



The Experience of the Kamoro Tribe During Pregnancy in Poumako Kekwa Village

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ABSTRACT

The purpose of the research was to discover the experience of pregnant women of the Kamoro Tribe in Poumako Kekwa Village. Types of qualitative research on phenomenological design. There were 9 informants taken using the purposive sampling technique. Research results; Physical changes in the body do not affect physical activities to earn a living. They believe that they should not eat sandfish and rice because it will interfere with the birth process. There is family support from parents and husbands. The challenge is transportation to the health center because they use a lot of posyandu and go to shamans. The strategy to maintain health is to drink old coffee and refined leaves as well as prayer water from a shaman.

INTRODUCTION

Kamoro women in Poumako Kekwa village still believe in a hereditary tradition or culture that women are responsible for finding food and providing food to their husbands and children even though they are pregnant (Fitriani et al., 2024). So for family food needs, it is a woman's daily task (Solaiman, 2019). Gathering food is not easy in Papua, although all kinds of biodiversity are available in the region, it takes a struggle to obtain it. Although in general, strenuous activities for pregnant women are not recommended because they risk endangering the mother and the unborn baby (Solaiman, 2018). the reality is different for tribes in Papua.

Kamoro women play a fairly dominant role in the task of producing food. They are responsible for planting, collecting sago, looking for fish, various types of shellfish, and are also responsible for a wider range of activities, namely making and preparing gardens. In this activity, it does not mean that men do not contribute at all. Men also help women gather food, especially by fishing or fishing nets. However, the role of men in terms of foraging for food is not carried out as a daily routine. The role of men is only to support women's activities or obligations to forage (Solaiman, 2018).

There are many myths about pregnant women, which are related to the culture of society such as pregnant women are forbidden to eat pineapples, forbidden to eat a lot. This culture of abstinence from eating certain foods will obviously be detrimental to the health of pregnant women, because nutritious food is actually needed by pregnant women and their children (Alivia, 2021)

For generations, the Papuan people have known local wisdom in the health sector, such as the use of herbs (nature) to overcome various diseases. Even for birth attendants, they know the existence of birth attendants who come from their own relatives such as mothers, in-laws, uncles and neighbors. The practice of traditional medicine has been going on for a long time, because in the past the Papua region has not been reached by the modern health system, so traditional medicine is the dominant (Triratnawati, 2017).

The behavior of pregnant women based on the culture of certain tribes or customs in the community does not only occur in the Papua region, similar things also occur in the Tasikmalaya Regency area. The results of research conducted by Yuni et al, in Cikunir Village, show that there are still many pregnant women who have beliefs about food events and eating habits that have been carried out for generations, such as the prohibition of eating large plates, spicy foods, pineapples, duren, tape and others on the grounds that they will endanger the health of the baby (Yunie & Rahmidini, 2019).

There are many factors that support the kamoro tribe mothers to continue to carry out concoction activities during pregnancy, such as the belief that physical activity at the gestational age above 5 months can facilitate the delivery process and the belief that the task of finding and processing foodstuffs is the duty and responsibility of a woman. It is against this background of belief that Kamoro tribal mothers continue to do physical activity during pregnancy, even though later they give birth without preparation, in a dirty place, far from health services/workers so that they can experience various risks (Solaiman, 2018).

Health during pregnancy needs to be considered and monitored so that every growth and development of the fetus in the womb can be optimal. The health and well-being of the mother during pregnancy must always be sought to ensure the health and growth of the baby who will be born as the next generation of the nation (Rejeki, 2016).

Based on the story of one of the women who had become pregnant in the Kamoro tribe, the pregnant woman complained that access to health workers was still minimal, inadequate geographical circumstances, and a lack of accompanying health workers were the main problems they often encountered. Departing from this, the author wants to find out more about the experience of Kamoro tribal mothers during pregnancy in Poumako Kekwa Village.

