

Sambang Bayi Behavior among the Osing Tribe in Banyuwangi Regency and Its Impact on Maternal and Infant Health

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ABSTRACT

Background: Banyuwangi Regency is home to several cultures, and when babies are born, their families quickly prepare all the necessary equipment, showing their joy by rushing to complete the task. This creates a dense *sambang bayi* behavior in the area, however such activities may pose risks to the health of both the mother and the baby. This study aimed to analyze the *sambang bayi* behavior among the Osing tribe in Banyuwangi Regency and its impact on the health of both the mother and the baby.

Subjects and Method: To investigate this phenomenon, a qualitative method using an ethnographic research approach was employed. Postpartum were researched at the Singojuruh and Gladag Health Centers. 12 main informants and 6 additional informants were selected using purposive sampling. Data was collected through in-depth interviews, participatory observation, and documentation, and analyzed thematically using content analysis.

Results: The research revealed that postpartum perceived vulnerability, seriousness, advantages, and obstacles related to cultural activities. Additionally, they made efforts to reduce health risks to their infants (cues to action).

Conclusion: Several health risks were identified for mothers and babies, including allergies, irritation, respiratory problems, infectious diseases such as coughs and colds, and diseases caused by a lack of rest. To mitigate these risks, the community can implement promotive and preventive efforts.

Keywords: postpartum, culture, perception.

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BACKGROUND

The Infant Mortality Rate in Banyuwangi Regency from 2016 to 2020 has a fluctuating value. In 2020 the number of infant deaths reached 115 people; this value has an increase

of 0.39% from the previous year which only reached 108 people. The infant mortality rate does not stand alone, but is related to other factors such as the nutritional status of the mother during childbirth and the nutrition of

the baby itself as an indirect factor as well as a direct factor as a cause of infant mortality (Notoatmodjo, 2011). The direct factors that cause infant death are factors that are brought from birth, which are obtained from their parents at the time of conception, including low birth weight, premature babies, and congenital abnormalities and several other diseases, while the indirect factors of infant mortality are related to external environmental influences including culture Manuaba in (Susanty and Agus, 2018). The problem of infant mortality in Banyuwangi in 2020 is caused by asphyxia as the main cause. Ahimsa (in Kurniawan and Laksono, 2012) reveals that health problems are never separated from the situation and condition of society and its culture.

Based on the urgency that has been described previously, the working areas of the Singojuruh and Gladag Health Centers have had a relatively high infant mortality rate for the last five years and are among the sub-districts that have the *Osing* tribe locus. The culture of the *Osing* community is still strong in that location. In addition, there are several programs to reduce Mother Mortality Rate and Infant Mortality Rate which are continuously monitored, some programs have not been achieved, such as giving vitamin A tablets to postpartum. In 2019 there were 29 Public Health Centers (64.4%) that had not met the target of giving vitamin A to postpartum. This study aims to analyze the behavior of infant *pos* in the *Osing* tribe in Banyuwangi Regency and its impact on the health of mothers and babies.

SUBJECTS AND METHOD

1. Study Design

This research used qualitative method with an ethnographic research approach. This research was conducted from January to March 2022 in the working area of Singojuruh and Gladag Health Centers.

2. Population and Sample

Determination of the sample in this study was carried out using purposive sampling as many as four participants with inclusion criteria by signing informed consent. The informants in this study were key informant, 12 main informants, and 6 additional informants.

2. Inclusion and Exclusion Criteria

The inclusion criteria for the primary informant are as follows: (1) Postpartum mother; (2) Belongs to the indigenous *Osing* tribe; (3) Able to communicate effectively in the *Osing* language or Indonesian with a *Osing* accent; and (4) Willing to participate as a research informant and undergo in-depth interviews, as well as having sufficient time for interviews.

The exclusion criteria for informants in this study are individuals who do not meet the criteria for the primary informant, as mentioned in the inclusion criteria.

3. Study Instrument

This study obtained data from primary sources through in-depth interviews with postpartum from the *Osing* tribe about perceptions of infant chattering behavior, participatory observation, and documentation. These sources were obtained through an in-depth interview guide, observation sheets, voice recorders, and instruments. The secondary sources in this study were obtained from literature studies conducted by researchers. Secondary data was also obtained from the Banyuwangi District Health Office regarding the Maternal Mortality Rate and Infant Mortality Rate in 2016 to 2021.

