

# Stunting Prevention through Local Wisdom of Mambosuri Culture in Pregnant Women of Batak Tribe

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## ABSTRACT

Prevention of stunting in children was an important issue in efforts to improve the quality of human resources in Indonesia. Stunting could cause long-term impacts such as problems with physical growth, cognitive development, and productivity in adulthood. Therefore, preventing stunting in pregnant women is very important. The local wisdom of the Mambosuri culture of the Batak tribe in North Padang Lawas Regency can be an alternative in efforts to prevent stunting in pregnant women. This study aims to explore the use of local wisdom of Mambosuri to help prevent stunting in pregnant women of the Batak tribe in North Padang Lawas Regency. The research design is phenomenology. The data collection method was carried out by in-depth interviews. The purposive sampling method was used to select participants who met the criteria as participants. The participants in this study numbered 7 people. The results of the transcribed interview were analyzed using content analysis. The results of this study found 4 themes that reflected the phenomenon being studied. These themes are the knowledge of pregnant women about the mambosuri tradition, the mambosuri tradition improves the nutritional status of pregnant women, the support that pregnant women receive from the mambosuri tradition, and the mambosuri tradition strengthens dalihan natolu kinship ties.

**Keywords:** pregnant women, stunting, mambosuri, batak tribe

## INTRODUCTION

Stunting is a problem of malnutrition in children that is still a focus throughout the world, where problems related to malnutrition have an impact on the future of the nation. The impact of stunting affects physical growth, where the height of children is below the average for children of the same age, besides that it also has an impact related to cognitive development due to impaired brain development which can reduce children's intelligence and cause susceptibility to disease (Rahmayanty et al., 2024). According to data obtained from UNICEF and WHO, 22.9% of children experience stunting in the world, in Southeast Asia it is around 30.1%, and Indonesia is ranked third highest with 21.6% of children experiencing stunting (World Health Organisation [WHO], 2021). Then in North Sumatra 21.1% of children experience stunting (Kementerian Kesehatan RI, 2018) and North Padang Lawas the number of stunting incidents is 10.15% of toddlers.

In order to accelerate the reduction of stunting, the President of the Republic of Indonesia has issued Presidential Regulation No. 72 of 2021 which is a manifestation of the government's

commitment to improving nutrition in accordance with the mandate of the 2020-2024 National Medium-Term Development Plan in an effort to support the Presidential Regulation, it is necessary to know about stunting prevention which is a National Program based on Presidential Regulation of the Republic of Indonesia No. 42 of 2013 concerning the National Movement for the Acceleration of Nutrition Improvement (Kementerian Kesehatan RI, 2018). One of the efforts that can be made to support this regulation is by preventing stunting, the best prevention of stunting should be done in early pregnancy. One effort to prevent stunting is to meet the nutrition and nutrients needed by babies since in the womb (Kusumaningrum et al., 2022).

The nutritional status of pregnant women greatly affects the health and development of the fetus (Wahyuni et al., 2024). Mothers who are malnourished from early pregnancy to birth are at risk of giving birth to low birth weight (LBW) children who are also at risk of stunting. This is in accordance with statement which confirms that growth disorders in the womb can cause newborns to be born with low birth weight (LBW). This is in accordance with research conducted (Wahyuni et al., 2024), the relationship between LBW and the incidence of stunting in toddlers, toddlers born with low birth weight are more likely to be short compared to toddlers born with normal weight.

Indonesia is famous for its diversity of cultures, customs and traditions, one of which is Batak culture where Batak culture has a tradition where through this tradition it can be used as a basis for preventing stunting. In Batak culture, the tradition that can be done in preventing stunting is the mambosuri tradition. Mambosuri is a traditional activity carried out during the seventh month of pregnancy, where in the mambosuri tradition food is prepared to maintain the health of the mother and fetus. Based on this, a study is needed in the mambosuri cultural process and what nutritional elements are contained in the food (Sinulingga et al., 2024). Research novelty in this study to explore the cultural phenomenon of mambosuri according to the views and experiences of pregnant Batak women related to preventing stunting using a phenomenological study approach. The aim of this study to explore the use of local wisdom of Mambosuri to help prevent stunting in pregnant women of the Batak tribe in North Padang Lawas Regency.

