

Biak Tribal Culture Related Papua Women's Reproductive Health in Biak Numfor Regency, Papua Province Indonesia

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Abstract - Values and norms that develop in people of Papua tend to discriminate women which can affect the woman health status and may lead to a high rates of maternal and child deaths of Biak tribe in Biak Numfor Regency, Papua Province. This study aims to develop concepts and propositions on women's reproductive health (pregnancy health, healthcare delivery and post-partum health) on Biak tribal culture in Biak Numfor. The research design is qualitative with the ethnometodology approach, symbolic interaction, and Kasper models analogy. Sources of data obtained from informants by interview, observation and documentation. Informants consisted of (1) the macro level, the tribal chief / head of customs, (2) the meso level, the community leaders / traditional leaders, and (3) a micro level, the head of the family / in-laws / parents, informants pregnant women, maternity women informans and informants during childbirth. The results found the concept of loose tribal cultures showed that Biak tribe cultural acculturation in Papua women's reproductive health and the concept of strict tribal culture of Biak indicate a cultural product of Biak tribe in Papua New women's reproductive health as well as demonstrate the proposition i.e., (1) Papua women's reproductive health in health care utilization have experienced of acculturation for Biak tribal culture (Biak tribe mother had used health care facilities either sub health centre, health centers and hospitals and had used health workers both midwives, nurses, doctors and medical specialists), (2) women's reproductive health in a number of behavioral ban, taboos and customs of tribal culture is a product of Biak tribal culture (mother breast milk preparation, reception first male child, thanksgiving, the birth of a boy, cutting the umbilical cord, cord care, belief in supernatural spirits disorders / demons, dowry, and sanctions).

Key words: Tribal Culture, Reproductive health, Pregnancy health, Maternal mortality

I. INTRODUCTION

The maternal mortality rate (MMR) and infant mortality rate (IMR) are important indicators in determining the health of society. Based on Indonesian Demographic and Health Survey (IDHS) last year 2007, the maternal mortality rate in Indonesia was 228 per 100,000 live births, while in Indonesian IMR of 34 per 1,000 live births. While the target of the National Medium Term Development Plan is a 2010-2014 MMR of 118 per 100,000 live births and IMR of 24 per 1000 addition Millennium Development Goals (MDGs) targets for Indonesian MMR is 102 per 100,000 live births and IMR 17 per 1000 live births (Bapenas, 2012; Ministry of Health, 2012).

In Biak Numfor Regency, there are 17 health centers and who have obtained the data with six Community Health Center i.e., the Health Center Bosnik, Ambumbukor, Maraw, Korem, East Numfor and North Biak, while 11 other health centers has been no report. Data maternal and child mortality are maternal and child mortality data in 2010, 2011, 2012 and 2013 Although data taken six Community Health Center, but the mother and child mortality rates showed the incidence is so high,

that between 6 health centre, in public health centre of North Biak child mortality data show a very high number, with 27 children (in 2013 found 8 people), in Bosnik public health centre found 8 (eight) child deaths in 2013, followed by Korem public health centre with 6 death in 2013. For maternal mortality data, namely the Health Center East Numfor found 3 maternal deaths in 2012, the Bosnik health center is found 2 maternal deaths in 2013 and several other health centers are not spared from the death of the mother and child report (Rerey, 2013).

Besides births attended by shamans, culture conditions may be a contributing factor to high maternal and infant mortality (Shrestha, 2010). Maternal mortality and child in the tribe in Biak Numfor increased in 2013 primarily occurring in North Biak health centre. Cultures were grown in a society adopts a paternalistic Biak tribe that claims to have a boy, so that the mother Biak tribe sued to get pregnant to give birth to boys. Then, the various tribes and languages that developed in Papua resulted in a variety of patterns and behaviors, especially behaviors related to maternal health. Several previous studies mentioned that the high rates of maternal and infant mortality

caused by local cultures that inhibit maternal health behaviors (Anderson, Nicklas, Spence, & Kavanagh, 2009).

