

“MAHAGA TIHI” AS A LOCAL WISDOM ON ADOLESCENT PREGNANCY OF THE DAYAK COMMUNITY, SOUTH BARITO, INDONESIA

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Abstract. The local wisdom of the Dayak community regarding adolescent pregnancy is based on values, norms, ethics, beliefs, customs, and special rules. This research used a qualitative approach; research informants were selected with purposive sampling techniques. Data were collected by observation, in-depth interviews and focus group discussion (FGD) with 54 informants using a specific semi-structured guideline. To ensure trustworthiness, triangulation and comparison with existing documents were carried out. The results of the interview showed that pregnancy care carried out by adolescent pregnant women did not conflict with the local wisdom of the Dayak community with parental consent, and adolescent pregnancy was normal. MAHAGA TIHI, a local wisdom, was adopted to empower pregnancy care in the Dayak Community by involving Dayak community leaders. The result showed that self-care of pregnant teenagers of Dayak in South Barito Regency was quite good. Some prohibitions, based on MAHAGA TIHI, such as bathing after sunset, not eating vine vegetables and certain fruits (pineapple and durian, drinking coconut oil at 8-9 months of gestation as a leaner childbirth (lubricant) were still believed and carried out. The fulfillment of nutrition for pregnant women with parental supervision has been achieved. Iron supplements were taken as recommended, tetanus toxoid (TT) immunization was incomplete and cultural support for the health benefits of exercise was sufficient. They were engaged in physical activity, rested appropriately and received family support. Midwives and village shaman did a lot of pregnancy checkups. However, most of the teenage pregnant women went to the traditional birth attendant, also known as village shaman, at their first checkup. Village shaman usually did pregnancy checkups because of high trust, closeness to relatives, and kinship.

Keywords: local wisdom, MAHAGA TIHI, adolescent teen pregnancy, Dayak Community

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INTRODUCTION

The traditional value of an area becomes normative in the form of culture when the community glorifies and upholds an embraced tradition (Batubara, 2017). MAHAGA TIHI means pregnancy maintenance, according to the Dayak language dictionary (Kawi, 1985). They are two equivalent words with different meanings, where MAHAGA means to maintain and care for and TIHI implies pregnancy. Therefore, the term MAHAGA TIHI is expected to positively influence pregnancy (Suryanyahu, 2013).

Local wisdom “MAHAGA TIHI” is social capital from the perspective of an environmentally and culturally sound Dayak community that is processed, studied, and placed in a strategic position to be developed towards better management of natural resources and the environment. Pregnant women in Dayak are known as *Mimbit Arep*. This term implies that pregnant women carry themselves in walking and working. Dayak beliefs and customs, a mother at the time of pregnancy should not work as hard as a mother who is not pregnant. Some of the activities carried out by the family for a pregnant woman, starting from the beginning of pregnancy, namely “*Ngehet Kahang Badak*” is carried out at the time of 3 months of gestation by tying “*Palis Pengereng*” to the waist of the pregnant woman. Next are the “*Manyaki Tihi*” and “*Manggantung Sahur*” pregnancy ceremonies. “*Manyaki Tihi*” culture is the motherhood of pregnant women with chicken or pig blood accompanied by manyaki Tihi prayers. This ceremony is presided over by “*Basir*” or “*pisur*” (kaharingan religious figure), who is in charge of Manyaki. Besides that, the main one is the woman’s husband. The family usually performs this ceremony in the fifth month of pregnancy. The next ritual ceremony is *Manggantung Sahur* pregnancy for pregnant women, aiming to make the woman give birth to her child safely without hindrance or obstacles resulting in death. This ceremony is usually carried out starting

from the 6-7th month of gestation. Dayak's Culture also believes in some taboos that pregnant women and husbands should avoid during pregnancy (Akon, 2015; Yuliana, 2019).

This study analyzed the local wisdom of "MAHAGA TIHI" as social capital through the cultural wealth of the Dayak community, which influences the values, norms, and special rules related to adolescent pregnancy. This discovery will be considered a treasure of scientific and technological knowledge. Furthermore, "*Mamangun Tuntang Mahaga Lewu*" or village building and maintenance, is a Dayak community program based on local wisdom and empowerment. This program has existed since 2008 with several others, such as the development of the basic infrastructure sector, the field of increasing public access to education and health, people's economy, and community empowerment. It directly touches and involves the local community in the planning and implementation (Batik *et al*, 2013). Furthermore, it provides an opportunity to develop local expertise that has been previously processed, specifically in the field of maternal and child health. Local wisdom is an intellectual intelligence that evaluates the interrelationships and close relationships of factors that influence individuals, groups, and communities.

