VALUE OF MANY CHILDREN AND TREND OF AGE DEATH UNDER FIVE YEARS IN THE ABUN SAUSAPOR CENTER OF TAMBRAUW DISTRICT

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ABSTRACT

Tambrauw regency since 2008 is an expansion area of Sorong and Manokwari districts. Cultural attraction became the basis of our general symptoms of health problems that are encountered Multiple Paritus, the birth process of a mother who often repeated in the limit more than 5 times. Being interesting because of this symptom obtained some similarities that become common patterns of loss of some family members or the death of children and mothers at the time of birth or death of children when still under five.

Participatory observation results on Abun ethnicity in 2016 in Sausapor district, Tambraw District are qualitatively found that the term many children benefit much closer to socio-economic point of view and territorial expansion. His that will also lead us to understand the culture of the Abun ethnic community. Something typical of a family with many children in Abun is the loss of family members or cases of child deaths that have not reached the age of five. Child mortality cases in Abun ethnic not only occur only in families with children but also occur in families with few children but the tendency to lose family members is more common in family cases with many children.

Keywords: Many Children, Abun ethnic, child death.
1.0 INTRODUCTION

The development of the world population runs slowly from 10,000 BC and moves up since the 1800s or the 19th century. In this century the world entered in the era of industrialization. Rural-to-urban migration is inevitable and the unpreparedness of the city results in urban poverty marked by slums. Continues until the 21st century the population has reached 7 billion people. Is the world able to accommodate a population explosion that will continue?

Nothing is impossible. So it seems that expressed by Hans Rosling, a statistical expert with basic doctors. He believes that the world will adjust to the explosive state of the population and the population will tend to be stable. That common patterns occur in the developing world and in population movements. There is a correlation between the number of children born per woman with life expectancy. There is also a link between family and child and industrial or urban development. The deaths of family members are more prevalent before the industrial era because health services have not yet developed.

Main family planning is important for research because it is related to health not only in the mother's and children's individual spheres but more broadly to the family. More broadly the issue of family planning impact on global health of the population of the world.

Many children, a lot of luck is a real expression, everywhere. It also can not be separated from the mathematical side. The focus and deepening are on cultural elements.

We found a family phenomenon with a large number of children in the Abun community in Sausapor. The more we use more than 5 children and in an ideal situation when families grow together and not divorce. Indeed, the phenomenon of many children does not only occur in the Abun community in Sausapor, but also in other areas in Indonesia. Many children, a lot of fortune may be a term that we often hear in describing the phenomenon of many children.

The term of many children is much closer to the social-economic point of view and that will also lead us to understand the culture of the Abun community. Something typical of a family with many children in Abun is the loss of family members or cases of death of children who have not stepped on the age of a toddler. Child mortality cases in Abun not only occur only in families with many children but also occur in families with few children but the tendency to lose family members is more common in family cases with many children.

The general condition at a glance will still be widespread if field activities are longer. Because with a minimum of time must be recognized that we have limitations. Some of the others are the limitations in communication that affect the informant's acceptance of team arrivals and the openness of informants in providing information, even though translators from local residents have been included.

The team also difficulties in collecting data in the form of text, both the literature on Abun society and supporting data from various related agencies. Not much to get when the team typed the word ‘Abun’ in the search engine on the internet. The district also does not have a
regional library. While in Sorong Kabupaten which is the parent district before the pemekaran there is no more regional libraries after the fire incident library building area ago.

Regarding the limitations of supporting data, according to one civil registry official because it has not been considered the importance of registration or permission by citizens. Teams must accept this condition when requesting data on child mortality or population. The same conditions for birth rates. The only way is the data obtained from the interviews of the village head and this is limited to the memory of the village head.

The results of interviews and observations become the basis we get common symptoms related to other health problems that often encountered that is Multiple Paritus, the birth process that often repeats in the limit more than 5 times. Being interesting because of this symptom obtained some similarities that become common patterns of loss of some family members or the death of children and mothers at the time of birth or death of children when still under five.

Child and maternal mortality rates are not well-documented by “Puskesmas”, Department of Health Distrik and civilian records. If the data is obtained then it is not a real picture of the situation, a case in some families that can be a general description of some families that exist. The opportunity for deviation from the case is minimized by taking the village as one of the expansion of the unit of analysis.

More or less the same as malaria, multiple paritus that affect the death of children is inseparable from the various factors that have been mentioned.

1.1 Objectives and Benefits

This study aims to reveal the cultural phenomenon of many children and the connection with the occurrence of less nutrition from the social perspective of Abun ethnic culture in Sausapor district. This ethnographic research activity is expected to contribute thoughts on the culture and health problems of Abun people and become reference material for further research on Abun or Papua community in general and for the programs in the future. It is hoped that the understanding of Abun culture does not stop here, but it grows wider, and can open alternative solutions to health-based health problems.

2.0 METHOD

The operational scope of this qualitative research is limited to some Abun ethnic families in the Emaus and Jokte villages, Sausapor District, Tambrauw District, West Papua Province in 2016.

The study of health ethnography uses literature study method used as secondary data; observation, in-depth interviews and group discussions as primary data. The role of secondary
data can be used as an artifact of historical analysis in qualitative research and can provide an overview of past phenomena.