Culture plays an important role in maternal and child health efforts because culture can inhibit pregnant women to access health services and give full attention to her pregnancy. Research by Raleigh et al. (2010) concluded that ethnic minorities, pregnant widow and a young age that causes a delay in accessing health services, increasing the risk of childbirth complications. This condition can be caused by stigma and lack of culture in supporting maternal and child health (Anderson et al., 2009). Cultures were grown in Papua concerning women experience discrimination. Poly, Abubakar, and Bulkis (2012) conducted an analysis related to the culture of Papua that the job is a matter of women, men go hunting, fishing, or lazing. Violence against women in Papua is a real condition uncontested. This situation requires an effort of encouragement, advocacy on women in gender equality efforts (Poli et al., 2012). Feminist theory associated with equality of power in the household so that violence tends to be done by a man (Sanggenafa, 1993). Based on several previous studies found that community characteristics may affect the status of maternal health outcomes particularly perinatal community. Factors such as the status of community socioeconomic status, acceptance by the community and the health care of the individual factors alone such as education level and family socioeconomic status (Stephenson & Tsui, 2003). Regulation provided by local government may affect maternal mortality. Lack of regulation led to maternal cases can be dealt with quickly and appropriately (Baden, 1996). Other determinants, behavior chosen later adopted by most of the people who formed the norm and in turn regulate people's lives. If the behavior was considered to be the best health, then adopted as the norm. These norms regulate people's behavior or the behavior of women's health be adopted by the community (Sudarma, 2008).

II. MATERIALS AND METHODS

2.1 Research Area

Research was conducted at the location of Biak Numfor, the unit of analysis is at the macro-level informants, meso and micro. Determination of informants is composed of informants purposively macro, meso and micro. Because the goal of this research is the phenomenon of women's reproductive health behavior, then the selection of informants was based on subjects who mastered the problem, have the data and are willing to provide the data. As consideration Biak Numfor because of the culture of Biak tribe was in Papua, based on the high number of maternal deaths (maternal mortality, maternal mortality and maternal mortality childbirth) and the high number of child deaths (neonatal mortality, infant mortality and death Toddler). This type of research in terms of research objectives, the format included in the qualitative research, which describes a phenomenon of the problems that occurred on the reproductive health of women in Papua, then connected with the source of the problem, to confirm the informant ethnomethodology macro paradigm, symbolic interaction, the model analogous Kasper. This study describes a particular characteristic of a phenomenon, is used to obtain a predictive indicator, look for the findings in

this study of the phenomenon of women's reproductive health in Papua.

2.2 Time Research

The study lasted for approximately one year, that is between the months of November 2013-February 2014.

2.3 Types of Research

This research uses a qualitative research design with a set of phenomena by looking for meaning similarity of their subjective individual against actions that should be disclosed (Son & Shri, 1985). To see reproductive health issues in ethnic Papuans used ethnomethodology approach (Garfinkel & Harold, 1967), symbolic interaction approach and the approach analogy model (Kasper & Anne, 1994). In this study used the paradigm of the third: then synthesized separately with each of the main function. Paradigm used in connection ethnomethodology researchers attempt to determine the meaning of the symbol are released on average families (parents / in-laws / husband) in the case of female reproduction. The use ethnomethodologik paradigm is the basis for capturing behavior that is normative (the consequences of such behavior is a pattern of behavior, and thus "should be lowered between generations" which means the results of culture or cultural products). Symbolic interaction paradigm is used to determine whether the symbol is located on the behavior of the Biak tribe is patterned symbol (based on a generalized significant others or others).

2.4 Source of Informants

The informants will be selected by purposive sampling based on the context of the cultural structure that includes the macro structure, meso structure and microstructure. At the macro-structure chosen is the chief / head of customs, at the level of meso are community leaders / traditional leaders who have standing under the macro level. At the micro level selected informants who have a case related to the context of the research informants of the head family / in-laws / parents, pregnant women informants, and informants laboring women during childbirth.

2.5 Research Instruments

The main instrument in this study are: 1) The researcher's own; 2) Guidelines for the interview; 3) Notes field and; 4) Camera. According Moleong (2008) that in qualitative research, researchers in addition to acting as research manager also cannot be replaced by other research instruments, as was done through questionnaires and so on. The involvement of the researcher as the main instrument is a physical and mental capacity when observing, asking, track, understand, and then abstracted, becoming an important tool in the research process.