Local wisdom 'MAHAGA TIHI' needs to involve all the closest support systems, considering the importance of pregnancy care. Furthermore, pregnancy care needs to involve all parties around pregnant women, starting with the family as the closest support system. Community leaders and health workers are also expected to assist in the process. The concept of local wisdom is the basis for the empowerment process, starting from empowering adolescent pregnant women, families, community leaders, and health workers. According to Sulistiani *et al* (2018), local wisdom is a form of culture that undergo constant improvement as it experiences continuous strengthening. Nuraini *et al* (2012) conducted an ethnographic study on the Dayak Siang Murung ethnic group concerning the public belief in evil spirits afflicting pregnant women and babies. Amulets or Ongui are installed to avoid pregnant women in the Dayak community from the threat of danger. It is believed that midwives have supernatural powers during pregnancy care

and are assisted by good spirits, namely *tondoi*, *dahari*, *kelonon mawong*, and *kelonon okang*. Furthermore, husbands help with the work and accompany mothers to the hospital. Village shaman or traditional birth attendant (TBA) provide most prenatal care due to limited access to health facilities and damaged infrastructures (Nuraini *et al*, 2012).

Adolescent pregnant women need to carry out pregnancy care more optimally, make better use of ANC services and in accordance with recommendations. Some of the barriers to the use of ANC services according to standards include: access, support, culture and religion (Mutowo *et al*, 2021). Community leaders who are in the Dayak community and are highly trusted are *Damang* and *Mantir*. They are part of government that help regulate people's lives in Dayak communities, based on local government rules. The existence of community leaders, such as *Damang*, *Mantir* and village shaman in the Dayak Communities, other than family, including husband, mother, and in-laws, is an inseparable part of the life of a pregnant woman. According to Leerlooijer *et al* (2013), interventions are needed by empowering community leaders to involve them in prenatal care; hence, abnormalities (complications) in adolescent pregnancy can be minimized. The traditional *Damang* and the *Mantir* are expected to provide advice at certain traditional events through intermediaries or family members. They also have a strategic function because they are informal local government bodies. Their initiatives are expected to assist in educating policymakers about the importance and urgency of this pregnancy condition. *Damang* and *Mantir* regulate the life of the Dayak community, including marriage, property, land disputes, and other conditions. They are involved in every activity carried out as community leaders who are consulted for their considerations in making policies or decisions (Wulansari, 2010).

MATERIALS AND METHODS

This research used qualitative methods with a case study approach. The selection of research subjects followed a non-probability sampling method with purposive sampling, considering the data saturation or information

conveyed by the research subject. Data were collected using observation, interviews, FGDs, documentation, and triangulation. The qualitative method was selected to follow and understand the plot chronologically, obtain in-depth, more numerous, and useful explanations, and find unexpected events (Mason, 2018; Creswell, 2016).

Ethical consideration

The ethical approval was obtained from the Health Research Ethics Commission of the Faculty of Health, Universitas Diponegoro, with number 299/EA/KEPK-FKM/2020.

RESULTS

Challenges and opportunities based on local wisdom

Based on values, ethics, beliefs, customary law, and special rules, it was found that routine pregnancy checkups were conducted with parental consent, and adolescent pregnancy is not a violation. Marrying young is one solution to prevent adolescents from the wrong association. There are seven monthly events for pregnancy acceptance based on beliefs and customs. A special rule for pregnant adolescents stipulates that the midwife and the village shaman perform pregnancy checkups jointly. However, the village shaman mainly carries out first-time checkups, resulting in many unreported adolescent pregnancies.

Value, norms, and ethics

Pregnant women and the Dayak community have diverse views about adolescent pregnancy based on values, norms, and ethics. The conditions and policies of the COVID-19 pandemic regarding schooling at home contributed to the increased adolescent pregnancies.

