



Papua Women's Maternity Health. Reproductive Health Study on Cultural View of Numfor Biak Tribe, Papua; Ethnomethodology Approach

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Abstract

The high rate of maternal and child mortality as well as the norms values on Numfor Biak Tribe tend underestimate women. This study aims to establish a proposition about maternal health of Papuan women from the standpoint of Numfor Biak Tribe culture. The study design with ethnomethodology approach. Informants consisted of (1) the macro level, the tribal chief / head of customs, (2) the mid-level, the community leaders / traditional leaders and (3) a micro level, ie the head of the family / in-laws / parents and maternal. The results found proposition "loose culture" of Numfor Biak Tribe on health service utilization of maternal health Papuan women and the concept of "culture" tight " Numfor Biak Tribe on aspects of maternal health in the superstructure, infrastructure and preference for the gender. Conclusion: Health Delivery Papuan women shaped by " loose culture " and "tight culture" Numfor Biak Tribe, and recommended that the results of the study can be used as a foundation for the development of women's reproductive health policies in Papua.

Keywords: Female reproduction; culture; superstructure; infrastructure

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1. Introduction

Biak tribal cultures in society Numfor also adopts patrilineal, it is the lineages drawn from derivative father, therefore Numfor Biak Tribe communities are more likely to have boys. Biak tribal mother cannot be separated from complications in pregnancy, childbirth and postpartum complications, it is a major cause of maternal and child mortality. In addition, problems that contribute to maternal and infant mortality are in decision making is determined by the family of the boy or elders, so the decision should be taken quickly and accurately late because they have to wait for the decision of the family. Significant local cultural society in influencing maternal and infant mortality rates in the region. Culture associated with the woman in labor, by a specialist shaman [1].

The average score of the priority interventions undertaken to reduce maternal mortality and child mortality rates are still showed a low number. At the time of delivery skills of the new birth attendants reached about 60% and the number of exclusive breastfeeding reached about 43% [2,3]. High rate of maternal and neonatal mortality in Indonesia caused much of the village doing home deliveries are assisted by a shaman, so the presence of complications of labor cannot be addressed in a comprehensive manner. Besides births attended by shamans, culture conditions may be a factor causing high rates of maternal and infant mortality [4].

Based on the results of the study reported that there were differences in maternal mortality between the black and the white skin in America. This difference is not known but may be due to several reasons acceptance by the community health facilities. Reception services related to culture in the region [5].

Based on the above into consideration basic researchers to conduct research on Women's Health Maternity Papua. Reproductive Health Study visits of Cultural Interest Numfor Biak, Papua.

2. Materials and Methods

2.1 Location Research and Types of Research

This research uses a qualitative research design with ethnomethodology approach with a set of phenomena to see the issue of maternal health in ethnic Papuans [6].

2.2 Informant

Informants were selected by purposive sampling based on the context of the cultural structure that includes the macro structure chosen was a chief / head of customs (1 informant), at the mid-level is a community leader / traditional leaders who have standing under the macro level (15 informants). At the micro-level informant who had been associated with the context of a case study that informants from the head of the family / in-laws / parents, informant laboring women (15 informants).

2.3 Research Instrument

The main instruments in this study were: 1) Researchers themselves; 2) Guidelines for the interview; 3) Notes and field; 4) Camera. In qualitative research, researchers in addition to acting as manager of research cannot be replaced by other research instruments [7].

2.4 Data Collection Technique

1. Observation: One method of collecting data through direct observation and sensing. Observation techniques were performed in three ways, such as: (1) participant and nonparticipant observation; (2) observation forthright and subtle; [8].

2. In-depth Interviews. This study uses an in-depth interviews conducted by researchers of the speakers.

3. Technical Documentation. This technique is done by collecting a variety of sources in the form of documents and archives relating to that will be investigated. Followed by examination of the data in the criteria technique degree of confidence, triangulation technique can be performed in the following manner:

1. Comparing the observed data with the interview data.
2. Comparing what people are saying in public what he said personally.
3. Comparing what people say about the research situation with what he said throughout study.
4. Comparing state and perspectives someone with different opinions and views of people from all walks of life like ordinary people, people who secondary or higher education, people are, and the government.

2.5 Data Processing Techniques

The steps used in the data analysis in this study follow the interactive model [9], it include:

1. Data collection. Reading and reviewing all available data from various sources, from interviews, observations that have been written in the field notes, personal documents, official documents, drawings and photographs.
2. Stage of data reduction with the way the electoral process, focusing on the simplification of data, summarization of large data transformation arising from notes written on the field. Data reduction is done by abstracting, which summarize the core business processes and statements that need to be maintained so as to remain in the theme.
3. Stage presentation of data, namely interpreting data obtained into a substantive theory.