III. RESULTS AND DISCUSSION

3.1 Understanding and Health Care Pregnancy of Biak Tribe

a. Knowledge of pregnancy in Biak tribe Numfor.

Pregnant women in Numfor Biak tribe know pregnancy based on symptoms alone were observed by pregnant women, among others, have missed a period and nausea and vomiting, followed by the results of the pregnancy itself, in doctors and health centers (informant Lhy, Sa, Pe, Ri, Kr, ay, Se, Pm, Li, Tr, Mk, Fi, Me, Ad, Myy, Ice, An, Pts, Mn, Bm, San, He). The same knowledge is expressed by a husband / parents / in-laws Biak tribe (informant, Vb , Dr, Ror, Hr, Wy, Nk, Mk, Ga, Mew, Hr, Ms, Ym, Mr., Ay, Wy, Mew). Others may not know of the pregnancy period and changes in body or complaints quickly tired (informant, Ak , Hr, Ca, Pw, Tr). The same thing is expressed by tribal communities Biak (informant Ds, Ej).

b. The importance of pregnant women examined Pregnancy

Mother of Biak tribe stated need for routine antenatal routinely to determine the health and condition of the baby, maintaining the health of the mother and baby, so getting medicine and vitamins, not to check for any abnormalities (informants Lhy, Sa, Pe, Ri, Kr, Ay, Pm, Li, Tr, Mk, Fi, Me, Ad, Myy, Ice, An, Pts, Mn, Bm, San, He). But some are not checking pregnancy because they live on the island that does not exist of assisting health centre (Informant Se). The same thing is expressed husbands / parents / in-laws that are very necessary Biak tribe during their pregnancy (informant Vb, Ak, Dr., Mr., Hr, Ms, Dw, Wy, Tr, Nk, Mk, Ga, Mew, Ms, Ay, Pw , Ym, Ca, Ls) by reason of medically controlled (informant Vb, Dr), the reason of the proximity of the child (informant Ak), to determine the risk of the baby (informants Mr, Ms), for the safety and health of the baby (informants Dw, Wy, Mew, Ym, Ca, Ms, Ay, Pw, Nk), to obtain the drug (informant Tr) and the same as that expressed by the people of Biak tribe (informant, Ds, Ej, Sk), but some others are handled by a shaman (informants Yk).

c. Time during their pregnancy check

Time for Mother's antenatal check Biak tribe was vary, but the examination time begins when the first trimester of pregnancy. Biak tribe mothers during their pregnancy when there is already a slow time of menstruation about 1 month, when they know the pregnancy, gestational age 2 months upwards, when want to get pregnant, check every month, 3 times a month, if you have pain, early pregnancy, after 7 months, since know pregnant, if there are complaints. The same thing is expressed by the husband / parents / in-laws Biak tribe a good time during their pregnancy every month and should be done early in pregnancy as well as during pregnancy (informant Vb, Ak, Ror, Hr, Ms, Mr, Mk, Sk, Wy, Tr, Ga, Mew, Ms, Ay, Pwca, Dw, Ym, Ls). The same thing is expressed by tribal communities Biak (informant Ds, Ej), but there is still the healer child during their pregnancy (informant Yk).

d. The frequency of antenatal care for mothers Biak tribe

Biak tribe mother's desire for very high antenatal maternal expression Biak tribe desires examination found that more than recommended, the doctor's examination at 8 times to determine the growth and development of children and early

pregnancy examination, with varying frequency, which is 4 times the check, check 3 times, 3 times 1 month, 1 week one time, depending on the doctor, 1 month 1 time, 2 months. The same thing is expressed by the husband / parents / in-laws is very important that the Biak tribe during their pregnancy that began menstruation can not (informants Ak, Dr) which checks can be carried out every month (informant Vb , Ga, Mew, Ca, Ms, Ym, Pw , Wy, Dw, Ay) no later than within 2 or 3 months has been to conduct the inspection (informant Vb) to determine healthy development of baby and mother. But there are informants husband / parents / in-laws Biak tribe stating that the examination conducted over 6 months (informants Mk). Meanwhile, according to tribal communities Biak on the frequency of pregnancy should be done every month (informant Ds, Ej) The following interview excerpt is in accordance with the above study is "It's been 2 times Check new. PHC also a community service center more specifically mothers; baby uh mean pregnant mothers. This means that the mother can control baby health. I do not have time to health centre because I work so, family did (informant Hr).