Identification of the interview can be seen from the quote below:

"After marriage and pregnancy is a normal condition. Our daughter got married because he asked to get married and didn't want to continue school. Moreover, during homeschooling, there is no interest in going to school. When it is found to be pregnant, the examination is carried out so that it is healthy and there is no problem." (Mother, 45 years)

Beliefs and customs

Adolescent pregnancy is a natural condition, and the decision to marry and have a partner does not affect people's lives. Furthermore, pregnancy is also believed to be a common occurrence. Some community leaders reported that most adolescent pregnancies have a variety of uncomplicated deliveries.

Identification of the interview can be seen from the quote below:

"... I was at the time of knowing that I was pregnant. I was told to check with my mother, but because there were no complaints, I was lazy. Take care of yourself as usual, but at the beginning of pregnancy, there is no desire and laziness to eat, and there are no special ceremonies. The attention from the family at the time of pregnancy is not bad for me to get." (Teenage pregnant, 17 years)

"There are no special beliefs and customs in mothers in our culture, nothing special. However, for Bakumpai Custom, there is a 7-monthly event called Baqonut, which invites parents to wish their mother and baby well, especially for the first child." (Mother, 45 years)

"The customary ceremony depends on the family. For those who still adhere to the religion used to be "kaharingan", the pregnancy ritual that we carry out there are 3 events including 3 monthly (peleteng kalangkang sawang), 7 monthly (nyaki dirit) and nine monthly events (mangkang kahang rhinoceros). The theme is for the first child, because the show costs a lot of money. For those who are Muslims only 7 monthly ceremonies usually take a bath special" (Community leader, 76 years)

Special rules

Adolescents who desire to marry at a young age are obliged to file for a marriage dispensation that their parents are aware of since it relates to law, which religious and customary leaders consider in ratifying marriages.

Identification of the interview can be seen from the quote below:

"I am married unofficially (underhand) because I am a minor and have not been reported to Office of Religious Affairs. Now we live in the in-law's house, so the husband works not far away. My in-law told the pregnant check to be healthy, and I felt lazy. Pregnancy checks to village shamans and midwives at public health center to get Maternal and Child Health books that can be used to check children." (Teenage pregnant, 14 years)

"Teenagers who get married, usually there are parents who will come to us to help with the process of tradition marriage, but usually we still ask the reason for marriage because now there is a marriage law (age <19 years, not allowed to marry). We advise parents, arguing that they are afraid that the child is in the wrong relationship and goes too far if they are allowed to get pregnant outside of marriage, it is better just to get married even if it is only by traditional marriage." (Community leader, 68 years)

Pregnancy care

The self-care performed by pregnant women in the Dayak community is mostly good during pregnancy. The majority of women practice appropriate self-care during pregnancy. Adolescent pregnant women's self-care practices include maintaining cleanliness by bathing and shampooing and routine and regular dental hygiene maintenance. However, many still prefer long nails, which all adolescent pregnant women do not own. The majority keep their genitals clean by using betel soap and ensuring that it is not damp. Personal hygiene is carried out regularly.

Eight informants think that pregnant women should bathe at least two times a day because it is good for the health of the mother and baby. However, most Dayak people believe that there is a prohibition on bathing at night because the myth will be followed by *kuyang* or *hantuen*, a mystical culture that harms pregnant women and their fetuses. If it is violated, it is feared that there will be bleeding in early pregnancy and cause death, as well as can cause death due to bleeding during childbirth or the mother's blood can be sucked out by *kuyang* or *hantuen*.

This is following the results of in-depth interviews, excerpts below:

"At the beginning of pregnancy, lazy to bathe two times a day. At this time, take regular baths two times a day (morning and evening) to keep the body healthy and clean. Abstinence from bathing should not be in the afternoon (maghrib) because the custom here is that we bathe in the bathtub, so it is feared that it rises from the river followed by kuyang or hantuen whose myth is to like the blood of pregnant people. Usually, there is less blood at the time of pregnancy, and the delivery is bleeding, causing death." (Teenage pregnant, 17 years)

Community leaders provided support, where ten out of twelve community members stated about the bathing habits of pregnant women and the myth about not bathing at certain times in the quote below:

"If you take a bath as usual, how many times do you want it to be allowed. What is not allowed when bath time has entered the maghrib, therefore we believe that the blood of the pregnant woman is fragrant and easily smelled by ethereal creatures. We call it to ghosten or kuyang, later if the pregnant woman takes a bath at night, let alone bathing in the river, when returning home will be followed, it can cause bleeding during pregnancy and childbirth." (Village Shaman 68 years)

“We here still believe that pregnant women have fragrant blood, so it is forbidden to take a bath when entering a west prayer time because that is the time that many people usually believe in taking off the pet, fearing that if the pregnant woman is vulnerable and followed by this ethereal creature will pose a danger to the pregnant woman and her child.”
(Community leader, 56 years)

Fulfilment of unbalanced nutritional needs and certain dietary restrictions in Dayak youth

Certain dietary restrictions during pregnancy include avoiding fruits and vegetables that make the stomach hot (pineapple and durian). Some follow dietary restrictions, but others still do not follow these taboos. In many teenage pregnant women, six out of ten meet their nutritional needs during pregnancy sufficiently, mothers eat at least two times a day, and the diet of pregnant women does not experience many problems. By consuming enough food, vegetables, and side dishes. But there are still restrictions for certain types of vegetables (vines). However, there are still teenage pregnant women, four out of ten, who like to eat instant noodles and drink energy drinks with a certain brand “*Kuku Bima*”. The diet of pregnant women (no or less consumption of vegetables) does not like to eat pregnant women and does not follow the balance between adolescents and families. Some teenage pregnant women say that during pregnancy, they must pay attention to nutritional needs for the health of the mother and fetus. Nutrients consumed must be full because the mother is full, and the baby is full.

This is following what was conveyed by pregnant women in exploring what they do; it can be seen from the quote below:

“Eat vegetables and fruits, with vitamins, but mother said don’t eat vegetables that grow vines because it can be difficult to give birth later, placenta can be sticky.” (Teenage pregnant, 18 years)

"Eating taboos do not exist, but when I was pregnant, I liked to drink "Kuku Bima" plus ice cubes, but now this should no longer be said to be a danger. If I don't like vegetables very much, I like to eat noodles plus rice the most." (Teenage pregnant, 14 years)

Based on the values, ethics, beliefs, and special rules developed in the Dayak community, the fulfillment of nutrition carried out by adolescents is not contradictory. However, based on the idea of the Dayak community certain dietary restrictions should not be consumed during pregnancy, such as vegetables that grow vines and fruits that make the stomach hot (pineapple and durian). Some teenage pregnant women follow dietary restrictions, but some still do not follow these taboos.

Most community leaders gave statements about the eating habits of pregnant women related to Dayak customs or culture, many of which were not followed by teenagers, usually requiring parental supervision. The steps to consume certain vegetables (vines) are also usually under parental control and will be followed by pregnant teenagers, including not eating certain fruits that endanger their pregnancy. This can be seen in the quote below:

"Some food restrictions are still in place, such as not eating vines (placenta or sticky/hard-to-birth), eating pineapple and durian because it can cause heat, miscarriages and seizures." (Community leader, 68 years)

Consumption of iron supplements following the recommendations of pregnant women in the Dayak community

Behaviors that support the health of pregnant women and their fetuses must be carried out and obeyed. This includes health during pregnancy, which provides benefits to the delivery process. For example, most community leaders encourage adolescent mothers to follow the midwife's advice in improving their health by obtaining and consuming iron supplements.

Most pregnant women are teenagers; Seven out of ten said that during

their pregnancy, they get iron supplements at the time of pregnancy check-up to the midwife. As recommended, blood-boosting pills are taken at night, once a day, and using plain water. In addition, some pregnant women add SangobionTM and say the health benefits obtained from iron supplements consumed. However, there are still adolescent pregnant women who say that iron supplements cause an increase in blood pressure, so iron supplements are not consumed continuously. In addition, there is a small percentage, three out of ten adolescent pregnant women, who say they do not get iron supplements during pregnancy because of fear and laziness to come to the midwife or health center.