LITERATURE REVIEW

Meta Synthesis (Review of Previous Research)

Previous research was conducted by Qomariah Alwi, Lannywati and Delima in a journal entitled "*Childbirth Culture of the Amungme Tribe and Kamoro Tribe, Papua*" published in 2013 in the Trisakti Medical Journal. In the journal, Qomariah et.al focused her research on the cultural background of the Kamoro tribe in the experience of the Kamoro tribe, where it was found that pregnant women of the Kamoro tribe in giving birth or giving birth in the traditional way carried out alone or assisted by baby shamans used simple equipment as it is from nature, without the help of health workers or medical equipment in accordance with maternity health procedures.

Another research was conducted by Edy Suprabowo with the title "*Cultural Practices in Pregnancy, Childbirth and Postpartum in the Dayak Sanggau Tribe, Year 2006*" in the National Public Health Journal in 2006. The research focuses on the cultural practices of the Dayak Sanggau tribe during pregnancy, childbirth to puberty. The Sanggau Dayak tribe has a belief that during pregnancy there are taboos and recommendations that must be done by pregnant women and husbands. The taboos in question are in the form of eating taboos and taboos of acts. For food restrictions, pregnant women are prohibited from eating the meat of animals that live in the hole such as pangolins, snake meat and *labi-labi* meat (a type of turtle) for fear that later giving birth to a baby will be difficult to come out (delivery is blocked). These beliefs must be obeyed so as not to be affected by *badi* (damned or the impact of violating abstinence).

Taboos of acts that should not be done by a husband or wife who is pregnant such as the wife sitting in the middle of the door, sitting on the stairs, sewing pillows, soaking clothes and sitting on a mortar. It is taboo for husbands not to set nets for fishing, fishing, filling bullets, patching boats, catching live animals in holes and damming ditches and rice fields. For the same reason, so that the mother can give birth smoothly. However, for recommendations for pregnant women of the Dayak Sanggau tribe, there is a similarity with what happens to pregnant women of the Kamoro tribe, namely it is recommended to keep working and not to sleep much because it is believed that if you sleep a lot, the baby will stick to the mother's spine so that it is difficult to give birth. The

cultural practice of pregnant women of the Dayak Sanggau tribe to have to continue to work regularly as farmers, even though the portion of a woman's work in the fields is heavier than that of men, must still be carried out even by pregnant women, thus increasing the risk of abortion in the first trimester and premature birth in the fourth trimester.

Frame of Mind

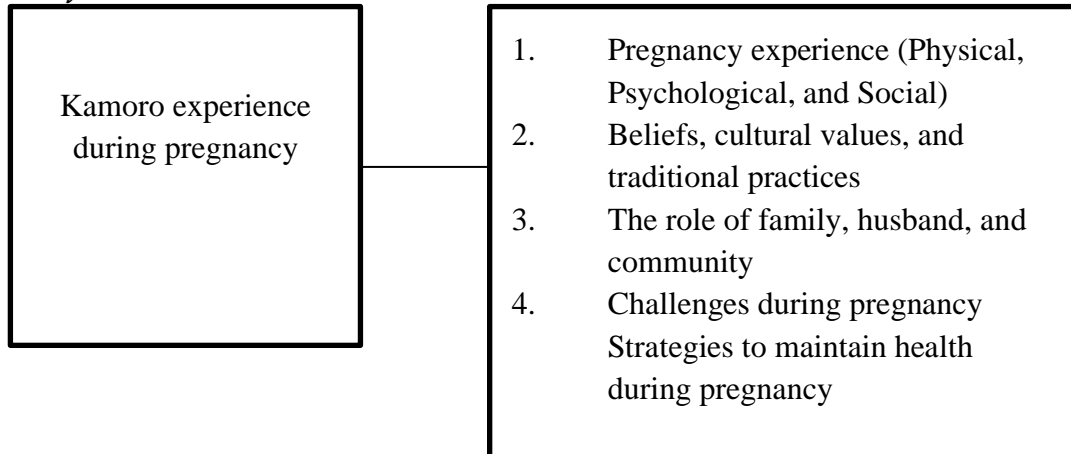


Figure 1. Conceptual Framework

METHODOLOGY

This research is a type of research based on its nature, namely qualitative research. Qualitative research according to (Bogdan and Biklen, 1982) in (Moeloeng, 2006), that qualitative research is a naturalistic inquiry, ethnography, symbolic interactionism, perspective into ethnomethodology, phenomenology, case study, interpretative, ecological and descriptive (Hasmi, 2016). The research design that will be used in this study is a phenomenological design. Phenomenological design focuses on the results of in-depth interviews obtained from informants in this study, the results of the interviews are then processed descriptively to obtain answers to the problems studied.