e. The frequency of antenatal mothers who've done Biak tribe Numfor

Pregnant women of Biak tribe has checked the pregnancies varies with the difference places too. Like in doctors and medical specialists for a complete tool, not queued / a quick check and there are midwives in the antenatal of Pustu, health centers, and there is no check pregnancy because of administrative difficulties. According to the husband / parents / in-laws pregnant women checking frequency range 1-7 times (informants Ak, Ror, Tr, Hr, Ay, Ca, Dr, Ms, Dw, Nk, Ga, Wy, Ym, Mew, pw), but there is also no examination (informants Sk). The same thing expressed to public about the frequency that is done every month which can be checked at the doctor's practice, doctors and midwives (informants, Ds Ej), but there is also no antenatal (informant Yk).

f. Examination frequency of pregnant women who had done by mother of the Biak tribe

Examination of the mother obtained Biak tribe is TT1,2 immunization, USG, body weight, measure blood pressure, HPHT, LILA Check, blood tests because fear from malaria, height measurement, blood pressure measurement, can drug test the baby's heart, HB, measuring weight, HIV examination, get vitamins, milk pregnancy, (informants Lhy, Sa, Pe, Ri, Kr, Ay, Se, Pm, Li, Tr, Mk, Fi, Me, Myy, Ice, An, Pts, Mn , Bm, San, He) and there was not served because of administrative requirements (informant Ad). According to the husband / parents / in-laws) that examination of pregnant women in Biak tribe is USG, injections, medications abdominal examination (informants Vb, Dw, Nk, Ym), complete blood count in health centers (informant Ak, Ga). The same thing is expressed by the public that the investigation is the mother of Biak tribe received from health workers are ultrasound, physical examination and drug delivery iron tablet, weighing (informants Or, Ej).

g. Examination of maternal Care Biak Tribe

Pregnant women of Biak tribe perceive good service at the health center, the officer works fine, friendly, not rude and there are several informants services not long and did not do the tests because there is no midwife (informants Lhy, Sa, Pe, Ri, Kr, Ay, Pm, Li, Tr, Mk, Fi, Me, Myy, An, Pts, Mn, Bm, San, He). According to the father (husband / parent / in-law) Biak tribe of officers for services rendered during their pregnancy that good service, fast, complete (informants Vb, Hr, Nk, Ror, Dw, Wy, Sk). The same thing is expressed by the people of Biak tribe that health workers serve well (informants Sk, Ej). But there are informants who claimed not served well (informants Ay, Tr, Wy, Sk). Interview excerpts below in accordance with the above study are as follows:

h. Distance to health facilities according to the mother of Biak Tribe

Mother of Biak tribe perceive that the distance to health care, where some informants stated that the distance between home and remote health facilities (informants Lhy, Sa, Ad, Myy). The same thing is expressed by the husband / parents / in-laws that pretty much means health care for those who live in the Islands (informants Ms, Sk, Ay). However, some informants stated that distance to health care facilities close (informants Pe, Ri, Kr, Ay, Se, Pm, Li, Tr, Mk, Fi, Me, Ice, An, Pts, Mn, Bm, San). The same thing is expressed husbands / parents / in-laws Biak tribal health care facilities that distance is pretty close and can be reached which can be reached by two-wheelers and four-wheeled vehicles (informants Vb, Ak, Dr, Ym, Ca, Ls, Ror, Wy, Tr, Nk, Ga, Pw, Mew, Dw). Disclosed in accordance with the tribal community Biak on distance to health care facilities are close and can be reached (informant Yk, Ds, Ej).

i. When the service of health care facilities

According to the Ministry of Biak tribe pregnant women in health-care facilities good and fast (informants Lhy, Sa, Pe, Ri, Kr, Ay, Se, Pm, Li, Mk, Fi, Me, Ad, Myy, Ice, An, Pts, Mn, Bm, San, He). Disclosed in accordance with the husband / parent / in-law Biak tribe feasibility of health care facilities that are complete with great care from health workers (informants Vb, Dr, Hr, Dw, Tr, Sk, Ym, Ls, Ay). But there are informants stated that the long wait and in the narrow room (Informant Tr). The same thing is expressed by the husband / parents / in-laws Biak tribe that still there are some facilities that need to be considered for procurement (informants Ak, Wy), including the need for health workers (informants Ak, Wy, Ms) as well as the cleanliness of the room (informant Mew). The same thing is expressed by the people of Biak tribe that time services in health facilities (PHC) has not been as expected because the facilities are not well established (informant Ds).