4. Draw conclusions from the interpretation that has been done, in the form of answers to a problem or research question.

3. Results

Analysis of maternal health significance Papuan women in tribal culture of Numfor Biak Tribe, Papua Province good at delivery based paradigm ethnomethodology [10].

3.1 Meaning analysis of Labor Women's Health in the utilization of health care facilities knowledge of maternal health

Time and reason for maternity medical examination, the perception of reproductive health services, the quality of health care facilities (health centers), health checks labor resources, infrastructure health checks gave birth rate means that the mother is not maximized utilize Biak Numfor modern health service, good health care workers and the use of health care facilities. This suggests that the tribal culture of Biak Numfor provide opportunities and freedom for the mother tribe Numfor Biak in utilizing health services. Based on the findings that have been obtained from the health of female labor Numfor Biak tribe, Papua, the researchers can take the conclusion that there is a desire of Biak tribe in the utilization of health services to improve maternal health. Thus in healthcare delivery in maternal health care utilization rate Numfor Biak be submitted concepts, namely "Culture tight" Numfor Biak Tribe on health service utilization of maternal health Numfor Biak tribe.

3.2 Analysis of Meaning Supra-structure, Infrastructure and Preferences Sex

a. Supra structure

1) Belief Numfor Biak Tribe

Since the first Biak people have known the supreme god belief system, which in Biak language called Manggundi (Himself). Biak people believe that manggundi dwells in the heavens so they call Manseren Nanggi (God or the inhabitants of heaven). In the perspective of Biak, manggundi believed to be the creator of the universe and all its contents. At the ceremony to honor manseren nanggi, Biak people often do wor naggi fan, fan wor nanggi usually celebrated on time and specific events, for example, in celebrating the harvest, repel disease, ask for rain.

Numfor Biak society also has a number of beliefs related to reproductive health at the time of delivery. This was revealed by the Biak Numfor Tribe with a view to the smooth case of pregnancy, childbirth. They also believe in the spirits that inhabit a particular object or area. Beliefs about demons / jinn who always disturb these mothers are still there and trusted by the people of the tribe of Biak Numfor until now mainly maternal. Therefore, to maintain the safety of their birth mothers trying to avoid in ways not allowed out at night, passing brought large trees, large rocks or into a supposedly haunted as expressed by informants at the top. Another thing happens to the placenta, where the placenta must be buried, but previously had to be washed clean. Burial placenta packaged in such a way wrapped in plastic and put inside the cans and coins (coins) as offerings. Burial placenta is not far from home because it is believed that the placenta buried near the house, then later when the child grows up to go wander into other areas, children still remember going to my hometown so that there remains a

desire to return home.

2) Values and norms based on social aspects, security, economy

Marriage does not have a single function, but have several functions related to various rights and other obligations. Biak people as adherents of patrilineal kinship system, the descent problem is cherished by her husband, namely obtaining a boy. Boys as successor descendant clan of some of the statements put forward by the informants can be analyzed that the family tribe Numfor Biak thinking about the number of family members, especially children seen from family preferences, great ideal size is still held by the tribe Numfor Biak caused because children have a particular value for parents, efforts to forming a small family will have difficulty if children for parents to have value or meaning very high. In other words, the value of the child is the usefulness and satisfaction that can be given a child to his parents and the cost or burden to be borne by the parents of the consequences of having a child.

In the mind / philosophy of Biak Numfor that it takes a boy with the interest constituted as a successor to the family clan, men can help parents, protect your family and can serve as the backbone of the family. Various things become habit behaviors related Numfor Biak Tribe is required to pay money or money's milk door, customs must make prior to transfer to the church after that children are free to leave the house. The first child to make a custom event should not be out of the house for three days.

In the aspect of customs duty security council to decide matters such as: (a) the fight against the enemy or not; (b) conduct and arrest slave-hunting expedition to another place, (c) accept or reject the offer of another village to help in the fight against his opponent; (d) compete with other villages to sail to distant places that have never been visited by others; (e) negotiate giving the title to receive a degree from a nephew or uncle. In the economic aspect, the board decides such things as: (a) create a new trade boat; (b) did cruise trade; (c) a hunting or fishing for certain public interest; (d) open a new garden.