Some of the results of the interviews can be seen in the quote below:

"... already got a blood-boosting tablet from the health center at the time of control, given one strip, to increase the blood so that the tension will rise later, with usually when checking low blood pressure, blood enhancer I drink at night so that the tension rises, use water, sometimes I also add with SangobionTM tablet medicine." (Teenage pregnant, 14 years)

Based on values, ethics, beliefs, and special rules, it is also determined that behaviors that support the health of pregnant women and their fetuses must be carried out and obeyed, by maintaining health during pregnancy will also provide benefits to the delivery process. Therefore, most (ten out of twelve) community leaders support teenage mothers following the midwife's advice to get good health, including checking on midwives to get iron supplements as recommended. However, a small percentage of *Mantir* still do not know how the pregnancy check-up should be done.

One of the interviews can be seen in the quote below:

"... if anyone is pregnant. After checking with us, also continue to check with the midwife of the health center, so that you can get vitamins and blood enhancers by the danger that pregnant women lack blood can faint during childbirth." (TBA, 65 years)

Antenatal care (ANC) has not been carried out properly by almost all pregnant women in the Dayak community by conducting a preliminary examination, and most of them are not naked. As a result, most teenage pregnant women have not carried out pregnancy care, especially routine pregnancy check-ups as recommended by health workers. However, high confidence led to more pregnancy check-ups being performed on village herbalists.

This is in accordance with what is conveyed by pregnant women in the interview excerpts below:

"... Check the health center, when three months pregnant, it is not routine. Sometimes I check with the village shaman asking to be sorted so that his body is good and healthy. I rarely sneak-up to midwives and health centers because I waited for my husband when he was not working so he could take me to a pregnant check-up." (Pregnant teenager, 18 years old)

Pregnancy checkups carried out by adolescent pregnant women in Dayak communities, are more of village shamans. It does not conflict with Dayak values, ethics, beliefs, and customary rules. This condition illustrates the high trust of the Dayak community in village shamans to help with pregnancy and childbirth care, so the use of village shamans is still very high. Most village shaman carry out pregnancy and childbirth care for adolescent pregnant women in collaboration with midwives, continuing pregnancy checkups to midwives to get vitamins, iron supplements and immunizations, and other examinations that cannot be obtained by village shaman.

Some of the results of the interviews can be seen in the quote below:

"Dayak people check pregnant mostly to village shamans because there is usually a family relationship, so it's easy to ask for help, we also sometimes if the midwife is not asked to help, for example, someone will have difficulty giving birth, we help as much as possible." (Community leader, 68 years)

Incomplete tetanus toxoid (TT) immunization obtained by adolescent mothers during pregnancy

Half of the pregnant women obtained the TT immunization results, which were incomplete, while the other half were adolescents who had not received TT before. Many pregnant women also do not understand the benefits of TT, and some adolescents did not receive TT at the time of marriage. The pregnant women of the Dayak community did not engage in pregnancy-related exercise. However, they perform good physical activity and rest appropriately, with normal activities as housewives.

Some of the results of the interviews can be seen from the quote below:

"... have never received TT immunization while pregnant, I did not go to the midwife of the health center for fear of being injected." (Teenage pregnant, 14 years)

Pregnancy exercise has never been done by all pregnant women of the Dayak community

All pregnant women routinely engage in physical activity as housewives by doing household chores, such as cooking, sweeping, etc. Some of them stay up late with their husbands at work. For example, the mother helps her husband by "taking " rattan.

All teenage pregnant women have never done pregnancy exercise. The results of the excerpts below are representative of the results of in-depth interviews with research informants.

"... I don't know about pregnant gymnastics and never did it" (Teenage pregnant, 17 years)

Good physical activity and rest are carried out by pregnant women in the Dayak community, with normal activities as housewives.

All teenage pregnant women mostly carry out routine physical activities

as housewives, doing household activities such as cooking, sweeping, and other household activities. For rest, day and night sleep are also sufficient. There are still some pregnant women who come with their husbands to stay up late. There is a pregnant teenage mother who also helps her husband work to get rattan. This is in accordance with what was conveyed by young pregnant women in the interview below:

"... at home doing homework, sometimes assisted by mama if I don't take some rest. I walk in the morning hopefully the delivery will be smooth."
(Teenage pregnant, 18 years)

"... did my own housework and I helped my in-laws work (carving or picking rubber), but now that I live with mother, the housework feels lighter." (Teenage pregnant, 14 years)

Most community leaders (eight out of twelve) said that based on the values and beliefs and special rules of the Dayak community, pregnancy is a special condition that requires special treatment by not being burdened with heavy work, adequate rest and sleep. Husband and family will help with household chores to ease the work of teenage pregnant women so that the health of pregnant women and their fetuses is maintained properly.