j. Sources of information health checks for pregnant women Biak Tribe

Mother of Biak tribe knows antenatal check information from the doctor, a first examination in the hospital, from the midwife, nurse (informants Lhy, Sa, Pe, Fi, Ice, Pts, He) and of

the family as relatives (informants Pm), from the parent (informants Ri, Pm, Mk, Fi, Ad, Myy) and to know the information of nurse in health centre (informant I), from health centers (informant An, Tr). According to the husband / parents / in-laws Biak tribe about pregnancy resources obtained from the medium of television and reading books (informants Vb, Tr, Dw), extension of health centers by health workers (informants Ak, Dr, Ror, Wy), from the family and relatives (informants Hr, Ms, Ca, Ls). Meanwhile, according to Biak tribal communities that the source of information about the medical examination is of cadres, midwives and nurses (informants Sk, Ds, Ej).

k. Antenatal care infrastructure by Biak tribe

According to mother of Biak tribe that complete infrastructure including a 4-dimensional ultrasound (informants Lhy, Sa, Pe, Ri, Kr, Mk), the tool is still good (informant Ay, Se, Pm, An, Mn, Bm), nurse explained well (informant San), room and good ventilation (informant Myy), sufficient tools (informants Ad, Me), good service, friendly. Pursuant expressed by tribal communities Biak (informant Ds). However, there are some complaints that the small room informants (informant Li), the problem room was dirty, bathroom water is not available, a janitor is not active (informants Mn, Ay). The same thing is expressed by the husband / parents / in-laws that are still there are some tools that are still lacking and need to be held and observed hygiene facilities (informants Ak, Dr, Ga, Mew).

3.2 Preparation of breast milk during pregnancy (the traditional way: food / drink / potions)

According to the pregnant women of Biak tribe that for breastfeeding preparation follow the advice of doctors and parents, namely the consumption of boiled vegetables and fresh fruits, fish for brain growth in children, eating green bean porridge to children bushy hair and eat eggs, plenty of rest, vegetable boiled spinach, taro, pumpkin vegetables (informants Lhy, Sa, Pe, Ri, Cr, Pm, Li, Fi, Me, Pts, San, An, Mn). Some informants stated eating katuk vegetable (informants Se, Li, Mk, Ice, An), vegetable pumpkin (informants Tr, Mk, Fi), but there is also a prohibition should not eat fish (informant Li). The same thing is expressed by the husband / parents / in-laws Biak tribe that breast milk preparations (public trust) is to consume food legumes, vegetables (boiled vegetables, spinach, leaf undershorts, cabbage, carrots, sweet potatoes), taro, peanut fruit and vitamins (informants Vb, Dr., Mr., Wy, Tr, Nk, Mk, Sk, Ga, Mew, Ay, Ym, Ls), the stem and the stem barapen taro (informants Ak). Pual appropriate expression Biak tribe community (informants Yk, Ej).

3.3 Public confidence for preparation before delivery (which should be eaten: Food / beverage/ herb / other)

According to pregnant women of Biak tribe, many restrictions during pregnancy for the safety of mother and baby during labor. The ban was about not wearing a necklace, should not be sitting in front of the door, should not be hanging towel in the neck (informants Pm, Myy, San, Ice, Mn), when out of the house in the clothes pin plug, if it sits there should be no passing