## **METHODS**

The article has undergone an ethical test at the Health Research Ethics Commission of Prima Indonesia University with the number 078/KEPK/UNPRI/VI/2024. This study was conducted using a qualitative phenomenological approach in which the study of the mambosuri cultural phenomenon was carried out in accordance with the views and experiences of the Batak ethnic

community and its relation to stunting prevention. The study was conducted in Bukit Tinggi Village, Dolok District, North Padang Lawas Regency. The study was conducted from August to September 2024. The selection of research informants was mothers who knew about the Batak mambosuri culture. The data collection technique in this study was carried out by means of observation, interviews, and documentation (Creswell, 2018). The tool used to collect data during the interview is a voice recorder. The instrument used for observation uses a checklist or observation sheet, while the interview uses an interview guide. For the validity of the data in this study, transferability tests, dependability tests and confirmability tests were used. Data processing in this study was carried out using data analysis techniques and presented in narrative form. Data analysis techniques were carried out by means of data reduction, data display, and data conclusion drawing/verification (Matthew et al., 2014).

## RESULTS

### a. Distribution of Participant Characteristics in North Padang Lawas Regency

Description of the demographic characteristics of the participants consisted of age and education. The number of participants in this study was 7 mothers. From the table above, with the majority of the participants' ages between 25-29 years old amounting to 5 mothers (71,5%), and the majority of respondents' education was Diploma amounting to 5 mothers (71.5%)

**Table. 1. Distribution of Participant Characteristics**

Characteristics		Frequency (f)	Percentage (%)
Age	25 – 29 years old	5	71,5
	30 – 35 years old	2	28,5
Education	Diploma	5	71,5
	Bachelor	2	28,5

### Thematic Analysis

The themes identified from the interview results were 4 themes, namely: knowledge of pregnant women about the mambosuri tradition, the mambosuri tradition improves the nutritional status of pregnant women, the mambosuri tradition produces social support for pregnant women, Mambosuri tradition strengthens dalihan natolu kinship ties. The themes generated based on data analysis can be seen as follows:

**Table 2. Theme Matrix**  
**Prevention of Stunting Through Local Wisdom of Mambosuri Tradition**  
**for Pregnant Women of Batak Tribe in North Padang Lawas Regency**

<b>1. Mothers's knowledge about Mambosuri Tradition</b>	
1. Batak tribe	<ol style="list-style-type: none"> <li>1. Support the mambosuri tradition</li> <li>2. Be proud of the mambosuri tradition</li> <li>3. Carry out the mambosuri tradition</li> </ol>
2. Feeding 7 months pregnant women	<ol style="list-style-type: none"> <li>1. Feeding a girl who is 7 months pregnant</li> <li>2. Giving prayer cloth to a girl who is 7 months pregnant</li> <li>3. Praying for a girl who is 7 months pregnant</li> </ol>
<b>2. Mambosuri Traditions Improve the Nutritional Status of Pregnant Women</b>	
1. Increase appetite for pregnant women	<ol style="list-style-type: none"> <li>1. Upa-upa food is cooked by the mother</li> <li>2. Upa-upa food increases appetite</li> <li>3. Facilitates the favorite foods of pregnant women</li> <li>4. Upa-upa food contains the nutrients needed by pregnant women</li> </ol>
2. Increase nutritional intake for pregnant women	<ol style="list-style-type: none"> <li>1. Upa-upa foods contain the nutrients that pregnant women need.</li> </ol>
<b>3. Mambosuri Tradition Generates Social Support for Pregnant Women</b>	
1. Emotional support	<ol style="list-style-type: none"> <li>1. Paying attention to pregnant women</li> <li>2. Paying attention to children</li> <li>3. Praying for pregnant women</li> </ol>
2. Instrumental support	<ol style="list-style-type: none"> <li>1. Giving money to pregnant women</li> </ol>
3. Informative support	<ol style="list-style-type: none"> <li>1. Providing information about pregnancy</li> <li>2. Providing information about childbirth</li> <li>3. Providing information about exclusive breastfeeding</li> <li>4. Providing information about baby care</li> <li>5. Providing advice on good speech</li> </ol>
4. Appreciation support	<ol style="list-style-type: none"> <li>1. Giving congratulations</li> <li>2. Giving praise for the physical changes of pregnant women</li> </ol>
<b>4. Mambosuri Tradition Strengthens Dalihan Natolu Kinship Ties</b>	
1. Mora	<ol style="list-style-type: none"> <li>1. Establishing friendship between mora, kahanggi and anakboru</li> </ol>
2. Kahanggi	<ol style="list-style-type: none"> <li>1. Establishing friendship between mora, kahanggi and anakboru</li> </ol>
3. Anakboru	<ol style="list-style-type: none"> <li>1. Establishing friendship between anakboru, kahanggi and mora</li> </ol>

