

# The Impact of *Ngampang* Stigma against the Psychological of Dayak Ma'anyan Women (A Phenomenology Study in Central Kalimantan, Indonesia)

Lanawati<sup>1</sup>, Retty Ratnawati<sup>2</sup>, Asti Melani Astari<sup>2</sup>

<sup>1</sup>Master Program of Nursing, <sup>2</sup>Lecturer of Nursing Department,  
Faculty of Medicine, University of Brawijaya, Indonesia

## Abstract

Ipilah is a custom event imposed on Dayak Ma'anyan women who pregnant out of wedlock to pay the village customary law on pregnancy that is considered as a violation. This custom should be carried out. Women who are carrying out such customs will experience social stigma of *ngampang* for the lifetime. The purposes of this study was to explore the impact of *ngampang* stigma against psychological of Dayak Ma'anyan women. The method used is qualitative with interpretive phenomenological approach. Data obtained through semi-structured interviews with 5 (five) participants using a questionnaire guide. The results were analyzed using Interpretative Phenomenological Analysis (IPA). Obtained four themes, namely; feel insulted for being called *ngampang*, feel lost freedom because of the stigma, feel afraid to start a new life, and depressed because of getting stigma. This study found that the *ngampang* social stigma can be stressors that create stress and in need of adaptive coping strategies to overcome them. Stress arising from social stigma addressed the participants with negative coping mechanisms. This is evidenced by discomfort and distress then get the participants to avoid interaction with the environment. Avoid interaction with the environment is considered as a stressor, the coping strategies to manage stress due to social stigma. Avoiding stressors is conducted to minimize the inconvenience caused without addressing the issue. It is an obstacle to the mental wellbeing of individuals who experience it. The social stigma as a source of stressors must be addressed to avoid negative implications for a person's mental well-being. Therefore, the need for an understanding of adaptive coping to women who undergo traditional events of Ipilah constructively in order to adapt to stressors of social stigma. This can be achieved if the nurse's role in community life is optimized such conduct psychological assistance if there are women who carried out Ipilah indigenous and mental health counseling on coping mechanisms, so that mental disorders in society due to social stigma can be prevented.

**Keywords:** *Experience, Social stigma, Psychological problems*

## Introduction

Dayak Ma'anyan tribe is one part of the Dayak tribes who inhabit the island of Kalimantan, Indonesia. Dayak Ma'anyan tribe scattered in the eastern part of the province of Central Kalimantan, especially in East Barito District and most of South Barito District. Dayak

Ma'anyan tribe has its own uniqueness in undergoing the rite of life<sup>(1)</sup>. Dayak Ma'anyan community respect its customs. Indigenous regarded as a symbol of the balance between human and nature that need to be maintained and preserved. Imbalance between human and nature is believed to cause havoc and obliteration of the nature and human<sup>(2)</sup>.

Indigenous serves to ensure that the public has really done justice and righteousness. Dayak Ma'anyan tribe in the order of must be adhered to death unless the emerging new doctrine that weakens it. Compliance

---

**Corresponding Author:**

**Lanawati**

E-mail: lanna.11june@gmail.com

is what makes some of the situation in the tribal taboo, such as for example, men and women living together before marriage and pregnancy out of marriage<sup>(2)</sup>.

Dayak Ma'anyan community believes that violations exist in society and should be restored back to the pay demands given by custom. There are no written rules regarding the form and amount of the sanctions applied to each violation, the sanction is usually given depending on the decision of the head of customs, not with standing any sanctions own name and its own function. Traditional sanctions should not be ignored, ignoring the sanctions provided will lead to exclusion in the customs and even expulsion, this will keep the sanctions in the Dayak Ma'anyan tribe obeyed<sup>(2)</sup>.

Pregnancy out of marriage in Indonesia is considered taboo and against the eastern culture. Pregnancy out of marriage is often associated with bad behavior someone who raises social burden. Perpetrators tend to be ostracized and become gossip in the community as a form of social sanction<sup>(3)</sup>. Similarly, in the Dayak Ma'anyan tribe, pregnancy out of marriage is considered as a violation of customary norms and values as a result of bad behavior which is believed to make nature's wrath and misfortune struck on the tribe. Thus, raises the belief that women who are pregnant out of wedlock must pay customary law violations committed by the goods are presumed to have a certain value in the custom at a special event called Ipilah.

Ipilah is custom events as they apply to Dayak Ma'anyan women who are pregnant out of wedlock. This event is made to pay the village customary law on customs violations that have been made, in order to the bad luck that will occur as a result of customs violations can be cleaned again. Ipilah is mandatory and which rejects the traditional process will be excluded from the customs and not allowed to participate in any activities in the village.

Women who implement custom events Ipilah, will experience *ngampang* social stigma. *Ngampang* is the Dayak Ma'anyan language to mention pregnant out of wedlock. Results of interviews with indigenous leaders mentioned that women who are pregnant out of wedlock in the Dayak Ma'anyan will be referred to as *ngampang* female, this designation will be attached to a lifetime. Stigma has the potential to become stressors in a woman throughout her life and a strain that could potentially

creating stress.

