

ETHNOGRAPHY STUDY: SHARED VALUE BETWEEN MINANG MIDWIFE CLASS OF 1968, SEKOLAH PERAWAT BIDAN PADANG

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Abstract. Indonesia as a nation consists of several islands with different tribes, cultures, and multiple ethnicities. One of them is the Minang tribe. Located on Sumatra Island, Minang people famous for its hard-working, food, culture and mostly the Minang people are working as a traders (pedagang) or as businessmen. Also due to their personal needs a lot of Minang people becoming a wanderer, they are looking for a better opportunity and experience by wandering to other island and due to that currently Minang people are becoming more varied in terms of occupation. Not only in men also in women, one of the occupations for Minang women is becoming a midwife. This study aims to understand the value shared by Minang women who occupied as a midwife, in terms of behaviour, belief, and culture. By using qualitative research with the Ethnographic method. Data collection was carried out by doing in-depth interviews, life history, and documentary data.

Keyword: Hard Working, Better Opportunity, Wanderer, Shared Values.

Abstrak. Indonesia sebagai sebuah bangsa terdiri dari beberapa pulau dengan suku, budaya, dan etnis yang berbeda-beda. Salah satunya adalah suku Minang. Terletak di

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pulau Sumatera, masyarakat Minang terkenal dengan kerja keras, makanan, budaya dan sebagian besar masyarakat Minang bekerja sebagai pedagang (pedagang) atau sebagai pengusaha. Dan juga karena kebutuhan pribadinya banyak orang Minang yang menjadi merantau, mereka mencari kesempatan dan pengalaman yang lebih baik dengan merantau ke pulau lain dan oleh karena itu saat ini orang Minang semakin beragam dalam hal pekerjaan. Tidak hanya laki-laki pun perempuan, salah satu pekerjaan perempuan Minang adalah menjadi bidan. Penelitian ini bertujuan untuk mengetahui nilai-nilai yang dimiliki perempuan Minang yang berprofesi sebagai bidan, baik dari segi perilaku, kepercayaan, dan budaya. Dengan menggunakan penelitian kualitatif dengan metode Etnografi. Pengumpulan data dilakukan dengan melakukan wawancara mendalam, riwayat hidup dan data dokumenter.

Kata Kunci: Kerja Keras, Peluang Lebih Baik, Pengembara, Nilai-Nilai Bersama.

INTRODUCTION

Midwives are an element of the health human resources subsystem as stated in Presidential Regulation of the Republic of Indonesia Number 72 of 2012 concerning the National Health System, namely as implementers of health efforts. Health efforts in the healthy paradigm are seen as actions to maintain and improve the health status of individuals and society. In Indonesia, the role of midwives in primary care service centers is to be able to handle pregnant women with core competencies outlined in the area of clinical skills in midwifery practice, including providing comprehensive and quality midwifery care to mothers during pregnancy, delivery, and postpartum, identifying the presence of problems, screening, education, and counseling,

Related problems as well as carrying out initial management procedures for emergency cases and referrals (Ministry of Health of the Republic of Indonesia, 2020). Midwives in carrying out their work as providers of midwifery services must have the necessary knowledge about special conditions that can be avoided during pregnancy. This allows midwives to assess, diagnose, and manage pregnant women effectively and efficiently and ensure optimal maternal and fetal health (Stellenberg & Ngwekazi, 2016).

In the mid-1960s, Indonesia's economic conditions had reached a very bad state. Indonesia's economy suffered due to political chaos sparked by President Sukarno, Indonesia's first president. Economic problems were not a main concern for Soekarno,

who spent his life-fighting in the political arena. Some examples of his policies that had negative impact on the economy were cutting ties with Western countries (thereby isolated Indonesia from the world economy and preventing the country from receiving much-needed foreign aid) and deficit spending through money printing, which led to out-of-control hyperinflation. However, after Suharto took overpower from Sukarno in the mid-1960s, economic policies underwent a radical change in direction.

The basic mission of Suharto's New Order government was economic development; The first step was Indonesia's reintegration into the world economy by rejoining the International Monetary Fund (IMF), the United Nations (UN), and the World Bank in the mid-late 1960s. This started a flow of financial aid and foreign aid from Western countries and Japan into Indonesia. Hostilities with Malaysia (Soekarno's politics of confrontation) were also stopped. The second step is to combat hyperinflation. Suharto relied on a group of economic technocrats (most of whom were educated in the United States) to create an economic recovery plan. In the late 1960s price stability was created through a policy that prohibited domestic funding in the form of domestic debt or money printing. Then a free-market mechanism was restored with measures to free up market control, followed by the implementation of the Foreign Investment Law (1967) and the Domestic Investment Law (1968). These two laws contained attractive incentives for investors to invest in this country and had an impact on economic growth of more than 10% in 1968.

This became a reason for everyone to get a better life, including becoming a midwife in Sumatra, which at that time had a shortage of health workers, which became the background for these women to get a better life and be able to help the local community in the health sector.