#### **Theme of Pregnant Women's Knowledge about the Mambosuri Tradition**

Pregnant women said that the mambosuri tradition is (1) a Batak tribe tradition that has been passed down from generation to generation, carried out by participants such as: supporting the mambosuri tradition, being proud of the mambosuri tradition and carrying out the mambosuri tradition, and (2) feeding 7 month pregnant women by giving them traditional food, giving them prayer cloths and praying for pregnant women.

"I think this method is needed because this event, this seven-month event, I said earlier, makes us excited, feels appreciated and this event needs to be continued from generation to generation in our Batak tribe".

"Later I want to give this seven-monthly meal, I will continue it with my children, this event will be passed down from generation to generation, and I am proud of this event, because it is good, this event can make pregnant women happy"

"The seven-monthly event is held, when pregnant with the first child, and handed over from the woman's parents, giving upa-upa food to her wife who is already 7 months pregnant. Usually the food brought is chicken rendang, carp, eggs, sometimes using large shrimps, mmm, then given a prayer cloth yesterday"

"Hopefully, sis, the prayers given by the parents at seven months will all be answered, hopefully the baby is healthy"

### **Mambosuri Tradition Theme Improves Nutritional Status of Pregnant Women**

The mambosuri tradition has a good impact on the nutritional status of pregnant women with a gestational age of 7 months, such as: (1) Increasing the nutritional intake of pregnant women because participants said that traditional food was cooked by the mother, parents facilitated the pregnant woman's favorite food and were able to increase the pregnant woman's appetite, and (2) The mambosuri tradition ceremony was able to increase the nutritional intake of pregnant women.

"Alhamdulillah, the food is also natural, then cooked directly by my mother, not food that is bought, my mother cooked it herself... besides what our mother cooked, the food is also nutritious, so we are satisfied eating it... yes Alhamdulillah".

"We can ask for our favorite food.. after all, our mother knows what we like, we ask for it, so that she is satisfied and happy.. hopefully the birth will go smoothly"

"What is usually brought is pangupa, right? Then it is placed on a large tray, there is chicken, shrimp, eggs and goldfish, if the goldfish are two big ones, so we are full, right? Well, our nutrition is good, the baby we are carrying also gets its nutrition, right"

### **Theme of Mambosuri Tradition Produces Social Support for Pregnant Women**

The Mambosuri tradition carried out by parents to their children who are entering their seventh month of pregnancy produces support for pregnant women. The support given by the family to pregnant women is in the form of: (1) Emotional support, such as: giving attention to pregnant women, paying attention to anakboru and praying for pregnant women, (2) Instrumental support, such as: giving money to pregnant women, (3) Informative support, such as: providing information about pregnancy, childbirth, exclusive breastfeeding, baby care and speaking well, and (4) Appreciative support, such as: congratulating pregnant women and giving praise for physical changes in pregnant women.

“seven months is like giving food, like giving attention to a daughter who is already seven months pregnant”

“yes, come to the house to give mangupa-upa, and later in the event, besides the in-laws, there will also be the family of the anakboru line that we invited for this upa-upa event and prayed for by mama,, you are healthy my child, hopefully my grandchildren are healthy,, the birth will go smoothly and normally, don't let anything happen to my grandchildren”

“I was given money by mama, it's not much, but it's also nice to get money from mama.”

“When you are about to get pregnant, your appetite will increase so you have to eat a lot of nutritious food, said your mother”

“Yes, give birth naturally later to give birth to my grandson, said your mother... when he is born, give him breast milk, not bottle milk, that's not good, give him breast milk straight away... when he is born, be good at taking care of the baby, ask your in-laws a lot, call your mother if you don't know, Nang”

“So my mother's advice is to be good, be kind when talking, maintain our morals, that's the advice that our mother gave us, right..”

“Congratulations, Nang, be healthy... be healthy, Nang, that's what my mother said”

“Usually advice and also what my mother just said.. your body has changed now, Nang, be fine, okay”

### **The Mambosuri Tradition Theme Strengthens Dalihan Natolu Kinship**

The mambosuri tradition ceremony has a positive impact so that it can strengthen the dalihan natolu kinship, namely to (1) Mora, (2) Kahanggi, and (3) Anakboru.