4. Data Analysis

Data credibility was done by triangulation and used reference materials. Dependability in this study was carried out by examining the entire research by the supervisor. Data analysis in this study used thematic content analysis. This research has been tested

ethically with data credibility carried out by triangulation and used reference materials. Dependability in this study was carried out by examining the entire research by the supervisor. Data analysis in this study used thematic content analysis.

5. Research Ethics

This research has been tested ethically by No. 168/KEPK/FKM-UNEJ/III/2022 with title Ethnographic Study of *Sambang bayi* Behaviour on the *Osing* tribe in Banyuwangi Regency and Its Impact on Maternal and Infant Health.

RESULTS

1. Characteristics of Participant

The key informant 38 year old woman who works as a midwife in the Singojuruh Health Center's working area, specifically in Sumberbaru Village. Key informant was selected as the key informant because she has information regarding postpartum. The main informants in this study are postpartum who work as homemakers and have a parity of 1 to 3. All of them are Muslim and belong to the *Osing* ethnic group. Out of the 12 main informants, 7 of them live with their parents or in-laws.

2. Thematic Analysis

The research was conducted through in-depth interviews, observations, and documentation with the main informants to obtain information about baby care behavior among the *Osing* tribe in Banyuwangi Regency and its impact on the health of mothers and babies through perceived vulnerability, perceived severity, perceived benefits, perceived barriers, and cues to action. After obtaining information through in-depth interviews with the main informants, the researcher conducted additional in-depth interviews with other informants to triangulate the sources of information provided by the main informants. The in-depth interviews

were repeated when the information obtained was incomplete, in order to gain a detailed understanding of baby care behavior in the *Osing* tribe.

a. Perceived Vulnerability

The perceived vulnerability of mothers to diseases related to the tradition of *sambang bayi* in relation to the safety of the baby during visits.

“I just believe it because there are many stories among fellow parents. They shared with us and some herbal remedies were given after the medication from the doctor had run out. Here, the *jamu wajah* [herbal medicine for breastfeeding mothers] is usually used by the *Osing* tribe residents to increase breast milk production. It depends on the situation, if the baby doesn't have diarrhea then it can be continued, but if the baby has diarrhea then it's stopped” (IU1, 31 years old).

“We should not abandon the customs of our ancestors, if we do, something might happen. It could lead to various illnesses (IT3, 70 years old).”

The perceived vulnerability of mothers to illnesses related to the tradition of *sambang bayi* in relation to the impact on the baby and mother after the visit.

“I believe it as long as it doesn't have any negative effects on my health, it's safe because we both understand it. When guests come, they enter the kitchen first and their feet and hands are placed in the *tungku* [basically in front of the *tungku*], they say it's useful for removing anything that sticks during the journey” (IU1, 31 years old).

The perceived vulnerability of mothers to illnesses related to the tradition of *sambang bayi* in relation to the emergence of health problems in babies.

“There's nothing wrong, Ma'am, the baby cries as usual and is fussy, but

most of the time the visitors have already left” (IU11, 36 years old).

b. Perceived Susceptibility

Perception of susceptibility to health problems that arise from the tradition of *sambang bayi* is related to the threat to both mother and baby.

“If a man is visiting, it might be okay, but if there is a man smoking, I ask him to leave. If someone who is visiting has a cough or cold, it can be said to be a threat, sister. If everyone is carrying the baby, it is already normal here” (IU9, 30 years old).

The perceived susceptibility to health problems that arise from the tradition of *sambang bayi* is related to the seriousness of the mother's concerns about health problems that may affect both her and the baby.

“When my baby is sick, it's normal, sister. He never gets seriously ill, just fever, cold, cough, you know, common illnesses” (IU5, 31 years old).

The key informant, the village midwife, also mentioned that the health condition of the mother and her baby after engaging in *sambang bayi* activities is fine, and there are no serious health issues.

The perceived susceptibility to health problems that arise from the tradition of *sambang bayi* is related to how the issue of the baby's health will be addressed if health problems occur after a guest has visited.