## Research Purpose

This study purposes to explore the psychological impact of *ngampang* stigma against Dayak Ma'anyan women.

## Materials and Methodology

This study used qualitative methods with interpretive phenomenological approach. In this study, researchers are exploring in depth the psychological effects of stigma *ngampang* against women in Dayak Ma'anyan tribe. Participants in this study were selected using purposive sampling technique with the inclusion criteria; (1) Ever undergo Ipilah custom events, (2) Represents the Dayak Ma'anyan women, (3) Willing to be a participant and exclusion; being in a state of pregnancy. Participants involved in this research were five people aged 19-38 years.

Data were obtained by means of in-depth interviews using a semi-structured questionnaire guide and recorded using a tape recorder on the Android smartphone which has been approved by the participants. The interview process is conducted by using local languages of Dayak Ma'anyan with a duration ranging between 20-90 minutes.

The data were analyzed using the principles of data analysis Interpretative Phenomenological Analysis (IPA) with 7-steps analysis start from the reading results are repeated verbatim transcript, then define keywords, categorize the data, sets the theme of each participant so as to form four major themes.

## Results

According to the analysis based on expression of the participants, found four main themes, namely feel insulted for being called *ngampang*, feel lost freedom because of the stigma, feel afraid to start a new life, and feel depressed because getting stigma.

### Theme 1. Feeling insulted being called *ngampang*

Feeling insulted in this study is that the participants feeling uncomfortable with the views of people after executing custom event Ipilah. Participants felt that the people regard it as a paid women. This paid women stigma arises because participants did not mention the name of the man responsible for her pregnancy. Participants also

felt that people still talk about it as women who have been pregnant out of wedlock (*ngampang*). Participants revealed that there was a feeling annoyed because they were considered as *ngampang* women and it difficult to face the environment stigma. This was revealed by the participants in the following quote .;

“...*ulun nyurah surang puang normal...menghina status surang... iru masih menghina surang wawei bayaran...*” (...people talk about me... insulting my status ... they are still insulting me as paid women...) (P4)

### Theme 2. Feeling lost freedom because of stigma

Lost of freedom in this case is that the participants felt that the stigma of being undergo Ipilah custom event provides an opportunity to the public to discriminate openly. Participants also expressed the stigma acquired made it can not be fun. Revel in question is enjoying his youth participants freely. Additionally, participants revealed that stigma which he got after a Ipilah custom events make it avoid interaction with the environment by choosing to shut himself in the house. The phrase is illustrated in the following quote;

“...*aku jarang keluar lewu...kawan ulun katuju nangu maka ni aku ware muneng hang lewu, puang kajut keluar lewu...*” (... I rarely leave the house ... the people disturb me so I better stay home, not too out of the house...) (P4)

### Themes 3. Feeling afraid to start a new life

Fear of starting a new life in this case is that participants felt not ready for marriage because the outlook is not good against him. Participants revealed that he felt the public still sees itself not as good as implement Ipilah and gets the title of *ngampang*. Unpreparedness for married participants related to the worry that people could not accept the status that had undergone Ipilah custom events. This is reflected in the words of participants below;

“...*biarpun taati naan sa hamen, huan hakun lagi, huan siap* (married) ...*dinungku tatap puang maeg, ulun nanguh aku na wawei bayaran... masih jari paneran ulun...*” (“... even now, there is someone like me, i am not ready, not yet ready (married) ... I still be considered as bad people, people think I am paid woman... still being talked by people ...”) (P4)

### Themes 4. Feeling depressed because getting stigma

In this study, depressed an uncomfortable feeling for designation *ngampang* are pinned on the participants themselves. This stigma makes participants always be remembered as a woman who is pregnant out of wedlock for the rest of his life. Participants said there are feelings of shame become the talk of people. Discussion person in this case is the stigma. In addition, there feeling angry and upset because getting the stigma. The phrase is illustrated in the following quote;

“...*perasaan ku ha pasti sa amangan, hang wuang masyarakat jari paneran ulun...*” (... I am definitely feeling shame, in the society become the talk of people ... gossip...) (P1)

“...*ha sangitlah na antuh ulun kairu...*” (...of course angry being talked by people like that...) (P3)

“...*ulun masih ngamaner, ulun masih ngitung...*” (... people are still talking about, people still remember (as a woman who is pregnant out of wedlock)”) (P5)

## Discussion

Dayak Ma'anyan women who undergo traditional events Ipilah, get *ngampang* stigma. *Ngampang* is a vernacular word Dayak Ma'anyan which means pregnant out of wedlock. The social stigma given by the local community and lifelong and women who live it. Stigma is evident from still being discussed and remembered as a woman pregnant out of wedlock. Social stigma *ngampang* obtained by the participants led to humiliation because of the assumption that women who carry out traditional events Ipilah are women who have bad behavior in society. Stigma also makes the participants feel lost of freedom because of the stigma *ngampang* embedded, the public can openly discriminate partsipan. On the other hand, This stigma makes participants feel afraid to start a new life (marriage) for the people of people that are not good. Stigma also makes participants feel depressed because of the social stigma given to make the community will continue considering the participants as a woman who is pregnant out of wedlock for the rest of his life. In this condition, feelings of shame and anger and worry are often experienced by the participants as a result of the stigma.