3) Religion

Most of the tribal society of Numfor Biak are protestants, and leave the customs handed down from his tribe, but still some are still perform rituals ancestors, especially those residing in the village. In the religious aspect, traditional council tasked to negotiate such things as: (a) the construction or repair of houses youth; (b) the ceremony in society ie initiation ceremony young men and women; (c) ceremony nanggi fan (nangki) or ceremonial offerings to the 'Lord of heaven': (d) *mansorandak* ceremony is a ceremony of salvation for someone who for the first time to go to a strange place.

b. Infrastructure

1) Environment

Most types of soil in this area is renzina and mediterranean, and a small portion regosol in coastal areas. Most of this area is formed from limestone parent material. In coastal areas there are types of soil regosol / alluvial and

litosol. The land does not have a fertility rate which is good, because it is dominated by sand texture with a relatively shallow soil solum. Regosol land covered mostly coconut plants. In hilly areas there litosol soil types and mediterranean red brown yellow and red. This soil has a low fertility, because it has a shallow solum and low nutrient content. Mediterranean land are only in part concave and somewhat flat. Upland areas generally are kind renzina, a small portion of yellow and red mediterranean regosol. Renzina soil fertility levels are good and rich in organic content. Natural conditions and Travel Resources Natural Resources and the sea in Biak Numfor has the potential for tourism.

In terms of the social environment the presence of a boy for the people of Numfor Biak provide high value because of the estate to be inherited by the family with the rights given to the boy. The term "tiang belo" that has meaning as the successor generation in the family. Environment without the presence of a boy, the family environment considered "empty" without the next generation. In terms of the economic environment, the presence of a boy serve as the backbone of the family in helping family income sources. In relation to the natural environment, in addition to the estate, the presence of a boy with a position-generation "tiang belo" can process natural resources Numfor multiply. in relation to girls, believed to girls after marriage will leave the village (followed my husband) to become another clan. In the geographical environment and the political environment the presence of boys are expected to be the protector of the area as well as the rights of Numfor Biak Tribe the seizure of natural resources as well as to the boundaries that make Numfor Biak with strategic location.

2) Population

Numfor Biak Tribe in general has a population of approximately 130.593 inhabitants in 2011, which consisted of 67.194 men and most of the population of about 78% is indigenous Papuan tribe of Biak Numfor and 22% are people from outside Papua like Java , Batak, Bugis, Makassar, Buton, Maluku and East. Biak population is heterogeneous community in which besides native of Biak Numfor and Papuans from the Land of Papua, there are also tribes of immigrants from outside Papua, such as the Javanese, Batak, Bugis, Buton, Makassar, Manado, Maluku, Timor, Flores and so forth. Heterogeneous population is scattered throughout the Islands-Schouten (Numfor Biak).

Customary dowry is paid to the woman led to demands for a wife in order to give birth constantly to get a boy. Psychological pressure felt by a mother when it has not spawned a boy who happened was caused by an angry husband and cheating behavior or marries another woman. This has an impact on the success of family planning programs do not. A husband does not allow a wife to take birth control if it has not given birth to a boy. The consequence of this behavior is not set spacing, thus giving further effect of birth meeting. Anticipation of this in his family all the women usually carry a boy of siblings (nephew) in the family, so hopefully when the big boys of siblings (nephew) may continue heir to the land of the clan or family.

c. The preference for the gender

The virtue of a boy and his influence on the status of girls, when the start of life, mostly boys more fortunate

when compared with girls. Birth of son seems more expected by many families, and therefore feels more encouraging when compared with the birth of a daughter. For Numfor Biak tribe bore all the girls in the family consider that genera in the family is empty, apart from the husband (male) in the family psychological impact due to the continuous anger, regret by the husband of the daughter who was born. The division of labor between men and women for the villages in the area of Biak Numfor where he did research is still very heavy to women. Gender Roles in the family Most people in the villages where the research carried out has unbalanced division of labor between women and men. In general, women are more responsible to have workload in the family. They take care of the garden / field to take the results to the market and earn money for the family's needs. Men in general just do activities like building a house, cutting down trees / forests new gardens, and hunting and fishing activities around the home during good weather conditions for fishing in the sea. Women also usually more care of the needs of the family, including activity in the garden, gathering in the woods, tapping sago for a family meal and market needs in the city to earn money.

Second, the relationship between the status of women with children in terms of the value of gender preference. That is, if parents prefer boys or girls, then attempts to establish a prosperous small family, is expected to run into obstacles, if the majority culture is still there such a gender preference. Parents who have only boys only, will continue to get girls, as well as its reverse. Conditions worse will happen if a particular child's gender preference is so strong, it will cause a reduction in attention to the child of the other sex. In Biak tribal customary law Numfor male roles necessary to decide the case, set the heir of (keret land, property, village, etc.), including matters of marriage should be defined dowry and magnitude, washing room custom associated with birth boys in the morality of Biak Numfor that men can help parents, protect your family and can serve as the backbone of the family. In addition; the structure of Biak Numfor tribal culture.

