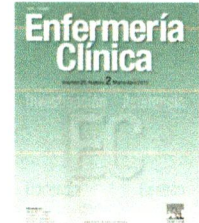




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The role of *Tamiang's* local wisdom in decreasing postpartum depression: A linguistic anthropology study[☆]



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Abstract

Objective: This study aimed to find the role of Tamiang's local wisdom in decreasing postpartum depression: a linguistic anthropology study.

Method: This research employed qualitative paradigm. As a qualitative research, it employed four methods of data collection, namely in-depth open-ended interview, direct participatory observation, focus group discussion which is often abbreviated as FGD and written documents. Data collected were analyzed by interactive model of Miles and Huberman. The focus of analysis is on performance, indexicality and participation as components of linguistic anthropology.

Results: Tamiang's local wisdom in decreasing postpartum depression indexed in the process of *Lepas dapur* as a tradition to celebrate giving birth are thanksgiving, social loyalty and mutual cooperation. The role of Tamiang's local wisdom indicates that local wisdom can be used to decrease postpartum depression. One of five factors associated with postpartum depression is social risk factors. Its means that role of local wisdom is important to prevent the social risk factor and utilized to support being a mother without psychology's problems.

Conclusion: The role of Tamiang's local wisdom are used to decrease postpartum depression on social risk factors which are indexed in Tamiang Birth Tradition.

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Introduction

Postpartum depression (PPD) is a special state of serious mental health disorder¹ for mothers after birth that characterized by a prolonged period of emotional disturbance and becomes a community mental health problem.² It causes may be physiological, situational, or multifactorial.³

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The factors associated with postpartum depression can be classified into five domains of risk factors for psychiatric, obstetric risk factors, biological and hormonal risk factors, social risk factors, and lifestyle risk factors.⁴ In associated with decreasing postpartum depression, local wisdom plays important roles, which can be to decrease postpartum depression risk factors after giving birth. A study about postpartum risk predicting has been shown that culture of Indonesia as social support not significant to PPD over three months after a childbirth.² Based on the rationales and considerations, the aimed of this research to find the role of Tamiang's local wisdom in decreasing postpartum depression as Indonesian culture.

This research is done by linguistic anthropology approach. Linguistic anthropology is the study of language within the anthropology framework, the study of culture within the linguistic framework, and the study of human life aspects in a shared framework of anthropology and linguistics. According to the concept, as an interdisciplinary science field between linguistics and anthropology, there are three scopes of linguistic anthropology studies, namely the study of language, the study of culture, and the study of other aspects of human life. These three scopes are studied from a shared framework between linguistics and anthropology.⁵

Method

This research was conducted in Tamiang ethnic or Tamiang Malay ethnic is a Malay ethnic group which is a native of Aceh Tamiang Regency. This research employed a qualitative paradigm. Qualitative research is descriptive, in which the researcher focuses on the process, meaning, and comprehension obtained from words and pictures. Qualitative research is an inquiry process of understanding based on distinct methodological traditions to explore social and humanitarian issues. As a qualitative research, it employed four methods of data collection, namely in-depth open-ended interviews were applied to obtain data from the informants who understand Tamiang's local wisdom indexed in birth tradition. Direct and participatory observations were applied by directly observing the implementation of Tamiang's local wisdom as the performance data in every life cycle and livelihood cycle of Tamiang society. Focus group discussions were applied to obtain and simultaneously confirm data from the informants. The written document method was specifically applied to find the traditional written expressions containing concepts of Tamiang's local wisdom in birth tradition.

The analytical method applied was Miles and Huberman's qualitative analysis procedures. After collecting data, there are three activities in qualitative analysis, namely data condensation, data display, and conclusion drawing/verification.⁶

The applied model of analysis was the linguistic anthropology model, primarily drawing conclusions and verifying to analyze the forms that include text, co-texts, and contexts relating to the performance of Tamiang's local wisdom in birth tradition. This linguistic anthropology analysis model was also applied to analyze the meaning and

function, cultural values and norms, and Tamiang's local wisdom through indexicality in birth tradition.

Results

Performance of *Lepas Dapur* (birth tradition)

Performance as it studies oral traditions within a whole performance as the traditional creative activities, realized, innovative, and transmitted. Oral traditions are the community's traditional activities inherited orally from one generation to another generation, either the tradition is verbal or non-verbal. The expression "traditional activities" implies that an oral tradition is a performance. Anthropologists (linguistic anthropologists) study the interconnection of all elements which compose the performance of oral traditions. They are not only interested in text, but also context and co-text of the performance of the oral traditions. Performers and audience are interesting to be discussed within the framework of context while material mediums may be discussed within the framework of co-text. The language and lingual message are studied within the framework of the text.