The social stigma that obtained the participants, occurred because of differences between the objectives

and the implementation of the facts that occurred after the implementation of the *Ipilah*. The initial goal *Ipilah* custom implementation is to improve the good name of the offender so that people can return is accepted within the indigenous community. Ironically, in this situation the participants actually get the stigma of *unwed (ngampang)* after *Ipilah* implementation, which should not be granted because the participants have finished paying for traditional sanctions.

Social stigma given to participants who undergo traditional events *Ipilah* be stressors potentially creating stress, especially if the conditions experienced stressful<sup>(4)</sup>. This is supported by other research which revealed that the stressors arising from stigma affect mental wellbeing<sup>(5)</sup>. Stigma also associated with increased stress can result in a decline in physical health. People who get a higher stigma reported experiencing stress and other psychotic problems<sup>(6)</sup>.

Stressors that there should be overcome with a good adaptation process of women obtaining stigma. Source stressors are there to be able assessed as a threat or not, so that adaptations can be directed into adaptive strategies<sup>(7)</sup>. In this condition, if an individual uses adaptive coping, stress will be seen as a challenge that is profitable and stress will be reduced, if the response is used stressors maladaptive then there will tend to be difficult to overcome<sup>(7)</sup>. Coping strategies used to determine how well people adapt to stressful situations<sup>(8)</sup>.

In this study, the stress arising from the social stigma addressed the participants with negative coping mechanisms. This is evidenced by discomfort and distress then get the participants to avoid interaction with the environment. Avoid interaction with the environment is considered as a stressor, the coping strategies to manage stress due to social stigma. Avoiding stressors is done to minimize the inconvenience caused without addressing the issue. It was a barrier to individuals who experience mental wellbeing<sup>(5)</sup>.

The social stigma as a source of stressors must be addressed to avoid negative implications for a person's mental wellbeing<sup>(6)</sup>. The ability to identify the source of stress can minimize the stress that arises from social stigma. Individuals should be able to use adaptive coping mechanism in the face of custom process *Ipilah*. In this case, the need for an understanding of the importance of adaptive coping to women who undergo *Ipilah* custom

events. This can be achieved if a nurse in a community that focuses on mental health is optimized. It is important to prevent the impact of stigma obtained from a custom implementation *Ipilah*.

## Conclusion

Social stigma of *ngampang* obtained Dayak Ma'anyan women after undergoing a *Ipilah* event that give psychological impact which would interfere with the survival of the participants. Therefore, the need for an understanding of adaptive coping to women who undergo traditional events *Ipilah* constructively in order to adapt to stressors of social stigma. This can be achieved if the nurse's role in community life is optimized such conduct psychological assistance if there are women who carry *Ipilah* indigenous and mental health counseling on coping mechanisms, so that mental disorders in society due to social stigma can be prevented.

**Conflict of Interest:** There is no conflict of interest.

**Source of Funding:** This study uses funding sources independently.

**Ethical Clearance:** This research has received ethical approval from the Medical Faculty of Mangkurat University with number. 56/KEPK-FK UNLAM/EC/11/2019.

## References

1. Riwanto T. Looking for Indonesia: Political Demography After Soeharto. Yayasan Obor Indonesia; 2007..
2. Fahmi RZ. Dayak Ma'anyan [Internet]. Available from: [www.academia.edu](http://www.academia.edu)
3. Uyun Z, Saputra W. The Anxiety of Pregnant Teen Out of Marriage. 2011; 97-107.
4. Didymus FF. Olympic and international level sports coaches ' experiences of stressors , appraisals , and coping stressors , appraisals , and coping. Qual Res Sport Exerc Heal [Internet]. 2017;9(2):214–32. Available from: <http://dx.doi.org/10.1080/2159676X.2016.1261364>
5. Paul S. Responses to stigma-related stressors : a qualitative inquiry into the lives of people living with schizophrenia in India the lives of people living with schizophrenia in India. Int J Cult Ment Health. 2016;(June).

6. Boyle MP, Fearon AN. Self-stigma and its associations with stress , physical health , and health care satisfaction in adults who stutter. *J Fluency Disord* [Internet]. 2017;(May):0–1. Available from: <http://dx.doi.org/10.1016/j.jfludis.2017.10.002>
7. Stuart GW. *Principles and Practice of Mental Health Nursing*, Stuart. Indonesia. Keliat BA, editor. Singapore: Elsevier; 2016.
8. Kupst MJ, Patenaude AF. *Coping and Adaptation in Pediatric Cancer: Current Perspectives*. 2016; 67-79.