"We advise expectant mothers not to work and to lift heavy items during pregnancy, for fear of risking miscarriage. Her husband and family also helped a lot during pregnancy." (Community leader, 57 years)

The general parenting style for adolescents does not conflict with the local wisdom of the Dayak community. There was no significant difference between the pregnancies of adolescents and other women. The role of the shaman village or traditional birth attendant increased due to the belief of the Dayak community in their ability to provide appropriate pregnancy care, specifically antenatal, with consideration of experience, closeness, kinship, and low, even in early pregnancy. This condition has a significant effect on other aspects of pregnancy care. In addition, ANC is a central factor that

influences the implementation of other parts of pregnancy care, such as self-care, nutritional fulfilment, consumption of iron supplements, exercise, physical activity, and rest.

DISCUSSION

The values contained in the local culture are referred to as local wisdom. The values of local wisdom are kept to maintain and conserve the legacy of future generations, even though the Dayak community no longer follows customary rules. Local wisdom is the knowledge emanating from the noble values of cultural traditions to regulate the community's life. It is also interpreted as local cultural values used to regulate community life wisely (Sulistiani *et al*, 2018).

The Dayak community in South Barito Regency has different values, norms, ethics, beliefs, and customs from the other regions in Central Kalimantan Province. It has the most trust in Christianity, including the Catholic and Protestant. However, there is an exception to the Bakumpai Dayak people who live in coastal areas of the Islamic river, resulting in many mystical events or factors related to the teachings of Islam as the majority religion adopted {Formatting Citation}. Even though the Dayak community has the original "*Kaharingan*" religion with all different ways of worship, values and norms, there is a diversity of cultural customs of the Dayak community in the system of values, norms, and customs based on their religious values. During the New Orde Era, the Kaharingan religion was included in Hinduism to facilitate population administration and social assimilation. Theologically, Hinduism is considered to have more spiritual similarities with local Kaharingan beliefs (Saraswati *et al*, 2020). The Dayak community also still adheres to the old belief system, which is useful in regulating farming rituals, curing illness, festivals (celebration), such as thanksgiving for god, and many other activities (Sell and Minot, 2018; Nieuwenhuijze and Leahy-warren, 2019). Kaharingan religion, as an old belief, had existed for thousands of years since the beginning of this

world, when the god *Ranying Hatalla Langit* created the universe. It became the ancestral religion of the Dayak, or ancient religion. Kaharingan means “life, exists by itself”. It is united with people’s lives from birth, marriage, and death (Harysakti and Mulyadi, 2014)

The belief of the rural and urban dwellers of the Kaharingan Dayak community in health problems caused by a combination of naturalistic and personalistic factors is still very dominant. This condition becomes a significant motivation for using traditional medicine as the first and main alternative, in addition to using medical treatment. Therefore, sick and unpleasant events are a combination of biological symptoms that are individual and holistic, human and divine. In this case, medicine is used, as well as certain rituals, studies, and spells. The people of Dayak Kaharingan highly uphold the term Pali, meaning forbidden. In the event of a violation of customary law, *the Singer*, a fine imposed for violators of customary provisions among the Dayak community, will be punished for the infraction. The objects used in Dayak traditional ceremonies are usually in the form of buskers, according to the offense committed. The sanctions for serious violations include the provision of sacrificial animals for conventional traditions, *Balanga* (a crock of clay origin), *malawen* (plates with special carvings and designs), and other forms (Sukiada, 2015; Anggraini, 2016).

This result is consistent that several efforts were made to support local wisdom for mothers and families during pregnancy. Social support, such as cultural rituals during pregnancy, aims to maintain health in several forms (Susanto *et al*, 2020). The study also found certain dietary and behavioral restrictions during pregnancy. According to Nurrachmawati and Anggraeni (2010), the habit of not eating salted fish, squid, pineapple, and chempedak, and doing certain things, such as not bathing in the afternoon are related to these beliefs. Pregnant women must avoid these taboos to avoid difficulties during childbirth and maintain the baby’s safety. The role of traditional healers is also quite significant in caring for and assisting delivery. Meanwhile, some taboos are unscientific. Traditional birth attendants are

more widely used by pregnant women because of the cheaper cost, more culturally accepted, closer distance to pregnant women (Allou, 2018).

