothers came to the examination site not because they were aware, but midwives who actively visited postpartum mothers' homes to examine them, free of charge. Postpartum mothers who actively come to the examination site are usually caused by problems/complaints such as their child being sick. Meanwhile, if there are complaints from postpartum mothers, they will be more likely to visit the dukun and then go to the midwife (Wuryanto and Eni, 2007).

2. Behavior and symbolic meaning of the behavior of postpartum mothers of the Banjar tribe in Paluh Kurau Village, Hamparan Perak District

a. Not allowed to have sex

Abstinence in the behavior of husband and wife may not have sexual intercourse for 40 days after giving birth. According to the cadres, if having intercourse

during the postpartum period other than the postpartum mother is not pure, it will also result in the mother getting old quickly (*in-depth interview*). Medically, having sex before 40 days is not allowed because the vaginal wound is still not dry. This is supported by Yulianti's research, which states that having sex before 40 days will hinder the healing process of the birth canal, infection or even bleeding has not appeared or psychological effects, such as fear of tearing stitches or fear of getting pregnant again (Yuliyanti, 2014).

b. Not allowed to leave the house before 40 days

Postpartum mothers are not allowed to leave the house before 40 days, because they are afraid that they will be vulnerable to evil spirits (*in-depth interview*). Postpartum mothers who are not allowed to leave the house at all for 40 days will have a negative impact on the health of postpartum mothers. This is because if the postpartum mother does not leave the house and is not exposed to sunlight, the

postpartum mother will lack vitamin D. According to Holick, exposure to sunlight is the best source of vitamin D and there are no cases of vitamin D intoxication. (Holick MF, 2007).

c. If you sit, your legs cannot be folded

Postpartum mothers should not fold their legs while sitting, this can cause the vagina to swell (*in-depth interview*). Medically, postpartum mothers who have just given birth must position their legs straight and should not fold them. If the legs are in a folded position, this will cause the vaginal tear to widen. This is supported by Handayani's research, which states that medically a straight leg position is indeed more advantageous because it makes blood flow smooth, besides that so that the stitches caused by tears in the vagina do not widen everywhere and are also intended so that blood flow is not obstructed (Handayani, 2010).

d. Cannot Consuming Fishy Foods and Fish with Starfish

Postpartum mothers of the Banjar tribe also have some food restrictions that smell fishy, fish, bapatil (nine, catfish, baung). Postpartum mothers should not eat food that smells fishy and fish with patils because their milk will smell fishy, children and urine will also smell fishy (*in-depth interview*). This abstinence according to health is actually detrimental. This is because according to Manuaba, animal protein is a complete (perfect) protein that contains a complete range of essential amino acids that can meet biological elements (Manuaba, Chandranita and IBG Fajar, 2007).

e. Don't Eat Fatty Foods

Postpartum mothers should not eat fatty foods (meat, coconut milk broth) for fear that the vaginal sores after giving birth will be slow to dry (*in-depth interview*). Larnkjaer et al stated that meat, animal fat and vegetable fat are really needed to meet the nutritional needs of postpartum mothers. Postpartum mothers are advised to eat foods that contain omega 3 fatty acids

which are abundant in marine fish such as snapper, cob and lemuru. These substances are important for optimal brain development for babies (Lanrkjaer, 2006)

f. You are not allowed to eat vegetables such as bitter gourd, squash, pumpkin, long beans which have purple tops and you are not allowed to eat bananas. Postpartum mothers should not eat bitter gourd because it can cause headaches, nausea and vomiting. It is not permissible to eat vegetables such as squash, pumpkin, long beans, which have purple tops because they are afraid of catching a cold and getting sick (*in-depth interview*).

g. Can't eat eggs

Postpartum mothers should not eat eggs because they are afraid they will cause itching (*in-depth interview*).

CONCLUSION

Based on the results of the study it was found that the behavior of postpartum mothers of the Banjar tribe in Paluh Kurau Village was grouped into 3 categories of receiving treatment, namely

from village shamans, customs and from health workers. While the taboos of postpartum mothers are grouped into 3 categories, namely behavioral and dietary restrictions.

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