"The one who gives the upa-upa food is not only the mother, but also the family of the mother, kahanggi and anakboru, making it lively in the feeding event. So the family relationship becomes closer, right?".

"kahanggi, our anakboru said there was a feeding event at home, so they also came to join me in feeding while praying for me and my baby"

## **DISCUSSION**

### **Pregnant Women's Knowledge of the Mambosuri**

Tradition Traditional ceremonies carried out in the Batak Toba community are closely related to local wisdom, which is rooted and sourced from the teachings and cultural values of the community that have been passed down from generation to generation. In addition to containing local cultural values, this local wisdom also contains universal values. Because of the content of these universal values, local wisdom is considered necessary as a guideline in community life. The traditional ceremony when a woman is pregnant that is still often carried out in the Batak Toba tradition is the Mambosuri tradition. The term Mambosuri, which means making full, is a ritual of giving food from the wife's parents to the prospective mother whose pregnancy has entered the age of seven months. Symbolically, this tradition gives meaning to

maintaining the health and safety of the prospective mother and the baby she is carrying, as well as other family members who are displayed in various traditional ceremonies (Silaban, 2021). Sinulingga et al., also stated that the tradition of feeding during pregnancy is passed down from generation to generation and is called the mambosuri ceremony. The mambosuri tradition means that the wife's family respects the husband's family and establishes friendship between the two by carrying out the mambosuri tradition. Married women who live with their husband's family and are pregnant strongly support the mambosuri tradition and feel proud to carry out the mambosuri tradition (Simanullang et al., 2024).

The knowledge of pregnant women about mambosuri, namely the mambosuri tradition, is a hereditary tradition in the Batak tribe which is carried out by the mother's parents to her daughter who is 7 months pregnant, namely by feeding her upa-upa until she is full. Upa-upa food consists of carp, free-range chicken, eggs and potatoes which are placed on a large plate and neatly arranged according to the mambosuri tradition. The mambosuri tradition everywhere in North Sumatera is the same as the Toba Batak tribe. The traditional ceremony during pregnancy that is still often carried out in the Toba Batak tradition is the Mambosuri tradition. The term Mambosuri 'making full' is a ritual of giving food from the wife's parents to the prospective mother whose pregnancy has entered the age of seven months (Silaban, 2021).

In addition to feeding, the mother's family also gives souvenirs to their daughters, such as giving prayer cloths, the aim of which is for pregnant women to be obedient in worship and for the child they give birth to to be an obedient child. In the mambosuri tradition in North Padang Lawas, not all pregnant women who carry out the mambosuri tradition receive prayer cloths. However, some pregnant women receive Ulos from the mother's family as encouragement for their daughters who are 7 months pregnant. According to Silaban (2021), in the mambosuri traditional ceremony there is also a ritual of giving ulos tondi which is wrapped around the daughter and son-in-law. Usually, this ulos is not only given by the daughter's parents, but also by the wife's parents' relatives.

This symbolizes mental and physical strength, especially for the mother, so that she is given strength and enthusiasm in facing the childbirth process in the future. In the mambosuri ceremony, the mother's family also prays for her daughter to be healthy and be able to go through the childbirth process smoothly and the baby born in a healthy condition. Praying to God Almighty, so that when giving birth, the mother and baby are healthy, the child who is born becomes a devoted child and brings pride to the parents and extended family (Sinulingga

et al., 2024). Prayers are given when the mother feeds her daughter with food that has been brought by hand while praying for the daughter and the baby she is carrying.

### **Mambosuri Tradition Improves Nutritional Status of Pregnant Women**

Mambosuri is basically carried out by the mother's parents at the home of her daughter (boru) who is seven months pregnant by bringing traditional food usually containing carp, chicken or beef and eggs that are cooked and served on a large tray and arranged according to the tradition and meaning contained in the arrangement of the traditional food. The traditional food is usually cooked by the mother's family after giving news that the mother's family will carry out the mambosuri tradition to her daughter. In addition to traditional food, the woman's family will also bring favorite food according to their daughter's request. Both food cooked by the mother and ready-to-eat food. Traditional food and the pregnant mother's favorite food that is served can increase the pregnant mother's appetite, especially since the food is directly fed by the mother while saying the best prayers for her daughter and her future baby. This study is in line with (Sinulingga et al., 2024) that the mother's family provides Sipanganan, which means food. The food provided is the favorite food of mothers who are seven months pregnant and dengke simudur-mudur (arsik carp) brought by the parboru and sipanganon parties. This is given and accompanied by hopes and prayers.