Secondary data is complementary from the primary data obtained through field activities for 50 days. Some of the data we use to describe the case of multiparitus culture-based family of health on the people of Abun generally.

The research location in Sausapor district in Sausapor health center area of 10 villages consists of: 1) Bondet village, 2) harmonic village, 3) kampong jokte 4) Kampung wors, 5) Werur village, 6) Emous shelters, 7) werbes hometown, 8) Bikor village, 9) kampung Sausapor, and 10) kampung seraw.

The data were collected by participatory observation, in which 2 researchers stayed and settled for 2 months in the Sausapor district alongside one local researcher who mastered the language, and the Abun community's habits. In-depth interviews were conducted on the informants who became the research samples according to the theme in the lift. Interviews with household head informants, healthy and moderate adults are not severely ill.

3.0 RESULTS AND DISCUSSION

3.1 Underweight Nutrition In Multipara

For the Abun community to have children is the main goal in the family. With the child's family is considered complete. As soon as at least family boundaries so that complete family members include father, mother and child. The more complete or can be said perfect if the membership of the family viewed in terms of sex is the presence of girls and boys. So the whole family is perfect father, mother, son and daughter.

The ideal ideal family picture with a cross-generational and cross-gender membership form is an ideal family picture in the Family Planning (KB) concept. A program that was launched during the New Order era. The driving factors of the emergence of this program one of them is the high population growth rate in Indonesia. The last word is the keyword of the discussion in this chapter.

Departing from one of the driving factors that gave rise to the family planning program needs to be sorted out precisely on the territorial and the problems. Indonesia consists of five large islands and hundreds of small islands have different problems. That the problem in Java is not the same as the problem in Papua, the location of this research is held. High population growth in Java, not so in Papua. Population density in Sumatra at a certain rate, in Papua has a lower value. Naturally, if there is often an answer to the question of why many children are "Papuans are still large and the population is still small." A cliche answer is full of reality.
Malaria and its derivatives such as filariasis, childbirth in separate huts, the properties of leaf wrap or itchy leaves, are common in Papua. The news about Papua is a malaria endemic area penetrating into the hearts of every newcomer who wants to come to Papua. Although they were about to come to the mountains. Benefits of leaf wrap is like the benefits of ‘Mak Erot’ that culminate in a myth. Childbirth in the garden without the help of a husband has its own meaning that is not only related to reproductive health but wise on the other side, even in terms of reproductive health is also the distance between children.

In the Papuan community in the Bird's Head region, there is a tradition of seclusion for women who get hails and women who give birth. A cottage stands separately from the main house and the husband is forbidden to help the wife who gave birth. This tradition seems to be prevalent in Papua as it is also found in several parts of Papua such as in Boven Digul in Muyu society, Kaimana in Inarutu ethnic, Manokwari in Arfak and other mountain heads like Miyah and Mpur.

Something that is common to some people with the problem of many children in Papua is a territorial issue. So that the hypothesis appears with many children then the territory will increase. Why Could be true, could be wrong. Especially in Tambrauw it is a big mistake?

One explanation that can provide a glimpse is as described in the previous chapter that in Tambrauw, especially in the Sausapor, territorial matters are a sure thing. Expansion of territory or territorial territory can not be done because the territory has its own landlord. No matter how many children they still have the right as a user and not a pemilik. Those who have many or few children still have the property rights of the land in their respective territories or in other words they become masters in their own land. This also reinforces that Abun people in Sausapor are mostly immigrants.

Territorial or territorial expansion is in line with an expansive and aggressive society. When trying to make an expansion effort it takes a large group members to achieve success. While the Abun people came to Sausapor without bringing or leaving the land grabbing conflict. At least not found in the informants during field activities.

4.0 CHILD VALUE

4.1 The Phenomenon of Many Children

The Abun people choose to have many children on the basis of some considerations based on the function of, ie, spiritual (religious), economic, social and kinship functions.

The notion of blessing is something given by the Creator. In this case the child is seen as a gift of God. In Protestant teaching it is said that the child is a gift of God and is a blessing. Therefore man, in this case the parent, should not refuse the blessing. There is also a message that man seeks, God determines.
As an illustration of the multiparas on the basis of religion, there is a case in the village of Emaus in a family of 10. A informant named Haye says that everyone is given the chance to have 12 children.

"Because of this, if we work in the garden in the garden we try I plan to plant 100 durian tree. But only planting is successful, only 10 grow. That's the name .. if we I am currently only married 2 children but it turns out more than two .. yes anyway .. or if I married have 2 children but suddenly the two children died. So if the marriage does not determine the child .. if the marriage does not determine the child. want 4 kah .. 3 kah, can not .. that is the creator who determines everything ... " ("karena begini, kita kalau kerja di kebun itu di dalam kebun itu kita usahakan saya rencanakan tanam pohon durian 100 pohon. Tapi tanam cuma yang sukses, cuma 10 yang tumbuh. Itu namanya..kalau kita saya saat ini kawin cuma dapat anak 2 tapi ternyata lebih dari dua..iya toh..atau kalo saya kawin punya anak 2 tapi tiba-tiba dua anak itu meninggal. Jadi kalo kawin itu tidak menentukan anak..kalau kawin itu tidak menentukan anak. mau 4 kah..3 kah, tidak dapat kah..itu Pencipta yang menentukan segala sesuatu... ").