Lepas Dapur as birth tradition consists of *menyangke rambut budak* (baby's haircutting) and *turun tanah* (getting out of home). The main activity of *menyangke rambut Budak* is baby's haircutting by family includes baby's father, baby's grandfather namely *atok*, baby's uncle and also leader and members of *marhaban* who performing the *marhaban* during *menyangke rambut budak*. *Marhaban* is one of the vocal art of the Islamic heritage in Tamiang community. The term *marhaban* comes from the Arabic language which consist of *Marhaba* (مرحبا) from Arabic verb *rahaba* (رحب) that means *Selamat Datang* (welcome).⁷ The vocal art of *marhaban* consists of actually sequential poetries about the Prophet PBUH that delivered with a distinctive melody. This practice gives good implication in appreciating the life of Prophet PBUH and can foster unity among the community. After the baby's haircutting, the baby swung by family a swing that placed on the center of audiences in *menyangke rambut budak* activity. This activity held at night, and all of the participants are men.

On the next activity in the morning is *turun tanah* (getting out of home). The step of activity is holding the baby by uncle's baby and also baby's father covering his baby with umbrella, walking around home with baby and bathing the baby by village's midwife as part of tradition actor. After bathing the baby, the midwife prays to baby with the blessed pray as the sign of thanksgiving with God. The term of *turun tanah* (getting out of home), which is the indexicality on the first time baby's outdoor activity. The dominant participant are men.

Discussion

Lepas dapur as birth tradition in Tamiang community not only performed the tradition but also gives the cultural values. Cultural values that can be used wisely to overcome the social problems to increase the people's welfare and peacefulness are called "local wisdom". The term "local wisdom" is not the opposite of national, international or

global wisdom, but it refers to the wisdom discovered from the cultural traditions in one's own ethnic or place. The local wisdom is the value of local culture having been applied to wisely manage the community's social order and social life. As mentioned above, the cultural values include cultural norms. By this definition, we need to discover the cultural values of cultural traditions which can be applied to overcome the existing social problems. In other definition, the local wisdom is the community's wisdom or local genius deriving from the lofty value of cultural tradition to manage the community's social order or social life.⁵

Besides it can be used to increase the people's welfare and create people's peacefulness, local wisdom is useful to manage (1) the human relationship wisely in the social interaction, (2) the relationship between human being and natural environment, and (3) the relationship between human being and his Creator. The kind of Tamiang's local wisdom which find from the birth tradition (*Lepas dapur*) are Social loyalty, mutual cooperation, and thanksgiving. Concerning social loyalty, that activity of *menyangke rambut budak* indexed in social relationship between baby's family and community, all of the participants (only men) join to baby's haircutting and sing *marhaban* together for baby. Interestingly, the participant of *menyangke rambut budak* and *marhaban* indicates the empathy of the community for women especially the baby's mother who struggles to pregnant and giving birth. The postpartum women will live with their mothers or sisters who will take care of them and their baby. Postpartum women will receive support regarding domestic housework and childcare from their family of origin, especially their mothers.

The other local wisdom found in *Lepas Dapur* as birth tradition is mutual cooperation (*gotong royong*). *Gotong royong* is a philosophy which is part of Indonesian culture, include Tamiang's culture as part of Indonesian culture. The term *gotong royong* (mutual cooperation) comes from the Javanese language which consists of two morphemes, namely *gotong* as free morpheme and *royong* as a unique morpheme. Morpheme *gotong* means lifting or bringing things together, while morpheme *royong* emphasizes the meaning of *gotong*. Morphologically, morpheme *royong* is called unique morpheme because it can only be attached to morpheme *gotong* like morpheme *Mayur* on *sayur mayur* (vegetables), *pauk* on *lauk pauk* (side dishes), *merta* on *serta merta* (at once) and *petas* on *beras petas* (corn). These words are reshaped with one phoneme change. In the basic word *gotong* and verb *menggotong*, there is a meaning of collective effort to bring or lift something. The term *gotong royong* can be translated into English with various terms, but most of the meaning is the conception of reciprocity/mutual help, mutual aid/mutual assistance, and cooperation.⁸ The term mutual cooperation in Tamiang as the philosophy of tamiang community "*Tepukat di ikan same dipileh, tepukat dibatang sama dijelas*" means togetherness in every condition. The mutual cooperation of family in postpartum women indexed by *turun tanah* activity, which all participants of the activity are father, grandfather, and uncles. Meanwhile, the mother as postpartum women just follows the activity especially accompanies

baby bathing. In the other word, not participate postpartum women directly in the tradition indexed that the mother as special women after giving birth and means that the mother gets of full support and care from the whole family and community. In the life of the mother after giving birth social support refers to emotional support, financial, intelligence and also empathy.⁵ On other hand of Tamiang's local wisdom is thanksgiving. It indexed by all the activity during *Lepas Dapur* tradition which are *menyangke rambut budak*, *marhaban*, *turun Tanah*. Thanksgiving is relationship human being with his Creator and it found in pray and poetries on *marhaban* that consist of praise of God and Prophet PBUH and also thanksgiving for all blessing to the mother and baby.

Conclusion

The role of local wisdom in decreasing postpartum depression indicates that local wisdom can be used to decrease social risk factor of postpartum depression. *Lepas dapur* tradition has local wisdom such as social loyalty, mutual cooperation, and thanksgiving that help the mother after childbirth to prevent postpartum depression. In the other word, local wisdom can be used to solve the problem in the community.

Conflict of interest

The authors declare no conflict of interest.

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