
The Effect of the Practice of the *Madeung* Tradition on the Nutritional Status of Postpartum Mothers in the Working Area of Kajeung Health Center, Sungai Mas

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Background: Belief and culture concerning maternal care are still widely found in society, such as the practice of the *madeung* tradition in the form of restrictions on consuming several types of food. As a result, the food consumed by postpartum mothers may not meet the recommended nutritional adequacy rate. This study applied an analytic research design with a cross-sectional approach. The targets of this study were postpartum mothers in the working area of Kajeung Health Center in 2018. Data were collected through interviews using a questionnaire containing the identity of the respondent and questions related to the *madeung* tradition. Furthermore, the respondents also engaged in anthropometric measurements for finding out their nutritional status. The results indicated that some postpartum mothers have not implemented the *madeung* tradition anymore. In addition, the *madeung* tradition does not affect the nutritional status of postpartum mothers in the working area of Kajeung Health. The *madeung* tradition does not significantly influence the nutritional status of postpartum mothers in the working area of Kajeung Health Center in 2018 ($p > 0.05$).

Keywords: *Madeung* tradition, nutritional status, postpartum mothers

Introduction

The role of nutrition in determining the quality of human resources in the future is highly important. In the government program regarding the first 1000 days of life, the nutritional status and health of mothers and children are the main focus. The first 1000 days of life are also referred to as the golden period starting from the gestation period (270 days) until the child is 2 years old (Indonesia's Ministry of Health, 2012).

According to Atmarita (2005), the nutritional status of the mother can be determined using the Body Mass Index (BMI). Based on data from Basic Health Research (2013), about 20.8% of women, aged 15 - 49 years, experience chronic energy deficiency (BMI < 18.5). Meanwhile, based on the data from the government of Aceh Province, about 20% of women of reproductive age experience chronic energy deficiency. Furthermore, based on the report of the 2017 Aceh Nutritional Status Monitoring, there are 1.9% of women of reproductive age in West Aceh who are at risk of suffering from lack of calorie energy (Health Office of Aceh, 2017). In Acehnese society, there is a tradition called *Madeung*. This tradition is carried out by women for 44 days with various provisions after giving birth. In terms of eating, the food that usually has to eat by the mothers is rice with dry grilled fish. Other foods are not allowed even eggs (LAKA D.I. Aceh, 1990).

In the *madeung* tradition, postpartum mothers are prohibited from consuming several types of food, such as eggs, shellfish, shrimp, tuna, milk, papaya, bananas, pineapples, and chilies. In addition, fruits that contain lots of water, such as oranges, watermelons, and others, are also prohibited. This tradition has been passed down from generation to generation and this has resulted in less nutritional intake of postpartum mothers when compared to the nutritional adequacy required by mothers for postpartum recovery and preparation for breastfeeding. Postpartum mothers should get more food, in terms of quantity and quality, so that they can produce breast milk to meet the needs of the baby. However, because they are required to practice the *madeung* tradition, they should follow the rules in the form of restrictions on consuming certain types of food. As a result of these restrictions, the food consumed does not meet the recommended nutritional adequacy rate. In the end, this will affect the nutritional status of the mother, which indirectly affects the growth and development of the baby who needs good and nutritious breast milk from the mother to help the optimal process of the first 1000 days of life (Harnany, 2006).

Based on a preliminary study conducted on July 20, 2018, the average visit from postpartum mothers at Kajeung Health Center, Sungai Mas, West Aceh was 32 people per month. From interviews with postpartum mothers in the working area of Kajeung Health Center, there were 10 postpartum mothers. 8 of them practiced the *madeung* tradition, while 2 of them did not fully practice the tradition. From the explanation described above, the researchers are interested in examining the influence of the *madeung* tradition on the nutritional status of postpartum mothers in the working area of Kajeung Health Center, Sungai Mas, West Aceh.

Methods

This study applied a descriptive-analytic research design with a cross-sectional approach (Notoadmojo, A., 2010). In this study, researchers collected data of the dependent variable (nutritional status) and the independent variable (the *madeung* tradition) at the same time. Respondents in this study were all mothers practicing the *madeung* tradition in the working area of Kajeung Health Center, totaling 32 people.

The primary data were obtained through interviews using a questionnaire containing the identity of the respondent and questions related to the *madeung* tradition. After that, the respondents engaged in weight measurement using scales and height measurement using microtoice for finding out their nutritional status. Meanwhile, the secondary data were obtained from the cooperation of related parties at the village and sub-district levels and was also obtained from several sources of literature and articles.