With regard to the number of children according to every human being is given the opportunity to get children up to 12 people. Although he can not refer to any of the chapters in the gospels, his views on the number of children 12 are the result of his own interpretation of his life experiences, such as seeing himself in the 12 siblings. Then he continued his explanation,

“…But if according to the work of the Creator, the man has the limit of the offspring that only twelve offspring. Although not part of the family planning remains, twelve descendants ... it is in the Gospels. The creator can not be more than thirteen, fourteen ... " ("Tapi kalau menurut pekerjaan Pencipta, manusia itu punya batas keturunan itu cuma dua belas keturunan saja. Walaupun tidak ikut KB itu tetap, dua belas keturunan...itu ada dalam Injil. Pencipta itu tidak bisa lebih dari tiga belas, empat belas...").

Mr. Haye has had 10 children with 2 deaths at the age of 1 week and 1 year. According to him the child died because the health officer was less spry. He advised that in Sausapor assigned a pediatrician so that cases of children died can be reduced.

Viewing children as a blessing then Mr. Haye does not distinguish the meaning of children by sex. According to him between boys and girls have their respective functions and of these functions all help parents.

“lass boy let him help us in the work. The work is gardening kah .. do the work lah .. if the woman for the treasure. Indeed he helped us. But the main one is still treasure. But if that woman does not help us 100%. Because he's married su with him have a soul mate .. think he's been ... it's called we have a daughter but he's already got out. If he's a boy even though he has a wife but still he's ours. Ours is like this he has a family but let's say there is a nephew he is working still help, love money, love for. If we have hard work we can
ask for help. Girl, if there are circumstances that are not allowed we can ask for help he help but help not so .. if son he still help .. he still help .. " ("anak laki-lakki biar dia besar bantu kita dalam pekerjaan. Pekerjaan itu berkebun kah..lakukan pekerjaan lah..kalau perempuan itu untuk harta. Memang dia bantu kita. Tapi yang utama kan tetap harta. Tapi kalau perempuan itu tidak bantu kita 100%. Karena kan dia kan su kawin dengan dia punya jodoh..anggaplah dia sudah...memang disebut kita punya anak perempuan tapi dia kan sudah punya keluarrga. Kalau dia anak laki walaupun dia punya istriii tapi tetap dia milik kita. Milik kita itu begini dia punya keluarga tapi anggap saja ada keponakan dia kan kerja tetap bantu, kasih uang, kasih bagi. Kalau kita ada pekerjaan berat kita bisa minta bantu. Anak perempuan, kalau ada keadaan yang tidak diijinkan kita bisa minta tolong dia kasih bantu tapi bantunya tidak seterusnya..kalau anak laki-laki dia tetap bantu..dia tetap bantu..")

4.2 Children With Economic Value

One characteristic of the economic system in Abun society is the involvement of all family members in economic activity. They become developers of economic units with their own functions and roles. Girls who help more in the garden for example, he will not play a role in hunting.

The role of the child who helps the parent has a time limit. Especially girls will be separated from the economic activities of the family at the time after marriage. While boys will always be in a big family environment.

It is said by an informant that in mountainous societies there is a tendency that a mother prefers to have a son when it is associated with a patrilocal settlement pattern. The reason is that married sons will take their wives into the family environment. They will settle in a parent’s home or make a home in a parent’s home. It also means that the daughter-in-law will be included in the economic unit of the extended family. In other words the daughters-in-law who came to replace girls who would be out of the home if they were married.

"They love men because men are used to work, help him for what .. kalo married, lost. Marrying means men take him far away. If a married man is a woman living there, living with parents. That's nice. Which women love if men. Moving with parents tooh..kalo married woman, he must be a man take him away somewhere else. Kind of a man from here, a woman from Sorong, he must bring her here. It's so .. women have to join men .. ' ("mereka senang laki-laki karena laki-laki kan biasa untuk kerja, bantu-bantu dia untuk apa..kalo perempuan kawin, hilang. Kawin berarti laki-laki bawa dia jauh ke tempat lain. Kalo laki-laki kawin ya perempuan tinggal di situ, tinggal sama-sama dengan orangtua. Itu senang. Yang perempuan senang kalo laki-laki. Pindah dengan orang tua tooh..kalo perempuan kawin, dia pasti laki-laki bawa dia pergi tempat lain. Macam laki-laki dari sini, perempuan dari Sorong, pasti dia bawa permpuan kesini. Memang begitu..perempuan harus ikut laki-laki..")
The transition process of a child to adolescence is characterized by repetition. Parents recognize the childhood of their children with changes that occur both from biological and behavioral physics. For ordinary men characterized by physical changes such as whiskers or beards that begin to grow. While for women is marked by the use of dirty cloth. At the time of adolescence or after using a dirty rag, girls should be ready to part with parents after he dipinang or mate with a man from another family.

The marriage in Abun society refers to adat marriage, while marriage refers to religious marriage. This marriage involves the transfer of dowry from the male to the woman. The dowry given to the men will be the property of the parents, especially the father. This is because the dowry they receive will be given back to the relatives and friends who have helped her when she handed over her dowry when she was married to his wife. If death, the note will be inherited to the boy.