“We go straight to midwife Bu Elfi, sister. She treats the baby by putting drops of sap and chili leaves in their eyes if they have sleep or mucus in their eyes. The sap from the sabe leaves is squeezed into their eyes. Sometimes, she also uses the mother's breast milk and puts it in the baby's eyes to make the mucus disappear and make their

eyes brighter when looking at anything, according to her” (IU6, 20 years old).

c. Perceived Benefit and Perceived Barriers

The perceived benefits of the tradition of *sambang bayi*.

“Well, it's about strengthening relationships through social visits. Guests bring gifts, sometimes money, sometimes soap, baby equipment and the like” (IU10, 26 years old).

The obstacles encountered by the informant when receiving guests.

“Maybe the first obstacle is when I just gave birth, relatives would gather and stay up until 11:30 PM to 12:30 AM. My rest time was disrupted because it was too late” (IU9, 30 years old).

d. Cues to Action

“The hope is that the baby stays healthy and the mother remains healthy, and that the child grows up normally” (IT2, 34 years old).

Efforts to reduce the risk of health problems in infants due to cultural activities were mentioned by all the informants. Based on the information obtained from IU1, the baby regularly receives health check-ups, umbilical cord care, early initiation of breastfeeding (IMD), exclusive breastfeeding, routine immunization, antibiotic eye drops given by midwives, and the provision of hand sanitizers at home. Cues to action are being examined and documentation activities are being carried out to observe the pattern of baby care. If the pattern of care is good, cultural activities that pose a risk to the baby's health can be reduced. However, if the pattern of care is poor, risky cultural activities cannot be reduced (Figure 1).



Figure 1. Maternal and child health record



Figure 2. The activity of fumigating the feet and hands

DISCUSSION

1. Perceived vulnerability

IU1, IU2, IU3, IU5, IU7, IU8, and IU11 stated that the tradition of baby *sambang* makes babies safer because of sharing activities between parents about babies and their mothers regarding information on treatment, postnatal rehabilitation for help recovery by consuming herbs (one of which is herbal medicine to facilitate breastfeeding) and many pray for the safety and health of the baby.

Therefore, the informant felt safe if visited by guests who carried out baby talk activities (Figure 2). When visiting a newborn, parents or guests who are older than postpartum convey advice to avoid bad things based on their previous experiences by telling herbal or sleeping ingredients if the baby and mother are sick. In addition, postpartum also hope that the prayers conveyed by guests who visit the baby will be answered. Some of the informants felt safe if there were activities to share experiences with guests, for example herbal concoctions that were handed down from generation to generation.

Research conducted by Farlikhatun (2021) shows that the habit of consuming herbal medicine with the aim that their breastfeeding is smooth and to maintain the health and fitness of the mother was a positive culture behavior. *Jamu wajah* was drunk so that the breast milk was smooth and the herbal rice *kencur* so that the body did not feel tired. However, a small number of informants, namely informant is IU4, IU6, IU9, IU10, and IU12 stated that the *sambang bayi* tradition did not make babies safe because guests could bring the virus especially in the COVID-19 pandemic condition, and they were afraid if the baby used for magic. The baby's immune system was not too good, so that made parents thought that if there were guests who visit, the baby would not safe. Babies would easily get any disease if they were infected with bacteria or viruses, not only COVID-19 (Aziz and Graharti, 2020).

Most of the informants, thought that the baby *sambang* tradition did not cause bad things for health because the visiting guests had entered the homeowner's kitchen to smoke his feet and hands to eliminate them. disturbances of spirits that stick to them on the way to the baby's owner's house, the baby

is not taken out, only guests come from the family and around the house, there has been an appeal from the midwife in the COVID-19 pandemic season, and the baby has never been sick.

Society has beliefs about animism and dynamism. The dynamism of society assumes that everything that moves is alive and has supernatural powers, has both good and bad characters and to avoid that they engineer it by making roads. When entering the pawon to smoke his feet and hands, the performers of

the tradition recite sholawat to the Prophet Muhammad which is believed to be a mantra so that there is no interference from the jinn that is attached and then does not stick to the baby. This is in line with Luthvatin (2015) which explains that mantras are part of the tradition and healing practiced by the *Osing* tribe of Banyuwangi. The *Osing* tribe community believes in healing or repelling spirits by using prayers that the *Osing* tribe community believes in.