Results

Table 1. requency distribution of postpartum mothers based on the *madeung* tradition in the working area of Kajeung Health Center, Sungai Mas, West Aceh

Practicing <i>Madeung</i> Tradition	n	%
Yes	16	50.0
No	16	50.0
Total	32	100

Table 2. Frequency distribution of postpartum mothers based on their nutritional status in the working area of Kajeung Health Center, Sungai Mas, West Aceh

Nutritional Status	n	%
Obesity	6	18.8
Overweight	2	6.3
Normal weight	16	50.0
Underweight	8	25.0
Total	32	100

Table 3. The analysis of the effect of the *madeung* tradition on the nutritional status of postpartum mothers in the working area of Kajeung Health Center

Madeung Tradition	Nutritional Status								Total		p-value
	Underweigh		Normal		Overweight		Obesity				
	n	%	n	%	n	%	n	%	N	%	
No	6	37.5	7	43.8	1	6.3	2	12.5	16	100	0.405
Yes	2	12.5	9	56.3	1	6.3	4	25.0	16	100	
Total	8	25.0	16	50.0	2	6.3	6	37,5	32	100	

Discussion

Based on the results of the statistical test using the Chi-square test at the 95% degree of confidence, it indicates that there is no significant influence between the *madeung* tradition and the nutritional status of postpartum mothers with a *p*-value of 0.405 ($p > 0.05$). Most of the postpartum mothers who practiced the *madeung* tradition have normal nutritional status, namely 43.8%. Most of the postpartum mothers practiced the *madeung* tradition. This tradition is not something strange in the life of the Acehnese who have just given birth. It is believed to be able to make the body slimmer, shrink the stomach, control interval between pregnancies, make the mothers more beautiful, and make the body smell good. On the other hand, the *madeung* tradition also has various rules and restrictions on consuming certain types of food. This tradition has been carried out from generation to generation and has always been maintained until the present day. Although postpartum mothers have a high level of education and do not agree with the tradition, they still have to carry out this tradition because it is to respect and please their parents (mothers).

Postpartum mothers are recommended to consume vegetables. This recommendation is intended to make mothers healthier by consuming lots of vegetables. Types of food that are prohibited from postpartum mothers are venomous fish (catfish, rays, and rabbitfish), tuna, shrimp, shellfish, eggs, or salted fish which can cause itching. Vegetables that are prohibited are vegetables that cause excess gas, such as cabbage, jackfruit, mustard greens, and kale. These vegetables can cause the mother's stomach to bloated and also affect the baby's stomach. Fruits that are prohibited are fruits that contain lots of water, such as papaya, pineapple, and watermelon, because they can disrupt the mother's condition and make the uterus take a long recovery. From the health perspective, it is necessary to make changes in cultural treatment concerning the prohibition of eating because it can affect mothers' nutrition and affect breast milk in meeting the baby's needs.

Based on a study conducted by Foster and Anderson (2006), most of the nutritional problems occur due to false beliefs. There is a correlation between food and health and beliefs, taboos, and ceremonies, which prevent people from making the best use of the food that is available to them. Malnutrition is caused by these bad food habits. This is very difficult to overcome because food habits are more resistant to change than other habits.

From studying the practice of the *madeung* tradition in the working area of Kajeung Health Center, it is found that the culture or habits that occur in the area have become part of the customs in the community which can affect their health status. Some cultures and customs in society are beneficial. However, some of them are harmful. There are so many influences or causes for various aspects of health in Indonesia. It is not only caused by inadequate medical services or lack of attention from health institutions, but it is also caused by the culture that has been passed down from generation to generation.

Conclusion

Based on the results of this study, it can be concluded that most of the postpartum mothers in the working area of Kajeung Health Center have normal nutritional status, namely 16 people (50.0%). However, there is an equal number of postpartum mothers practicing the healthy and less healthy *madeung* tradition in the working area of Kajeung Health Center in 2018. The results of the bivariate test show that there is no effect of the *madeung* tradition on the nutritional status of postpartum mothers in the working area of Kajeung Health Center in 2018. Based on the conclusion of this study, the officers of Kajeung Health Center are suggested to run education programs for pregnant women about the good practice of the *madeung* tradition after the childbirth process based on health principles.

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