"That ordinary that if the man is happy daughter .. that men happy women .. women happy men ..that men glad women, he married wife, kind of mate me with women, I pay dowry. I pay the dowry I make a change. Kalo (girl) so she will marry more people pay dowry again, I take .. father take .. ("kalo yang biasa itu kalo laki-laki itu senang anak perempuan..kalo laki-laki senang perempuan..kalo perempuan senang laki-laki..Kalo laki-laki senang perempuan, dia kawin istri, macam saya kawin dengan perempuan, saya bayar mas kawin. Saya bayar mas kawin itu saya buat ganti. Kalo (anak) perempuan supaya dia kawin lagi orang bayar mas kawin lagi, saya ambil..bapak ambil..)

The usual dowry is also called the term property, it refers to material that has valuable or nominal value. Treasures follow the development of the world outside which in the future is exposed by the local community. In his time the treasures of eastern cloth, because at that time the presence of money sebagia currency has not been used. Now when money has become a common means of exchange, the dowry is not only limited to eastern cloth but also including money. While the hanging plate is a cultural acculturation with the Biak people who together fill daily life in Sausapor.

The presence of money in the inclusion of dowry is called by some terms such as money loss or collateral. All the terms refer to Abun language related to the use of money in dowry. In Abun the term money loss or collateral is called the ‘kamba'which means our sweat (kam = us / us, ba = sweat / tired). “Kamba” is a burden of parents' fees in caring for and raising girls, especially in the case of children's education.

Treasure or dowry can only be obtained by the intercession of a daughter. The property that the prospective son-in-law is given belongs to the parents. Parents will distribute property to relatives residing in their territory or neighborhood based on the records they hold. The note
contains the names of the relatives who helped him when collecting the dowry. With the patrilocal pattern of settling, the development of a girl cannot be separated nor from the brother of the father, either father or old father. This implies that in the dowry also occurs in the wider family environment, whether still in a residential neighborhood or in other areas / villages.

An informant who is pregnant with a third child said that he likes girls because it means getting the dowry later. When asked the reason he said "I like girls because .. it's already ... because tomorrow for example take the result again .. for mas dowry tooh .. can help ..". This indicates that the presence of girls is also expected by the woman's parents or the mother.

The demands of a man married to a woman are a matter of descent\(^8\). A woman who can not have offspring can be sued by the husband because he has given the dowry to the family. The return of dowry or adopting a girl can be done to meet the demands. The wife in this case must find a relative who can give her daughter to be adopted.

### 4.3 Child In Kinship

Kinship is at the core of the lives of various families of Abun. Problems that can not be resolved by the family will continue at the broad family level and this means activating the bonds of kinship. Abun citizens who have characteristics of patrilineal social organization very dependent on the family of the father line. Various family units that are interconnected in a residential environment are representative of a man, this is the basis for explaining the reasons for having a son in the family.

Having a son affects the widespread bond of kinship. Case and dowry is a moment that clearly sees the kinship active. On these two occasions the relatives will help to settle matters and the gathering of dowries\(^9\).

Two events, cases and dowries, have their own characteristics. A case requires a treasure case used as a means of exchange for losses suffered by the victim. The settlement of a case has a short time limit and must be resolved immediately. If not then the demands may turn into action of revenge or the increasing number of demands.

In the case of the case, the prosecutor will collect assistance from the relatives to fulfill the demands of the treasury. The great anatomy of kinship also means the accumulation of large amounts of treasures can take place in a short time. In terms of social space, problems need not be widespread by asking for help to relatives who are away from the area of residence or kampung\(^10\).

The same thing happens when a man is about to get married. Families of men who want to marry will ask for help to the relatives when collecting the property to be used as a dowry. If you have a large relative then the dowry collection does not need to take a long time. Unlike the case in the past, when the eastern cloth as dowry is hard to come by. In order to get it Abun residents have to travel a long way to come to relatives who have eastern cloth.
An informant said, and reinforced by another informant who was in one location, "we are happy family daughter .. because later will receive dowry. If this man many who say 'dong pay (dowry) continues ..". immediately some of the people on the scene laughed with the last words of the informant. Not later informants who are residents Abun menyambung statement.

"The man is paying on but this man is good. Good to be able to bring clans, keep the clan continues .. Women are married married out yaa clan missing. But if men keep it. That is the benefit of the clan so that the family can grow and big ... If big clan then where the other kind in Kwoor, in Werbes, here there are tario dowry, all crowded get together. Though the load is big dong. Big clan, all gathered, problem over. Other issues, the family intervened. " ("laki-laki itu bayar terus tapi laki-laki ini bagus. Bagusnya bisa membawa marga, mempertahankan marga terus..Perempuan karena sudah nikah kawin keluar yaa marga hilang. Tapi kalo laki-laki pertahankan terus. Itu keuntungan marga itu supaya keluarga dapat berkembang dan besar...Kalo marga besar maka dimana macam lain di Kwoor, di Werbes, di sini ada yang tario mas kawin, semua ramai-ramai kumpul selesaikan. Walau pun beban yang dong kasih besar. Marga besar, semua kumpul, persoalan selesai. Persoalan lain-lain pun keluarga turun tangan.")