METHODS

The method used in this research was carried out using an ethnographic research design. Ethnography is the work of describing a culture. The main aim is to understand a view of life from the perspective of native Minang people who migrated to Jakarta as midwives. Spradley (1979, p. 5) said that the essence of ethnography is an effort to pay attention to the meanings of actions from events that happen to the people we want to understand. Iskandar (2008, p.208) said that to understand and describe culture from this

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perspective, a researcher must think about events or phenomena in his or her way of thinking. An ethnographic researcher must explain human behavior by describing what he knows, which made him able to behave according to the general behavior of the society being studied.



Image source: Class of 1968

The procedure used by researchers is to conduct ethnographic interviews, which begin by identifying respondents and making an ethnography of their culture. Analysis can focus on a combination of respondents' patterns based on their background, culture, profession and current daily activities.

After that, ethnographic researchers assume that all cases like the community or group of individuals studied have special and unique characteristics and research uses the Purposeful Sampling method where all samples are chosen deliberately. The next step is data analysis involving cultural aspects, cultural behavior, and the meaning of human activities. Data collection, data analysis, and data interpretation play an important role in ethnographic research studies. Ethnographic research aims to describe the culture of a group or group of individuals in a very intensive, detailed



Image source: Class of 1968

and complex way. These cultural aspects are revealed to researchers in real life situations. In ethnographic research, researchers want to collect available information, normal and abnormal information, what it says and how it works. Cultural ethnographers or ethnographers currently get high marks in conducting ethnographic studies.

RESULT AND CONCLUSION

Data was collected mainly from in-depth interviews with respondents explaining their origins and current activities of respondents. We also collect life histories based on their memories re-collection and documentary data.

For in-depth interviews, the study used in-depth interview methods by using video calls. The results as below table:

Table 1.

QUESTIONS	RESPONDENTS				
1. Name	Agusti Herti	Nurlis Sahril	Yulianti Yusuf	Mardaniar	Rukayah Thaib
and regional origin	Lubuk Basuang Sum - Bar	Padang Sago 3 Pariaman city	South Solok	Pariaman	Brau, Pontianak
2. Why did you go to midwife school?	At that time there were not enough health workers new midwife school opens	because expensive college , parents can't afford it, if they become midwives, work fast , and want to change fate	happy at first look at neighboring figures , teacher at midwife school , clean, dashing. And working on knowledge from other people, soown desire	hobbies and likes, when I was little, I liked playing with babies, no one told me to. Androle model for neighbors behind the house there are those who are already midwives who like to see it	because I saw parents who worked in health. Midwife

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3. Who persuade you to join the school	brother-in-law, bank employee, dropped out of medical school	Dr Sabaruddin, Family (Uncle/Uncle)	self	self	Mother because she is a midwife
4. From when to what year do you enter midwife school?	1968 - 1972	1968 - 1972	1968-1972	if I'm not mistaken 1967/68 - early 1970	1968 - 1972
5. What kind of education do you get at midwife school?	national education (national curriculum), hard work , watch the night, afternoon, must be physically strong	actually, it doesn't fit, a lot mental pressure , often scolded by seniors, doctors, things go wrong, hard work, discipline , I often cried, struggled alone, didn't dare to tell my parents, it would become a burden	at midwife school very disciplined, responsibility with hospital equipment, be responsible with your duties too	studied theory, practice, 6 months of experimentation without being in a dormitory, after that in a dormitory. And I studied nursing first and then midwife, in the dormitory we met with seniors and were intimidated, there was no OB, so we were the ones who cleaned the dirty things (potties), hard work . I just wanted to get	taught how to help sick people, people who were born, discipline was not the same as now. everything was done by myself , mopping, cleaning the bathroom, working hard, caring for, cleaning the room. Now it's nice to have an office boy

				<p>out at that time, I wanted to run. not according to wishes, told to mop, suffering a lot. The good thing is when we get together, we make various things</p>	
<p>6. After graduating, where do you work? When will you move to Jakarta?</p>	<p>works at Caltex, Riau oil company, 4 years. Moved to Jakarta with my husband, because my husband's work moves from place to place (Sulawesi, Jogja, Jakarta)</p>	<p>graduated in 72, worked for 6 months then got married Nov 74. follow my husband to Balikpapan, East Kalimantan, because my husband is in the army. Moved to Bandung in 1980 and to Jakarta in 1983</p>	<p>worked at Saipul Jamil, and got married +/- a year after graduating</p>	<p>finished school, because he played badminton, at that time there was an event, and the police hospital was invited. There was Dr. Syamsir, the head of RSUP Padang, and he took it, offered to move to a police hospital with 3 other friends. At the Police Hospital 1973 - 1988</p>	<p>work in maternity home +/- 1 year. Then in 1974 moved to totaltex</p>