The informants in this study numbered 9 (nine) people divided into 2 (two) for pregnant women of the Kamoro tribe, 1 (one) for postpartum mothers, 2 (two) for families of pregnant women, 1 (one) for families of postpartum mothers, 1 (one) for shamans, 1 (one) for community leaders, and 1 (one) for health workers. Sampling technique with purposive sampling technique. Data analysis was carried out using content analysis techniques. This study, in addition to using informed consent, has also obtained ethical approval from the Faculty of Public Health with number 029 / KEPK-FKM UC / 2025.

RESEARCH RESULTS

The results of this study found that there were varied experiences in mothers during pregnancy, where some informants answered that in their experiences during childbirth alone it made them in pain, but during pregnancy they were mediocre and did not even feel pain.

Pregnant women of the Kamoro tribe believe not to eat rice and sand fish as well as tambelo because they believe it will be dangerous and hinder the birth process. So they replaced the rice with sago. The informants also trust shamans more than health workers, because they believe that shamans can heal them through massage and prayer water which has become a hereditary custom. Pregnant women informants also revealed that they help each other to meet family needs. Her husband and other close family members also make a living in the forest. The results of this study found that there are challenges in access to transportation, lack of budget, and most informants are just waiting for the posyandu program from the health center to carry out their health checks, even if the posyandu goes down to the village, some pregnant women also do not necessarily come because they go to work.

DISCUSSION

This study revealed that there was no pain or feeling different during pregnancy in the Kamoro tribe, in contrast to the results of other studies that revealed that there was physiological discomfort in pregnant women, especially in the third trimester, where pregnant women felt a lot of pain in the lower waist and felt cramps in their legs (Natalia & Handayani, 2022). The difference in the results of this study may be due to the habits of pregnant women and differences in perspective. However, it should be remembered that the results of this study found that many children/babies died at a low age, so an in-depth study is needed on how the child/baby dies so that it can be prevented later in the next child/baby.

This study found that there are complaints of physical changes in pregnant women only as they gain weight, obviously this study is much contrary to other studies that reveal that physical changes in pregnant women are not only in weight, but also in changes in breasts, nausea and vomiting, frequent urination and so on (Widniah & Fatia, 2021) This difference in research can be caused by several habits and customs of pregnant women, in this case the social conditions of pregnant women.

Although some informants mentioned the absence of physical changes felt, some respondents also expressed anxiety that could be felt only when they were not making a living. The physical activity of the Kamoro tribe in earning a living may also be related to the absence of pain they feel during pregnancy, because based on research that regular physical activity can relieve pain or other disorders in pregnant women (Calbara & Budiono, 2023).

The beliefs, cultural values, and traditional practices of each tribe in Indonesia are different, the results of this study reveal that the Kamoro tribe cannot include pregnant women during the traditional procession, because it is believed that it can make pregnant women miscarry and even die with the baby in their womb. Prohibitions for pregnant women are not only for the Kamoro tribe, but several prohibitions are also found in several tribes in Indonesia, especially the Ammatoa Kajang tribe of South Sulawesi, including when pregnant women, a husband is not allowed to torture or kill animals, pregnant

women are also prohibited from wrapping a towel around their necks, and the prohibition of sitting in front of the door (Astianti et al., 2023).

The Kamoro tribe in this study also has a belief in food, where there are taboo foods during pregnancy, namely sand fish and white rice when they want to give birth. This is different from the eating habits of pregnant women of the Mayu Papuan tribe, who believe that taboo foods for pregnant women are sembilang fish, yellow fish, turtles, and crocodiles (Laksono & Wulandari, 2021). Although each tribe is different, the beliefs and cultural values in the community have not become extinct.

Pregnant women of the Kamoro tribe continue to carry out their work even though they are pregnant. Some informants said that the Kamoro tribe was used to working while pregnant so that it could help the family economy. They are only forbidden when they are in severe pain. A study revealed that pregnant women who work too long can cause excessive fatigue, so it is necessary to encourage not to force yourself to work too often (Muzakir et al., 2021).