There are statements from other residents who say if the big family then the problem quickly completed in the smallest environment. Kinship is not only a resolution to a big problem or event such as a case and a dowry. Problems in a family can be perceived as a relative's problem. As mentioned earlier that a husband can sue his wife if he can not give offspring. In the settlement of this problem relatives of the wife tried to give the child to be adopted with the term child piara.

In relation to the multiparous theme, there is a case example of a family 'giving' their child to be monkeys by relatives who have no children. Puppies are common in the kinship environment of the Abun community. Although piara children have a close meaning to the term adoption but there are no distinguishing features.

In the tendency, when seeing care of children as an institution then all matters related to custody or property to be received at the time the child was about to mate is the result of an agreement between the two sides. The form of social organization in Abun society seems to support the institution of piara children. In his mention, a child will keep calling the father's word to his father's brother and will still call the mother to his father's sister. You are not only a sibling, but also to your father's cousin.

Mr. Puyen's family at Sausapor is one of Abun's families who belong to the multiparous category. This family has 8 children, 3 boys and 5 girls. Pak Puyen and his wife decided to give their children as pets to non-childless relatives such as sisters, two younger brothers, older brothers and uncles.
From the agreement between Mr Puyen and their wife give a child to each of the father's sister, younger brother and sister. They then gave a pair of children to each brother and brother, only the eldest son of the Puyen pack family who lived together. It is said by Mr Puyen that the youngest son calls himself the name om and aunt for his wife, this is because the child has been kept from birth. At that time Mr Puyen pack agreed to stop having a child and immediately performed the operation after birth.

Different backgrounds in decision making for having multiple children have consequences for the choices taken. Various consequences that are not independent but interrelated. The description of the consequences we found also illustrates the Abun culture in general as in the case of child care, the age categorization of children, the daily diet and others.

**Figure 1.** Illustration of the child's piara delivery flow to the relatives

**Figure 2.** Multiple activities of children in multiparous families, helping to cook rice and take care of younger siblings (Documentation of the researcher).
A child expert of child commission protection, says children under 12 years old should not undertake the obligation to earn a living or to perform the duties that are the obligations of the parents. A child in everyday should be able to enjoy the opportunity to play with relatives or peers. Most parents argue that it is so that children become independent. Educating children to be independent may be okay, provided that the activity is not the responsibility of the child, the child just petrified occasionally if parents can not do because of something that he could not do. According Susanto, 2016 in the current era, the pattern of nurture-based violence is not breathable with the growth of children. In order to realize a great generation it needs a parenting revolution, from the violence to the child-friendly pattern of love, participation and character content. Child-friendly becomes one of the important things in the success of family empowerment.

4.4 Mother And Child Health

The consequence of many children is the number of deliveries by a high mother. Not only the risk of death, pregnant women are closely related to reproductive health. The prevailing condition common for every pregnant woman. According to the head of Jokte village, the case of maternal death is rather high in his village. There have been two deaths of pregnant women in the last two years.

A mother who has a newborn gives ation as the main intake. Besides giving asi, Abun residents usually give Asi substitution that is sugar water. If the new mother memiiliki child and then re-pregnant then this condition is a condition prone for an Abun woman. At that moment the nutritional intake for the mother needs to be considered, this is related to the proportion of nutrition that is divided to the growth of the fetus, mother's energy and first child's ASI.

When viewed from the child's side of the relationship is on the decision of distance between children. Mathematically, the shorter the odds of shorter spacing among multipara families compared with the normal number (2) according to the family planning program. Larger opportunities also mean opportunities to meet families with shorter children.

One of the families of the above cases has a high density among children. The family had 10 children with two died. The distance between eight children is one year. This has consequences for the limited provision of breast milk. By the time the first child stepped on the age of 1 year ago the second child born and impact on the distribution of time between the first and second child. Another possibility is to release ASI for the first child.

In the Abun community's upbringing, infant children are said to be big when they have gone through the stages of developing with signs such as crawling, or in Abun terms are creeping, and teething. Infants who have been able to crawl are perceived to be bigger than ever. When the baby is 4 months old then the baby can and used to be brought to the garden by parents. At the stage of teething the child can already chew and they will feed themselves.
4.5 Nutrition Adequacy

Can be seen in Abun's health profile about the nutritional adequacy of children under five. Posyandu activities apart from its limitations make positive contributions at least in the data collection. In the weighing routine held can be seen that infants aged 1-5 months away from the red line. From the age of 6 months and above they begin to experience a downward trend near the bottom of the red line.

The problem of nutritional adequacy is a common problem especially in Abun residents in Sausapor. Malnutrition in the Abun community, especially in children is caused by eating habits that can be seen from the consumption pattern of a family. This diet is seen from the staple food of the Abun is a banana. Abun food supplements other than bananas is a type of tubers and vegetables. Nutrition fulfillment is closely linked to the economic capacity of the family to produce food or buy food. Eating rice is a distraction because it requires a person to buy. In families with low levels of economic income, the fulfillment of the need to involve relatives who are in the neighborhood group.

In the daily Abun people, they usually eat as much as 2 times in one day. They do not know breakfast and ordinary food consumption is done when they have been in the garden. As for the start of the day is usually done in the morning before noon, around the hours of 9 to 11. In the afternoon or evening, they will consume food for the second time.