Providing food at the Mambosuri ceremony has a very big impact on improving the nutritional status of pregnant women. Where in the first and second trimesters the appetite of pregnant women has not increased due to morning sickness experienced by pregnant women. With the attention of the family at the mambosuri ceremony, it can increase the appetite of pregnant women. Pregnant women who have been given prayers and encouragement by all members of the dalihan natolu family at the mambosuri ceremony will foster enthusiasm to consume healthy and nutritious foods that are good for themselves and for the nutritional needs of the baby they are carrying. Fulfillment of nutrition during pregnancy is very important to meet the metabolic needs of pregnant women and fetal development (Hidaytillah et al., 2023).

Pregnant women need various nutrients that can be obtained from foods that can be consumed by pregnant women, such as protein, carbohydrates, fat, and vitamins and minerals (Hamalding et al., 2023). The types of food found in traditional foods at the Mambosuri ceremony are able to meet some of the nutritional needs of pregnant women, such as fish, meat, eggs and so on which contain various nutrients. The nutritional status of pregnant women who experience chronic energy deficiency in the last trimester causes pregnant women to not have adequate



nutrient reserves to provide the physiological needs of pregnancy, namely hormonal changes and increased blood volume for fetal growth, so that the supply of nutrients to the fetus is reduced, resulting in stunted growth and development of the fetus and birth with low weight which is often associated with low height or stunting (Sinaga et al., 2022).

Risk factors for Stunting include the nutritional status of pregnant women regarding the growth and development of their fetus, where nutritional problems must be considered since they are still in the womb. If there is a lack of early life nutritional status, it will have an impact on later life such as Inhibited Fetal Growth (PJT), Low Birth Weight (BBLR), small, short, thin, low immunity and risk of death (Zaif et al., 2017).

Stunting is one of the nutritional problems experienced by toddlers in the world today. Where stunting is a condition where toddlers have a length or height that is less than their age. This condition is measured by a length or height that is more than minus two standard deviations of the median of child growth standards from WHO. Stunting toddlers are included in chronic nutritional problems caused by many factors such as socio-economic conditions, maternal nutrition during pregnancy, illness in infants, and lack of intake in infants. Stunting toddlers in the future will have difficulty in achieving optimal physical and cognitive development (Kementerian Kesehatan RI, 2018).

With the tradition of mambosuri by providing food that is liked by pregnant women will increase the appetite of pregnant women. So that the nutrition of the fetus will be fulfilled through complete nutrition and increased appetite of pregnant women during the third trimester. Good maternal nutritional status during pregnancy has a greater chance of giving birth to healthy babies. As in the general understanding of nutritional status, the nutritional status of pregnant women is also a physical condition that is the result of consumption, absorption and utilization of various types of nutrients, both macro and micro. Because the pregnancy process causes physiological changes including hormonal changes and increased blood volume for fetal development, the intake of nutrients for pregnant women must also be increased to meet these needs (Kementerian Kesehatan RI, 2018).

### **Mambosuri Tradition Produces Social Support for Pregnant Women**

Social support is very much needed by individuals such as pregnant women in the process of pregnancy and childbirth which comes from their closest environment. Pregnant women who do not get social support, affect their pregnancy and also the fetus they are carrying. Women who get more support from their social environment have better deliveries, babies are born

with higher APGAR scores, lower postpartum depression experienced, and higher birth weight. These results are in line with those conveyed that women who experience pregnancy feel that emotional support and assistance provided by the family play an important role when pregnant women are going through difficult times during pregnancy and childcare (Novianti & Suparmi, 2022). Indonesia with its various customs and cultures has brought various cultural diversities including one of which is the culture of ritual processes during pregnancy which is almost present in various tribes in Indonesia. This is a real manifestation of local wisdom of social support for maternal pregnancy (Novianti & Suparmi, 2022).