behind (informant Myy), get up early morning walks so strong do not be lazy, do not work hard, the prohibition of drinking ice water and not eating spice food much, the prohibition of eating octopus, (informants San, Mn), ban drinking hot, ban eating-spicy foods (informant Ice), the prohibition of bitter papaya leaves, (informant An), night curfew (informant Pts). In addition, if the first child was a special family all together to solve problems that may exist within the family in order to be completed so that it can smooth the process of giving birth. Water use for praying become a phenomenon for pregnant women Biak tribe (informants Mk, He). Preparation before the birth, according to public trust (eating / meat / other) disclosed in accordance husband / parents / in-laws Biak tribe must resolve the problems or issues with the family and the various prohibitions or restrictions shall not be Biak tribe mothers, dowry-related customs must be completed (informants Ror, Ak, Ak, Hr, Ms, Mew, Ay, Pw, Ca), consume boiled vegetables, vitamins, taro, spinach (informant Sk) and prayer (informant Mr). Meanwhile, according to community leaders / chiefs / traditional leaders / religious leaders / midwife / cadre Biak tribe for the preparation of a salt water bath before delivery and praying to God (informant Or, Sk, Ej).

3.4 Special protection to pregnant women (immunization / food / drink / potions)

Protection of pregnant women according to maternal of Biak tribe starting from the use of health services to the things that are considered traditionally hereditary. Such protection like immunization that have been able come from doctors (informants Lhy, Sa, Ri, Se, Li, Mk, Fi, Me, Myy), eat vegetables (informants Pe, Kr), vitamin drugs (informant Ri), wear *feneti* and onions red (informant Ay), cumin white metal bracelet (informant Mk), do not eat greasy foods (informant Ice), should not be sitting in front of the door, should not be hanging towel in the neck, should not the night, during pregnancy should not kill the cat, a lot of praying, must not speak no good, must not grudge (informant An). The above is in accordance with the expression of the husband / parents / in-laws that protection to pregnant women Biak tribe is to utilize health services such as immunization, medications / vitamins from the health center for antenatal care and IHC (informants Ak, Ror, Dw, Wy) and various restrictions that are believed to interfere with the mother and the unborn fetus, various restrictions on food (informant Dr, Hr, Ms, Tr, Sk, Ga, Ay, Ca). The same thing appropriate public expression of Biak tribe that special protection to pregnant women Biak tribe is by wearing a pin on clothes and bathing sea water (informant Or, Ej).

3.5 Traditional Ceremony for safety for both mother and fetus.

According mother Numfor Biak tribe that salvation plan for pregnant women after childbirth is under in the church in order thanksgiving and eating by using a large plate (informants Sa, Cr, Se, Myy, Bm). Besides that, especially for the first child (boy) all the family together and pray, welcome first child, had to bathe in the plate (informant Li, Tr). Some wear behavior when

bleeding is to use traditional medicine, such as the distance and coconut oil leaves directly attached to the stomach and back and then wrapped with cloth (informant Ice).

Safety of mother and child (traditional ceremony) according to the husband / parent / in-law Biak tribe with thanksgiving and prayer, various behaviors shown to repel spirits which can harm the mother and her baby (informants Vb, Ls, Ak, Dw, Wy, Pw), resolve issues / problems in the family (informant Ror), the customary dowry settlement (informants Sk, Ga). While the ceremony congratulations to the mother and fetus are traditionally according to tribal communities Biak is the customary three days should not be out of the house, thanksgiving after seven months of age (informants Yk, Ej).

3.6 The behavior of the husband during pregnancy (prohibition / restrictions / special rituals)

According to the Biak tribe mother that her happy husband's behavior, and support and meet the demands of pregnant women (informant Sa, Fi, An, Pts, T, San, Tr (informant Ice, Pts, Bm, San, Kr). Husband Treatment helps pregnant women (informant Pe, Se, Ad, Myy, An, San) as well as the restrictions of the husband where the husband and wife forbids a night out, out of the house wearing a pin on clothes, wear loose clothing such as nightgowns (informants Lhy, Ay, Me, Ri), prohibition should not wear necklaces, sitting in front of the door prohibition, the prohibition should not be hanging towel in the neck, should not kill animals (informant Pm), reprimands from the husband when a lot of sleep, eat a ban stingray (informants Mk), the prohibition of eating RW (informant Mn). Behavior father (husband / parent / in-law) during pregnancy (prohibition / restrictions / special rituals) according to the husband / parent / in-law by giving attention to the mother tribe of Biak and various behaviors kill animals and prohibition of behavior (informant Vb, Ak, Ror, Hr, Ms, Dw, Tr, Sk, Ga, Mew), a variety of dietary restrictions (informant Wy). Appropriate expression of Biak ethnic communities that the husband's behavior during pregnancy is prohibiting pregnant women with various prohibitions and restrictions that may interfere with the health and safety of mother and child (informants Yk, Or, Ej)