Based on culture, there are differences in the care of pregnancy. Pregnancy care in the Baduy community is carried out by Shamans (*Paraji*) and is influenced by obedience to traditional figures (*kakolot*). In Makassar culture, pregnancy care is carried out by traditional healers and midwives and has the support of husbands and parents. Moluccan culture, pregnant women are excluded, and will be prevented if the knowledge of pregnant women increases that isolation is not necessary. Bugis culture, the existence of taboos carried out by pregnant women, husbands and parents helping, midwives and families are the main sources of informants for pregnant women (Alwi *et al*, 2001; Setyowati *et al*, 2005; Palupi, 2009; Hesty *et al*, 2013; Sri Wahyuni *et al*, 2014; Ipa *et al*, 2016).

The interaction between the husband and the helper in pregnancy and childbirth has a significant relationship (Abdollahpour *et al*, 2015; Odimegwu and Mkwanaenzi, 2016; Izadirad *et al*, 2017). Husband assistance during the ANC influences adolescent pregnant women's decision to choose a helper and place of delivery (Teklesilasie and Deressa, 2018). Spousal support is essential and targets interventions to improve positive behaviors in pregnancy care (Tanner-Smith *et al*, 2014; Cheng *et al*, 2016). Limited community support influences decision-making. Community-based interventions are needed to address them (Gross *et al*, 2012). There are socio-cultural barriers to health services for adolescent pregnant women, including lack of knowledge, delays in practice, delays in seeking medical services, family and community expectations, as well as limitations or weaknesses in empowering women, especially in decision-making (Anderson and Rahn, 2016; Kawakita *et al*, 2016). Several studies conducted on pregnant women in the Dayak community found several problems in adolescent pregnancy care. One of the important parts of prenatal care that must be carried out is prenatal check-check-ups which are carried out irregularly. Teenage mothers will carry out pregnancy tests depending on the support of their husbands and families, especially mothers/in-laws. Pregnant women of the Dayak

community must adhere to taboos (certain attitudes and foods). They are respected during pregnancy through special ceremonies as affection for the families of pregnant women and their fetuses. The public's trust is high in the village shamans assisting with pregnancy check-uncheck-ups, as indigenous leaders, help support adolescent pregnant women.

The use of village shamans in pregnancy care in this study is consistent with the report of Nurfianto *et al* (2020), which stated that local determinants affect adolescent pregnant women in the Dayak community, East Kotawaringin Regency, in carrying out pregnancy and childbirth care. According to the results of the study, traditional births were carried out by village shamans and they received support from Dayak's community leader. The existence of still-active shamans demonstrates appreciation and acceptance of the presence of pregnant women in the community (Dyson and Laksono, 2014). The Dayak community's trust in prenatal care necessitates the mother and child's health and safety. Therefore, it is necessary to perform several special ceremonies to protect the mother and baby until a safe and smooth delivery. Examples include 4- and 7 monthly ceremonies mostly carried out by the Bakumpai Dayak community (Anggraini, 2016).

In summary, the local wisdom of "MAHAGA TIHI" includes values, beliefs, customs, pregnancy care, and special rules. The positive norms and ethics include routine pregnancy checks with parental support. There is also an assumption that adolescent pregnancy is natural and that marriage is the solution to improper adolescent associations. The Dayak Bakumpai community has a 7-monthly ceremony (*baqonut*), and the Dayak Kaharingan has a 3-monthly ceremony (*palenteng kalangkang sawang*), 7-monthly ceremony (*nyaki dirit*) and 9-monthly ceremony (*mangkang kahang badak*), as a form of acceptance and appreciation for pregnancy. The village shaman conducted prenatal examinations and treatment jointly.

Furthermore, early pregnancy was associated with a high level of confidence in the existence of a traditional birth attendant, resulting in many unreported adolescent pregnancies. This study also showed that incomplete

consumption and less understanding and beliefs of iron supplements increase blood pressure. Conclusively, some factors that influence local wisdom positively and negatively include incomplete TT immunization, lack of pregnancy gymnastics, involvement in Physical activity, and adequate rest.

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CONFLICT OF INTEREST DISCLOSURE

The authors declare no conflict of interest.

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