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7. Why move to Jakarta	moved to Jakarta 1983, Doctor's husband	I went with my husband because he was on duty in Jakarta in 1983, in Jakarta he continued to become a civil servant, because he had been a civil servant since Kalimantan, worked at a community health center, and opened a practice in Jakarta (Independent practice midwife)	follow my husband, because My husband is already in Jakarta and entrepreneurs (traders), wander	follow my husband, my husband works in the legal field. In Jakarta, he continued working, previously from Padang he was detained and unable to move and left, finally he was given a letter to move to Jakarta to Plori Hospital. Before that at Headquarters, Kodam, Bekasi Police.	not going to Jakarta, working in Duri, Minas, mobile health centers. Riau area
8. Where was your last job?	Caltex	health center (civil servant) , retired early at the age of 50 because he didn't like leaving work, duties and responsibilities. Until now, we are still practicing independent midwives at	Persahabata n Hospital as a midwife from 1976 - 2007	actually, retired but was hired again because he was managing the private sector. SCurrently working as a health test worker at SIM Bekasi Bekasi Police. Carrying out	Caltex 1974 - 2004

		<p>home. clinic name: Family Medika in Cipinang.</p> <p>Now held by his son, Dr Femy.</p> <p>Midwives and employees</p>		<p>examinations for people who made a SIM and had opened a practice at Duta Kranji before retiring.</p>	
<p>9. During work, what principles do you adhere to?</p>	<p>work hard, life must be tough, physically must be strong</p>	<p>hard work, discipline, responsibility</p>	<p>the same as in school, discipline, responsibility</p> <p>,</p>	<p>hard work, trustworthy, responsibility</p>	<p>very disciplined, all must be able to treat burns, accidents, must be fast and not just birth. Must can do it all</p>
<p>10. Currently, are your life achievements in line with your wishes? (Have a hospital, still work, have a hospital, what about the family)</p>	<p>thank God athe children are finished, the socio-economic status is also good</p>	<p>relatively, for now it is still a I have an independent midwife practice and all 3 of my children have become doctors.</p>	<p>there are no children in the health sector, but everyone is married. There are 3 children, 1 in education, 1 at UT (United Tractor), 1 is self-employed</p>	<p>God willing, the children have all finished, don't expect anything more. The children have their own lives. Auntie is still working, just a hiatus from sports and being taken to the office by Rani (child),</p>	<p>Yes, Satisfied working at Caltex, everything is covered satisfactorily. From the economic aspect is helped, for each of the children, college is over. The old</p>

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				so it's still producing something - being active	one is in the oil company.
11. What Minang traditional values are still passed on to HG's children and grandchildren today?	independent, can handle anything	yes, 2 children already independent with their respective husbands, only 1 single parent child so they are still with me. It can't be said to be independent either. I still take care of my grandchildren	manners, respect for elders,	still produce something	Honestly, if you work, it's important to be disciplined
12. What are your hopes for the future?	healthy, all families, children, grandchildren are healthy, safe	hopefully healthy, long life, useful for children and grandchildren	for the current generation, don't just seek knowledge, you still have to be empathetic to the surrounding and social environment	Healthy	if you work and have children, the children are given good guidance
13. What are your current activities?	recitation, active in RT/RW,	take the grandchildren to	socialization, active in posyandu,	still working in Bekasi sim	get rejected money, unlike civil servants

	elderly post once a week checks the condition of the elderly, checks blood pressure, blood, sugar, and cholesterol	competitions, walk with the grandchildren , take care of the grandchildren	PKK, active in the health sector, weighing babies, recording weight, etc		who pay monthly. The reject money is used to make rent and shops. Rentedthere is 1 house, there are 5 shops.
14. still likes meeting friends	still, meet with school friends once every 3 months	I still like seeing each other, just sometimes moreoften just by telephone because time is limited.		Still, likes meeting midwives and other groupsPariam an ties, junior high school friends, all succeeded, some became TNI, General, Prosecutor's Office/Kejari	Still meeting, it's the end of the month for a big reunion from midwife school. Gathering in Jakarta. Approximatel y 20 from the class of 68, a total of 70 - 100 people from other classes.



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Image source: Ibu Agusti in PKK - Lansia

Image source: Reuni akbar in Padang 2022

From the results of interviews, We managed to get persona of each respondent and the shared values/points like the below table.

Table 2. Data Analysis

No	Subject	Persona	Shared Value/Points
1	Respondent 1	Social Norm,	1. want to have a better life
2	Respondent 2	1. why wanted to be a midwife	2. hard-working, never give up, honest, loyal
3	Respondent 3		3. I like to have an active social life
4	Respondent 4	2. what values make these women succeed	4. still like to see each other
5	Respondent 5		5. manage to have a stable life

Based on the stages above, all of the respondents have the same shared values /points.

CONCLUSION

From the results of this research, it can be concluded that the reasons for Minang women who chose to become a midwife was want to change their economic status. While they move to Jakarta because they follow their husbands. However, they are still actively working thru personal or social activities. For example, a volunteer in RT/RW and joining the woman community in the neighbourhoods (PKK) that still related with their previous working experience (health), and they also still actively communicate with other Minang women.

Other values that this woman carries are never giving up, being hard-working, disciplined, honest, and loyal. They also still uphold the Minang values and the midwifery school they went through previously by passing on the values of discipline, honesty, and hard work to their children and grandchildren now.



Image Source: school of 68 having a small reunion after pandemic in 2022



Image source: class of '68 reunion in Jakarta Oct 31- Nov 02 2023

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