Of some the statements put forward by the informants can be analyzed that the family tribe Numfor Biak-thinking about the number of family members, especially children seen from a large family of ideal size preferences are still embraced by Numfor Biak tribe caused because children have a certain value for parents, efforts to establish small family will have difficulty if children for parents to have value or meaning very high. In other words, the value of the child is the usefulness and satisfaction that can be given a child to his parents and the cost or burden to be borne by the parents of the consequences of having a child.

For Numfor Biak tribe bore all the girls in the family consider that genera in the family is empty, apart from the husband (male) in the family psychological impact due to the continuous anger, regret by the husband of the daughter who was born. The birth of a boy greatly influences decision-making in terms of participation in family planning programs. For the tribe of Numfor Biak they decided to join the family planning program in the family when their son. This gives rise to a negative impact on families where the wife is required to give birth to a boy was born. Infidelity often occurs or remarried with another woman if she does not give birth to a son. This is due to the demands to have a boy in the family.

Based on the above discussion it is found that "maternal health of women of Papua is partly determined by supra structure, infrastructure and preference for the gender as a cultural product". It is part of wisdom to reduce or eliminate the risk that may occur in the mother and child. It shows also a number of maternal behavior patterns

Biak Numfor integrated into the culture, that culture has a controlling influence maternal behavior of Numfor Biak tribe.

4. Discussion

Selection of cases related Numfor Biak tribal culture of maternal health in women Papua Biak Numfor, based on the high number of maternal deaths. In this study describes a phenomenon that occurs on the issue of maternal health of women in Papua, and then connected with the source of the problem to assess the possibility of establishing the proposition of a concept that was born on Biak tribal culture of maternal health related Numfor Papuan women. Cultural phenomenon that is growing in Papua one of which is paternalist culture that requires a mother to give birth rate Numfor Biak boys as descendants of the tribe. In addition, despite the relatively large number of children who require the mother to have a boy.

Growing cultural phenomenon in Papua is despite growing paternalistic culture, but culture is so loose in the utilization of modern health services. The utilization the health services both at the level of sub health, health centers and hospitals as well as utilization of health workers midwife, nurse or doctor / specialist. This finding is important because it can be an entry point for health workers in an effort to reduce maternal mortality, especially in Numfor Biak. However, the findings of this study indicate a number of findings that show a high tight in the cultural influence of maternal health. "Women who grew up in a culture rooted traditions that survive from generation to generation with strong cultural structures survive the changes. The women in their reproductive health (pregnancy, childbirth and postpartum) holds the belief in magical powers and evil spirits.

Based on the above general conclusion that the paternalistic culture as part of tribal culture Numfor Biak to obtain male offspring as the successor of the clan affect reproductive health in women of Papua, culture can be experienced acculturation or changes in health care utilization of traditional patterns that only use the shaman or product other local, a number of good behavior prohibitions, restrictions and habits in women's reproductive health-related trust and confidence of the tribe. Based on that though strict Numfor Biak tribal culture in preparation for breastfeeding, welcoming the first male child, thanksgiving, the birth of a boy, cutting the umbilical cord, cord care, trust in the unseen spirit disturbance / demons, dowry and sanctions, but the culture is very loose or free in the use of modern health care.

Attached to the tribal culture of Numfor Biak a major impact on women's reproductive health. Therefore, researchers propose the following proposition:

1. Found "culture loose" Numfor Biak tribe to utilization of health services for maternal health Papuan women.
2. Found Culture "tight" Numfor Biak tribe on reproductive health in the aspect of the superstructure, infrastructure and preference for the gender that affect maternal health.

5. Conclusions and Recommendations

The positive side of the health delivery of Numfor Biak tribe culture in terms of utilization of health services by the term "loose culture" in the delivery of women's health in Papua is the knowledge of the evolving labor through learning from books, media and health workers, the need to be screened for maternal health and fetus, labor inspection, the inspection frequency well, examination obtained, health care personnel, the affordability of health care facilities, health care infrastructure, health information. But in terms of health care, weakness or negative side is even more the case of service providers and health services infrastructure. Conclusion that the adaptive nature of culture can facilitate modern health services in transmitting modern health patterns can be balanced with the traditional patterns of health.

Effect of findings on women's reproductive health as well as that maternal mortality is influenced by socio-cultural as well as an explanation of certain ethnic (Munro et al., 2004) as well as health care, where there are various prohibitions and restrictions must not eat or not eat oily fish. It is clear that the health delivery under the influence of culture in "loose" and received cultural influences are "tight". Pattern "strict culture" and "cultural loose" Numfor Biak tribe is a belief system and an integrated value that work together to provide a unified model in women's reproductive health. Recommendation: The findings of this study can be used as a basis for policy development for the local government of Papua women of maternal health in terms of tribal culture Numfor Biak Papua province in an effort to improve maternal health

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