The families of pregnant women of the Kamoro Tribe in this case often give good advice to pregnant women, especially when they want to give birth and during pregnancy. A study revealed that family support can affect the psychological changes of pregnant women because they feel cared for and loved (Febriati & Zakiyah, 2022).

Family support for pregnant women of the Kamoro tribe not only gives good advice, but also helps take care of children, help with cooking, and make a living. Husbands not only play a role in earning a living, but also provide more support to reduce anxiety by Kamoro women when they are anxious due to economic and social factors. Although pregnant women are not anxious because of their pregnancy, pregnant women are also found to feel anxious when food and drinks are not available in the household. Because a study revealed that pregnant women who feel anxious can endanger the development of the fetus in the future (Wirabakti & Septiyono, 2022).

Pregnant women of the Kamoro tribe only have the challenge of making a living, they will feel the need to earn a living for daily needs. Even though they are pregnant, they still work hard to provide for their families. Pregnant women who work too hard can cause malnutrition and anemia so that they cause excessive fatigue (Nuradhiani, 2021). These conditions need to be avoided to prevent miscarriage and the fetal growth process from being stunted. Although there is no concrete evidence of the cause of death of Kamoro infants and children, researchers believe that there is a positive correlation between infant/child mortality and malnutrition in pregnant women.

The challenge felt during pregnancy is also about inadequate access to transportation to the health center. It is evident that they (pregnant women) need to wait for a limited taxi (City transport) to get to the health center. Budget shortages are also the main reason why pregnant women of the Kamoro tribe prefer to check themselves at a shaman rather than to a distant health center. A study revealed that the presence of obstacles to geographical conditions, economy, service availability, and the availability of health workers are challenges in accessing services by health centers (Rahmayani, 2023).

Pregnant women of the Kamoro tribe do not have a special strategy to maintain health during pregnancy, but based on probing on several questions, it was found that pregnant women often consume hot water during pregnancy. Pregnant women of the Kamoro tribe also just wait for the Posyandu from the Health Center to conduct an examination. Posyandu is one of the programs and facilities for health checks to review and provide access to health services for pregnant women (Kirana & Gani, 2023).

The study also found that the Kamoro tribe believes that pregnant women who drink coffee can relieve pain and bleeding when they want to give birth. Research on the efficacy of coffee in relieving pain in pregnant women is uncertain because it is still under debate about the findings, where there are studies that find a relationship and there are also studies that say there is no relationship, especially in women with dysmenorrhea (Ramadhini et al., 2024).

CONCLUSIONS AND RECOMMENDATIONS

1. The experience of pregnancy in the Kamoro tribe is to gain weight but it does not affect physical activity to earn a living, it remains the same when not pregnant, namely looking for food and taking care of children.
2. The Kamoro Tribe's belief during pregnancy is that it is not allowed to eat sand fish and rice, when approaching birth, because it is believed that it will interfere with the birth process and there is a prohibition on participating in traditional rituals.
3. Family support for pregnant women remains, especially from parents who help take care of grandchildren and husbands who help complete household chores while the wife earns a living.
4. The challenge faced by mothers is transportation to the health center, so they use more posyandu and seek treatment from shamans.
5. The strategy of maintaining health during pregnancy in Kamoro tribal mothers is to drink old coffee and fine leaves and drink prayer water from shamans which is believed to relieve pain during pregnancy and childbirth.

RECOMMENDATIONS

1. Health workers must provide education to pregnant women, so that they maintain their health during pregnancy.
2. It is hoped that pregnant women of the Comoros tribe will continue to make themselves comfortable with health workers, especially when the Posyandu is held.
3. Embraced to provide education and training regularly to shaman mothers, especially the Kamoro Tribe so that they can help pregnant women in accordance with the rules of medical science.

FURTHER STUDY

The weakness of this study is that it uses a qualitative method with a phenomenological approach whose weakness is that it only relies on informant answers that are likely to be highly biased. Therefore, it is hoped that there will

be more comprehensive research, which combines quantitative and qualitative methods.

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