Figure 3. Sandingan

Equipment made for *sandingan*, among others (Figure 3):

- 1 = Tepis or *sapu ijuk*, used to hit the baby's mattress if the baby cries and to make the baby sleep soundly.
- 2 = A bowl containing garlic and red, pandan leaves, kinangan, i.e needles and threads. People believe that newborn babies are vulnerable to being disturbed by spirits so that the items in the bowl are items that are feared by the jinn.
- 3 = *Njet* or lime, used to ward off spirits.
- 4 = Scissors, sharp objects that are easy to carry and are trusted to repel ghosts like *kuntilanak*.
- 5 = *Garu* or comb, used to ward off spirits.
- 6 = Mirror, used to ward off money-stealing supernatural beings, namely *tuyul*

who will like to look in the mirror and forget to steal money.

- 7 = Leaves, used to ward off jinn in the home environment

However, several informants, namely IU2, IU6, and IU8 stated that the baby *sambang* tradition caused bad things for health because of the change in the carrier, irritation to the baby's skin, and the informant had a feeling of anxiety and mentioned the impact of baby *sambang* activity, for example the baby suddenly fussy or crying after being visited by people who do baby-talking activities. This is also evidenced by the results of observations made by researchers, when guests visit the postpartum's house, namely holding the baby without cleaning

the body makes the baby at risk of contracting the disease, then the guest shakes the mother's hand, then the mother touching the baby makes the baby contract the disease.

Giving birth to a baby is a very happy event as well as a heavy event, full of challenges, and anxiety (Kurniasari and Astuti, 2015). Likewise, the feeling of anxiety about the baby's condition that occurred after the COVID-19 pandemic and the many enthusiastic guests took turns to hold the baby. The incidence rate of COVID-19 in infants is high and infants experience more severe clinical symptoms than adults (Aziz and Graharti, 2020). The Coronavirus Disease 2019 (COVID-19) pandemic has raised concerns for mothers to babies. COVID-19 can infect humans through respiratory droplets from virus carriers to other people who have not been infected.



Figure 4. Guests take turns holding the baby

b. Perceived susceptibility

Most of the informants, namely IU2, IU5, IU6, IU8, IU9, IU10, and IU11 stated that baby talked activities threaten the health of babies and postpartum because of the COVID-19 pandemic, the hosts did not know the health of visiting guests, and male

guests' smoke. at home, coupled with a statement that postpartum feel themselves in danger and are afraid of the COVID-19 pandemic.

Threatening means something that is considered harmful. Baby talk activities are said to threaten the health of the baby and postpartum when the informant or postpartum had a sign about the possibility of something bad happened to the baby and herself about the baby's chat activity. Not knowing the guest's health condition is considered a threat to the health of the mother and baby, especially with the COVID-19 pandemic which is easy to infect people around. Not knowing the guest's health condition is considered a threat to the health of the mother and baby, especially with the COVID-19 pandemic which is easy to infect people around. Younger confirmed COVID-19 patients tend to be asymptomatic. Other research shows that people aged 20 years and under are 81.9% likely to show no symptoms after being infected with COVID-19 (Widayati and Mustika, 2021).

Smoking in the house can increase the risk of diseases of the respiratory tract. Diseases of the respiratory tract occur when the immune system decreases. Smoking in the house makes babies as passive smokers who are always exposed to cigarette smoke. Research conducted by Milo et al. (2015) states that homes where parents have a smoking habit have the opportunity to increase the incidence of ARI by 7.83 times compared to homes for toddlers whose parents do not smoke in the house. Guests who visit in a house that has a baby or toddler also have a risk of the baby being visited by the house against the incidence of ARI.

Most of the informants, namely IU1, IU3, IU4, IU5, IU6, IU7, IU8, IU9, IU10, IU11, and IU12 stated that baby bathing activities did not cause serious health

problems because according to the informant's fever, cold, and cough were common diseases suffered by the mother and their infants. However, an informant, IU2, stated that if the disease is not treated immediately, it will cause serious illnesses such as colds and can cause shortness of breath. The key informant, the village midwife, also stated that the health condition of the mother and baby after the baby talk activity was fine, there were no serious health problems.