3.7 The desire for the gender of her child to be born

Mother of Biak tribe addressing child will be born diverse, multiple birth mother wanted a boy (informants Pm, Sa, Se, Mk, Fi, Ad, Myy, An) in accordance with the wishes of the husband / parents / mother-in-law against pregnancy Biak tribe expecting the birth of a boy (informants Ak, Wy, TR, SK, GA, MS, YM, CA, LS) and wanted a daughter (informant Lhy, Fe, Ri, Ay, Tr, Me, Ice, Mn, Bm) according to the expression of the husband / parent / daughter-in-law who wants (Mk informant, Mew, Ay, Pw) and are not concerned about the gender of the child was born (informants Kr, Pts, San, He) which is also in line with the phrase husband / in-laws that do not have to boys / men or women received (informants Vb, Dr, Ror, Hr, Dw) and in accordance with the expression of the people that men and women the same (informants Sk, or, Ds, Ej). The following interview excerpt is in accordance with the above study where the birth mother wanted Biak tribe boys. "This pregnancy is

wanted boys but thank God it can be boys. If the special Biak is boys because land inheritance was indeed aspire male name, it is also necessary for the clan boys so family is preferred boys but now where the Lord had given thanks provide it, if from husbands everywhere are important healthy "(informant Mk)

3.8 Penalties are given to the mother when the child is born gender does not match the expectations of the family / community / cultural

According to the mother of the Biak tribe sanction given to the mother when the child is born gender does not match the expectations of the family / society / local culture that even though the birth of a child as a thing to be thankful for (informant Lhy, Sa, Pe, Ri, Kr, Ay, Se, Pm, Tr, Mk, Me, Ad, Myy, Ice, An, Pts, Mn, Bm, San, Vb, Hr, Ms, Dw, Mr., Wy, Tr.Nk, Mk, Sk, Ay, Pw, Ym, Ls.), but there is a series of customs to be resolved, namely the existence of customary bring cloth and pay dowry (informant Li) and according to the husband / parents / in-laws that sanction given to the mother when it is not in accordance with the wishes of the family / tribal culture Biak found that should give birth again to give birth to a boy who is affected by the amount of dowry or marry another woman or cheating (informants Ak, Ror, Ga, Ca). This is consistent with the public expression of Biak tribe that demands for continuous to give a born to obtain boys as the successor of the clan and is influenced by the amount of dowry paid (informant Yk, Or, Ds, Ej).

3.9 Understanding Delivery and Mother Delivery Service of Biak tribe

a. Knowledge of symptoms, maternal delivery of Biak tribe.

Knowledge of the symptoms of commencement of delivery according to maternal Biak tribe was the emergence of pain from the age of 8 months to 9 months of pregnancy with no signs of contraction, there are patches of blood, abdominal sense mules, marks the birth canal with a mixture of blood and water from the known midwife and parents (informants Ms, Ei, Pr, Iy). In accordance with the knowledge of the husband / parent / in-law) as well as knowledge about childbirth is through the symptoms of pain, blood out interfering lenders (informants Ms, Ej, Ar, Msm).

b. Where do labor of delivery maternal

Biak tribe mothers deliver at the hospital because it's close and good (informant Ms, Ei, Iy) in accordance with the expression of the husband / parents / in-laws that the mother tribe of Biak tribe do deliveries are in hospitals because of its proximity, service and good hygiene (informant Ms, Imm), but there is a birth at home with the help of a nurse (informant Iy) in accordance with the expression of the husband / parents / in-laws that chose home birth because of lack labor costs (informants Ir, Msm)

c. The distance from home to the place of delivery according to maternal Biak tribe

According to the mother of Biak tribe that distance from home to the place of delivery "close can be reached by public transportation (informants Ms, Ei, Pr, Ed, Iy) in accordance with the expression of the husband / parents / in-laws that the distance from home to the place of delivery is close and accessible (informants Ms, Imm, Imm, Msm) and in accordance with public expression (informant YK, DS, EJ).