At leisure and do not consume the main food, there are several types of food distractions such as fruits to be had in the garden such as lemon or orange, rambutan, mango and others. However, all types of fruits can only be consumed in the fruit season. While the food interlude which is also included is often consumed as main food is instant noodles. This latter type of food is included as a popular food for Abun people. If all food is inaccessible then family members are forced to starve for some time before they get food from relatives. This situation includes situations that are uncomfortable for Abun people, because they are reluctant if every day have to rely on relatives.

The involvement of taking care of many children can not be taken care of by a mother. The presence of the big brother who has big, if there is grandmother at home, and husband involved in parenting. So the common sight of a father holding a child in Sausapor.

4.6 Increased Family Needs

The consequence of multiparas is the increasing needs of the family. All family members will become direct and indirect economic units. Children are involved in gardening activities as well as parenting. A father will increase production by finding additional work or expanding the garden. The out-of-home work gained by the father had an impact on the increased workload of other family members in the garden, not mothers and children. This also means the opportunity for exposure to malaria mosquitoes is greater for mothers and children in the garden.
The environmental conditions of the garden have a great opportunity to contribute to malaria. The gardens owned by Abun people are generally not treated intently, although the chances of getting malaria remain owned by people outside Abun who are gardening. Those who do not take their children to the garden will surrender their care to their big-grandsons.

Various things related to Abun culture gave birth to a health profile of the Abun people. Regarding intense gardening patterns, diet and garden care have a lot to do with health. Those who are susceptible to malaria are those who are too tired to work without balanced energy sources because of a regular diet or variations in terms of menu. Malaria is also the second leading cause of death in Tambrauw.

Regarding the prevalence of children suffering from malaria greater than adults seen from the center of public health (‘Puskesmas’) data about malaria. Malaria patient data in June and December of 2015 shows the following figures:

Table 7. The number of malaria patients in the Sausapor health center is adapted from the primary data of the Sausapor community health center

<table>
<thead>
<tr>
<th></th>
<th>June 2015</th>
<th>Desember 2015</th>
</tr>
</thead>
<tbody>
<tr>
<td>Child</td>
<td>24 50%</td>
<td>14 48%</td>
</tr>
<tr>
<td>Adult male</td>
<td>14 29%</td>
<td>10 34%</td>
</tr>
<tr>
<td>Adult female</td>
<td>10 21%</td>
<td>5 17%</td>
</tr>
</tbody>
</table>

By Category Age:
Child = 0-12 years old
adult male and female => 17 years

Source from: Tambrauw district health profile 2014, Tambrauw District Health Office

4.7 Less Nutrition Cases in Toddlers

Given the culture of having many children related to the culture of the eastern dowry in some families does not take into consideration some of the concomitant factors that will occur. Possible factors that will occur will affect the health of mother and child. In terms of kesahatan possible that will occur such as the occurrence of bleeding during labor, the possibility for low birth weight, maternal and child mortality.

The process of childbirth that normally occurs in Emmaus is a normal delivery, according to the local DM midwife reports that:

"Pregnant women here all have been born in health personnel, yes although some are still giving birth assisted by his own members family, later when a new born midwife
Some of the mothers in the neighborhood do not pay attention to the growth and development of children, and there will be no impact on the weight of each child. The near birth distance will also have an impact on feeding. Uneven distribution of food will also affect the nutritional needs of children. From posyandu data available in puskesmas for this area there are 12 babies and balita less nutrition, 6 out of 12 babies and balita less nutrition happened at age above 1 year. Because where diusia the toddler who has begun to grow teeth is considered independent, that is here defined by those children who can eat their own. The gold growth period in the toddler's age between 1-5 years where nutritional needs must be met. Can be seen in the age of 1-5 years of golden age of infant growth but in most toddlers in the neighborhood emaus emok an jokte toddlers who are in the age of it rarely get full attention because the mother must share the attention to the baby child. Based on the results of research Zulfita, Princess Nelly Syofiah, 2013 can be put forward the conclusion, that there is a relationship of mother care pattern with nutritional status in toddler in Work Area Puskesmas ‘Air Dingin Padang’ Year 2013.

One of the factors that will affect the health condition of children is the acceptable food intake. In accordance with its nature, it is a common condition that all mothers will always breastfeed their babies. It's just that the pattern of breastfeeding done is often not in line with the views and medical concepts.

Breastfeeding according to medical view is expected to be done for two years. In the first six months of breast milk should be given exclusively. After that, only allowed to provide complementary foods such as formula milk or porridge. Solid foods should start after a 4-year-old baby. However, in some areas of culture are still found mothers who provide food other than breast milk such as banana scraped and rice that chewed his mother first. All done based on trust so that the baby can grow to be healthy and strong.

In terms of administration of colostrum, in some traditional societies there is still a presumption that colostrum is milk that has been damaged, can cause diarrhea and is not good given to infants. Whereas in the medical view, colostrum is instrumental in boosting the immune power of the baby.

The usual extra food is bananas. They do not provide supplementary feeding or infant formula. They usually provide a supplemental banana meal that was previously softened by being chewed up by the mother and then given their baby. Here the potential for disease transmission is quite high because where there is food that has been given can be an intermediary transmission of the disease.