Salgado (2016) in Sudiby et al. (2020) explains that fever is one of the most common signs of illness caused by infection or an imbalance between heat production and excretion. Parents need to have good knowledge regarding fever in infants because the management of fever in infants depends on the role of parents. The results of research conducted by Sudiby et al. (2020) that many parents do not know how to recognize fever conditions in children because of the limited use of thermometers and rely more on palpation on the forehead as a way of identifying fever. Therefore, if the fever is not treated immediately, it will become a serious illness in the baby.

All of the informants stated that the actions taken by postpartum when the mother and baby were sick were to go to modern medicine such as midwives, health centers, and hospitals, but some informants mixed it with traditional medicine such as boboki and given a decoction of leaves. Going to modern health services when the mother and baby are sick is an activity that must be carried out by all research informants, but after that there are several traditional ways that are passed down from generation to generation to postpartum by their in-laws or biological mothers.

Bobokan carried out by the informant was to use crushed red onion and then attached to the crown of the baby who was

sick with a cold in order to smooth the baby's breathing circulation. Research conducted on the *Osing* community of Kemiren Village, Glagah District, Banyuwangi Regency in May 2019 with the aim of knowing the medicinal plants used to treat babies with colds, one of which is onion which is pounded and used as a lullaby (Ningsih, 2020).



Figure 5. *Bobokan*



Picture 6. *Jagong bayi* activities

c. Consideration of Perceived Benefits and Obstacles (Perceived Barriers)

All the informants stated that the benefits they get when there are guests are items brought by people who carry out baby visits such as soap, baby utensils, money, and rinso. Some informants also stated that the relationship and feeling of pleasure are benefits that are obtained when guests visit. Widyaningrum (2017) explains that another

purpose of visiting a baby is as a congratulation to families who have a celebration without giving something memorable such as money and goods, for the family the more people who come, the more proud they will feel and happy because there are still many who care and care for his family.

Most of the informants, namely IU3, IU4, IU6, IU7, IU8, IU9, and IU11 stated that there were obstacles when receiving guests, the obstacle was the lack of mother's rest time due to the baby's sambang activity. This is also evidenced by the results of observations and documentation carried out by researchers, when the postpartum's house the things that guests do are visit the baby, hold the baby, the husbands are champions outside the house with some treats from the host in the form of coffee, cakes, and cigarettes.

Widyaningrum (2017) explains that the whiz tradition carried out at the baby market is usually carried out for only 6 days, the first night being done by the champion from after sunset or 12 o'clock at night depending on the host's request. The value contained in this tradition is intended for parents who are experienced in life, understand the various ins and outs of life which they then pass on to the baby. Parents take care of the baby through the tradition of champions by reading good advice. Baby fighting activities that interfere with the mother's time for postpartum's sleep. Sleep disorders are disorders that can cause problems with sleep patterns, either due to not being able to fall asleep, frequent awakenings during the night, or an inability to return to sleep after awakening. Lack of sleep will cause fatigue and exhaustion so that the mother cannot make adjustments to physical activities and can cause postpartum blues (Hasna et al., 2018).

d. Instructions for behavior (Cues to Action)

Efforts to reduce the risk of health problems in infants due to cultural activities, all of the informants' answers refer to efforts to reduce the risk of health problems in infants due to cultural activities. Based on information obtained from IU1 that babies routinely check with health workers, perform umbilical cord care, initiate early breastfeeding (IMD) and exclusive breastfeeding, routine immunizations, administer antibiotic eye drops by midwives, and provide hand sanitizer at home. Instructions for behavior (cues to action) were researched and documentation activities were carried out with the aim of seeing the pattern of care in infants, if the pattern of care was good then cultural activities that were at risk of infant health problems could be suppressed and if the pattern of care was poor then cultural activities that had risks could not pressed

AUTHOR CONTRIBUTION

Zilvi Fuadiyah Nur: conceptual, data collection, data analysis, and reporting the results. Sri Widati, Ira Nurmala, Iken Nafikadini, Dewi Rokmah: research supervisor.

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CONFLICT OF INTEREST

There is no conflict of interest in this study.

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