d. Service time at the health center

Service time at the health center according to Biak tribe mother is nice, runs well (informants Ms, Ei, Pr, Ed) in accordance with the expression of the husband / parents / in-laws (informants Ms, Imm, Ir, Msm) and in accordance with the expression of the public that service in good health center (informants Sk, Ej) but ministry officials are still angry (informants Ei, Iy).

e. Midwife services and infrastructures facilities available

Midwife services and infrastructures facilities available according to mother Biak tribe is good and satisfactory service, sterile instruments, dealt doctor (informant Ms, Ei, Ed, Iy) in accordance with the expression of husband / parents / in-laws Biak tribe that building and appliance -good electric (informant Ms, Imm, Ir)

3.10 Cutting the umbilical cord (Special rituals)

Cutting the umbilical cord (Special rituals) according to the Biak tribe that when a mother gave birth in the hospital attendant / midwife were cut by using modern tools (informants Ms, Ei, Ed, Iy) in accordance with the public expression (informants Ms, Imm, Ir), but in Numfor sometimes use bambo, sharp continue to cook in the usual sterile water and soak (informant Pr) in accordance with the public expression of Biak tribe that for the birth at home is still cut with a sharp cut bamboo and soaked in hot water (informants Yk, Ej).

IV. Research Implications

Culture is something that is strong and stable, but the culture is never static. Cultural groups face the continuous challenge of strong influences, such as environmental upheaval, plague, war, migration, flooding, and the growth of new technology. As a result, cultural change and evolve over time (Luckmann, 1999). Change in a positive direction will continue to occur from time to time and this change is very helpful for the improvement of women's reproductive health. All cultures have beliefs about illness and health are derived from their point of view is passed on from generation to generation, which is based on the view held by a group (Samovar, Porter, & McDaniel, 2010). However, despite the strong and stable culture, culture is never static. Cultural groups face the challenge of continuous strong influence. As a result, cultural change and evolve over time (Luckmann, 1999). Changes in the culture have consequences on the changes that have implications for theoretical and practical implications. But while some aspects of

culture change, the structure of a strong culture reject major changes (Samovar et al., 2010). Culture does not seem to change at a certain level and the only change from the surface (Beamer & Varner, 2001).

Influence on women's reproductive health findings that maternal mortality as influenced by particular ethnic culture as a social explanation (Munro et al., 2004) as well as health care, where there are various prohibitions and restrictions should not eat or do not eat oily fish. It is clear that the culture of reproductive health closely and loosely influenced by culture.

V. CONCLUSION

it was found a loose Biak tribal culture to the utilization of health services for the health of the pregnancy, post-partum maternal health and maternal health of Biak tribe and found tight culture Biak tribe against various behavioral prohibitions, restrictions and habitual pregnant women, maternity and post partum mothers Biak tribe that affect health pregnancy, maternal health and childbirth health.

Proposition who concluded that the loose tribal culture Biak indicate acculturation Biak tribe in Papua New women's reproductive health and strict culture Biak tribe showed a tribal culture products Biak in Papua female reproductive health, In detail, the propositions are:

- a. Papuan women's reproductive health in the utilization of health services have undergone acculturation to the culture Biak tribe. (Mother of Biak tribe have good health care facilities utilizing sub, health centers and hospitals and health workers have utilized both midwives, nurses, doctors and medical specialists).
- b. Papuan women's reproductive health in a number of behavioral prohibitions, restrictions and customs of tribal culture is a product of Biak. (ASI preparation, reception first male child, thanksgiving, the birth of a boy, cutting the umbilical cord, cord care, belief in supernatural spirits disorders / demons, dowry, and sanctions). At a more general level can be proposed conclusions: Women's reproductive health is based on the tribal culture originated and reproductive health of women can experience acculturation in the utilization of health services.
- c. Each culture can provide distinctive characteristics in women's reproductive health. Point (1) the general conclusions above conclusion explains the fact that the paternalistic culture as part of tribal culture Biak to obtain male offspring as the successor to the clan affects reproductive health in women of Papua. Point (2) the general conclusion that the above describes acculturation or culture may experience changes in health care utilization of the traditional pattern which only utilizes local shaman or other products. Point (3) the general conclusions above explains that a number of good behavior prohibitions, restrictions and habits in women's reproductive health-related beliefs and the beliefs of the tribe.

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