Eating patterns of children under five years old to under five years is no different from adults. Eating habits that children do abun also follow the family eating habits, ie 2 times a day (day
and afternoon). But, there is no variation in food processing. They consume other carbohydrates such as instant noodles. Sources of protein that they eat sea fish, hunting animals.

In consuming vegetables, people Abun only utilize from the garden between the leaves of kale, papaya leaf and papaya leaf flowers. No other variations of food are consumed. In consuming food, the immune deficiency does not recognize any food taboos except during pregnancy and during breastfeeding. Distribution of food was also not considered in the family. Can not be ascertained also the toddler will get the needs of food that is fulfilled or not.

The most common comorbidities are runny cough and tuberculosis. Most of them ignore the presence of such comorbidities because they are not a dangerous disease. As the informant said:

"This child does not like to drink milk and hard to eat so thin body, already given milk but still do not want to drink" ( "ini anak tidak suka minum susu dan susah makan jadi badannya kurus,sudah dikasih susu tapi tetap saja tidak mau minum”)

Sixth son dikeluarga Boy was the first process of labor is normal only weight at birth is low only 2.1kg. Relief that is not helped by health personnel is already a baby monitoring community health center and has received special attention from ‘posyandu’ with always get help for additional food. The picture below is a toddler less nutrition than Boy's parents.

From the monitoring of “posyandu” there are some toddlers who did not experience weight gain, among others named Marima whose birth date 30-05-2015 only weighs 5kg, this toddler including the toddler who diligently come at ‘posyandu’ activities but at two times weighing weight did not increase.

As for the toddler is a baby monitoring Halim born 9-6-2015 with a weight of only 5 kg. Nutrition is also another trigger of other diseases entering or attacking proved toddler is currently in tuberculosis treatment program. Where TB treatment runs for 6 months and when found this toddler is still taking the drug. Toddlers are infected with tuberculosis from parents who used to give their food chewed first. Parents of these infants have long been stricken with tuberculosis and get a 6 month treatment package from the community health center or 'puskesmas'.
Figure 3. Toddler nutrition less than Boy's parents (left). Toddler Nutrition is less than Halim. (Documentation of the researcher)

Case Nutrition is less on the Marina family, and baby Halim with TB comorbent disease. Toddler Halim is very skinny and still in TB treatment by puskesmas officers, picture photo below.

Figure 4. Malnutrition is less Marina and Halim (Documentation of the researcher)

In the case of 12 under-five malnourished children in Sausapor District is found in 4 posyandu areas, this is known and monitored by health workers in puskesmas. Less nutrition cases in toddlers will worsen the condition if the child is stricken with diseases such as malaria, tuberculosis and other infectious diseases such as Ispa, chronic diarrhea that will result in death if not handled appropriately and quickly.

Nutritional case of under-fives less than the analysis of researchers generally occur in the age group spesifisik ie at age 1-3 years. At this age is the most difficult age of dietary changes from soft foods to solid foods16. Parental difficulties in managing variations of nutritious food in terms of knowledge, economy and availability of ingredients in processing food15.
Ironically, the district of Sausapor area is a lot of cassava leaf vegetable plants, or kaspi, leaf pepatas, that can be processed into a vegetable porridge for toddler food. Sago is also still quite common in this district, and still quite cheap compared to rice. Sago with vegetables is quite delicious and easy to process into nutritious food when added to the fish broth. Tuna fish, yellow tail fish is still relatively cheap enough and always there are on sale in the market.

4.8 Child mortality risk

One of the consequences of multiparas is the risk of losing a large family member, especially in a child who has not stepped on a toddler. In family A with the number of children 12 there are 2 children died at the age of not even 2 years. Family B with one child who died at the age of 1 year and one miscarriage, out of 10 births. While the C family lost 4 children from 7 births. One died in childbirth and three while still creeping. There are consequences of the decision to have many children between short children. With a short distance between children, it causes parents to have difficulty in taking care of their children, let alone check their pregnancy to the health service center, the time consumed for the care of the children and the need for household commodities.

Losing family members before stepping on a toddler is a complex thing. On the cultural side involved various things such as parenting, consumption patterns and gardening work patterns. On the government side, health services are still trying to be improved and there are also some obstacles, one of which is the availability of laboratories. Types of dangerous diseases such as malaria and tbc can not be detected accurately without any laboratory.

Associated with multiparous families, the risk of losing children is not too large is owned by families who practice the institution of children piara. In the case of Puyen pack, all his children survived and grew normally from a physical point of view. He divided the burden of child care to the relatives. This fostering burden is the fulfillment of various basic needs and education sector including one of them.

The death of a toddler in this multiparty family was found at the head of Emous village, Jonah's father, he had 8 children, two of whom died. Aanak first died at the time of college, he had malaria, the last child died at the age of five, who suffered from malnutrition and being sick yak finally died. He forgot the pain because it has long occurred when the second child was a toddler. I observed the wood-paneled house, where the possibility of mosquitoes could get in and out of the house. Ventilation of sunlight feels very less there is no window, because he said to avoid cold air. The head of this kampong is the livelihood of the oil palm and coffee farms. Plants around the shady house there is a shady leafy plants are also a good place to miss the mosquitoes. The design of a house with no sunlight also allows TB germs to flourish in this house.