The first support given by the mother's family to her 7-month pregnant daughter is emotional support. Emotional support from the family is in the form of giving attention, praying for the pregnant mother and giving attention to the husband's family of the daughter. According to Sarafino emotional support includes expressions of empathy, concern and attention to the person concerned. Emotional support is an expression of affection, trust, attention, and feelings of being heard. Willingness to listen to someone's complaints will have a positive impact as a means of releasing emotions, reducing anxiety, making individuals feel comfortable, calm, cared for, and loved when facing various pressures in their lives (Nurhidayati et al., 2023).

The second support given by the pregnant mother's family is instrumental support. Instrumental support includes direct assistance that can be in the form of services, time, or money. Loans for individuals or providing jobs when individuals are stressed. This kind of support helps individuals in carrying out their activities (Yudiani et al., 2022). Instrumental support given by the mother's family is by giving a sum of money to the pregnant mother and used to meet the needs of the pregnant mother (Sinurat et al., 2021).

The third support given by the family of the pregnant mother is informational support. Information support includes providing advice, directions, suggestions, information or feedback. The information support provided by the mother's family is in the form of providing information about pregnancy, childbirth, breastfeeding, and newborn care. The results of this study are in line with the research of Simanullang et al. (2024) after feeding a 7-month pregnant girl, it will be continued with the most important event, namely providing *poda poda* or messages related to the course of labor and providing support to prospective mothers so that they understand the knowledge of caring for children later. In addition to providing information, the mother's family also provides advice to pregnant women so that they speak well during pregnancy.

The fourth support is esteem support. Esteem support is social support in the form of expressions of opinion given by people who are important to the individual such as parents and family (Fadilla et al., 2024). The esteem support given to pregnant women during the mambosuri tradition ceremony is to congratulate the pregnancy entering the age of 7 months and to give praise for the physical changes that occur in the pregnant woman. At that time, women experience various changes, both physical and emotional (Farkhia et al., 2023). Zhou, et al. stated that the physical changes experienced include nausea, vomiting and weight gain, a bloated stomach, frequent urination and fatigue, as well as emotional changes such as sensitivity, frequent mood swings, depression, anxiety, and fear (Yuliana et al., 2024).

### **Mambosuri Tradition Strengthens Dalihan Natolu Kinship**

The implementation of the mambosuri tradition which takes place at the pregnant mother's residence involves the family from the mora, kahanggi and anakboru or what is called Dalihan Natolu. In the ceremony, the food brought by the pregnant mother's family will be eaten together with the family who attend the invitation to the mambosuri ceremony, and the ceremony that is carried out can have a positive impact on the family, namely strengthening family relationships dalihan na tolu. Dalihan Natolu is a kinship or family system in the Batak tribe. Where Dalihan Natolu is divided into 3, namely Mora (wife's family), Kahanggi (husband's family) and Anak boru (daughter's line in a marriage relationship). Dalihan Natolu Family has an important role in the success of the mambosuri tradition ceremony. In the mambosuri ceremony, the mother's family provides traditional food made from animals such as cows, chickens, carp and so on.

Traditional food has a very high social value function, namely a symbol of the highest respect for the father of the pregnant mother hula-hula. In addition to honoring the hula-hula, traditional food functions to maintain family ties, as an expression of gratitude to invited guests. In traditional food, there are several pieces of meat that will be distributed as jambar (rations). For the Toba Batak ethnic group, quotas are rights or portions determined for a person or group of people according to the Toba Batak ethnic kinship system, namely Dalihan Na Tolu. The distribution of quotas is a means of communication, notification or announcement, binding and strengthening family relationships. The distribution of quotas is led directly by the traditional leader (Simanullang et al., 2024).

## CONCLUSION

Based on this research, it is expected to provide an overview of how pregnancy conditions require support from the environment. Because in this process, mothers cannot be separated from social and cultural life that provides color in carrying out their new role. The existence of pregnancy rituals in the form of gathering family members, neighbors, friend provides support so that pregnant women feel they are not alone in carrying out their roles. In addition, attention from the environment can also improve the nutritional status of pregnant women so that they can prevent problems in pregnant women and the fetuses they are carrying, and it is hoped that cultural therapy can help prevent stunted babies from being born. Therefore, further research is needed on cultural rituals of pregnancy if they are used as a form of cultural therapy for pregnant women.

## LIMITATION

It is not easy to meet and doing interview with pregnant women, because they work, so we have to make a schedule that fits their schedule. Some of them are working in the farm from morning to afternoon.

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