The case of TB sufferers in this region is quite a lot, as is the phrase from the following health workers.
“People suffering from TB disease is pretty good here, only our “puskesmas” have no reagents in the laboratory to diagnose TB disease. It has been proposed but there are no materials and tools. We are diagnosed based on clinical history and symptoms only. Diagnose suffers from malaria as well as no reagents. We love the existing medicine and are referred to the hospital in Sorong if there is no progress ...”

This situation seems to have been long enough, since the division of Tambrawu district until now. Sausapor health center is inpatient health center, there are 4 bedrooms. General practitioner is 2, midwife coordinator with 3 new midwives apprenticeship in this “puskesmas”.

5.0 CONCLUSION

Habits of eating patterns of children under five years Abun at the age of one to under five years is no different from adults. Habits of eating by children Abun tribe also follow the family eating habits, which are 2 times a day (day and afternoon). But, there is no variation in food processing. They consume other carbohydrates such as instant noodles. Sources of protein that they eat sea fish, hunting animals.

Pattern of consuming vegetables, people Abun only utilize from the garden between the leaves of kale, papaya leaf and papaya leaf flowers. No other variations of food are consumed. In consuming food, the immune deficiency does not recognize any food taboos except during pregnancy and during breastfeeding. Distribution of food was also not considered in the family. Can not be ascertained also the toddler will get the needs of food that is fulfilled or not. Two things that may be the cause of the toddler's toddler with less nutrition is the low knowledge of mothers in the variation of processed menu of toddlers. The low intake of protein in children under five because the price of fish is quite expensive in the district, especially with the tradition of many children a lot of fortune, the lower the pattern of foster children under five due to busy old people in gardening, farming and trading.

Influence of the pattern of comorbid diseases that many occur are beredus cough and tuberculosis. Most of them ignore the presence of such comorbidities because they are not a dangerous disease. The pattern of this disease also exacerbates the nutritional status of children.

The decision to have children in the Abun community is based on an agreement between two parties, husband and wife. Some things into consideration a family has many children among them for spiritual, economic and kinship reasons.

There are consequences of the decision to have many children between short children. With a short distance between children, it causes parents to have difficulty in taking care of their children, let alone check their pregnancy to the health service center, the time consumed for the care of the children and the need for household commodities. As a result of child care and
supervision performed by children who are considered large. The impact of shorter distances between children is the distribution of nutritional intake from a mother who must be divided to her, Asi to newborns and nutrition to the fetus.

Infant mortality is more common in families with multiple children. Infant mortality is more common in infants younger or under-five. Infants aged 0-3 years are a mortal age. One of the causes of infant mortality is characterized by high fever. Abun community view causes of infant mortality due to malaria disease because it has symptoms of high fever.

In the community Abun, working in the garden more intensively done by the wives and children. while adult husbands and men tend to work to earn income from the types of jobs available in Sausapor city environments such as trading from garden produce, carpenters, construction workers, drivers and becoming employees

6.0 RECOMMENDATION

Nutrition officers at puskesmas need to provide assistance and monitoring of nutritional adequacy of children under five years old, especially in the case of less nutrition occurs in infants at that age. The innovative ability of nutritional health officers, or midwife officers in providing a variety of nutritionally balanced menu menu in toddlers by utilizing local food that is widely available in Sausapor district. Fish is quite available in Sausapor district because Tambrauw district is circled by oceans, the potential of this protein source should be avoided consumption for toddlers with varied varied menu, such as can be made fishballs, fish pepes, and yellow fish sauce.

Empowerment across sectors to develop populist economy by forming cooperatives that can buy garden crops, agriculture, and vegetables to improve the welfare of the Sausapor community, especially Abun tribe. As the welfare of the community increases, people's purchasing power also rises, they can buy fish, rice, and other balanced nutritious foods. Increasing the economy of a family can be supported by various socio-economic activities that are expected to increase consumption and nutritional adequacy.

Cross sector participation is also in the provision of vegetable seeds, fruits and freshwater fish, because the river also exists in Sausapor district like “Kali Jodo” river, and several other rivers. The nutritional adequacy of children can be intervened by the role of the government. Difficulties in changing the family diet that has links with the culture of the Abun can be replaced by the entry of the state's role through the government by enabling cross-sectoral cooperation.

Health and education institutions can work together on nutrition fulfillment with programs targeting children's development. Child nutrition can be increased by involving the role of existing health personnel in the form of routinely monitoring the development of child nutrition such as posyandu.
Posyandu activities need to be more active and varied. In infants at age-prone disease and death of 0-3 years required the intervention. “Posyandu” activities with the aim of providing nutritional intake in infants who categorized as near the Lower Line of Red (BGM) should be more often done. The focus of health development needs to be directed to child nutrition. The wellbeing of posyandu cadres also needs attention so that the cadres not only work voluntarily but also receive government awards.

In the administration of Sausapor and Tambraw which have characteristic problems such as malnutrition need less special treatment. Interventions on nutrient intake can also involve religious sectors such as weekly school activities that include extension activities and cooking demonstrations of nutritious toddlers by exploiting local potential through nutritious feeding.

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