

ABSTRACT

Title: PERCEPTIONS OF MUSLIM MOTHERS ON HUMAN MILK DONATION IN A TERTIARY GOVERNMENT HOSPITAL IN COTABATO CITY

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Background: The benefits of breastfeeding capture global recognition for a mothers' milk is best for babies. When mothers' milk is insufficient, a milk donor is a preferential yet an unconventional source of infant nutrition. However, human milk donation is confronted by customary laws underscoring milk kinship, and is unacceptable in many Islamic countries. But WHO maintains, milk donors stand as an avant-garde option for infant nutrition especially for neonates under intensive care.

Objective: To determine the views of Muslim women on human milk donation and their attitude toward its practice.

Design: A prospective – descriptive design using a mixed method of inquiry.

Subjects: Muslim mothers who delivered at CRMC for the period covering August to September, 2020.

Methodology: A total of 114 Muslim mothers were surveyed while 10 mothers participated in the Focus Group Discussion. Mandatory health protocols were strictly observed during the data gathering phase.

Statistical Analysis: Data were analyzed using descriptive statistics.

Results: Having a mean age of 28 years old, Muslim mothers are fairly educated, many of whom have only one child and 88% practice purely breastfeeding. For the psychographics, it was generalized that mothers have positive views about human milk donation. Specifically, 81% affirmed that it is acceptable. Meanwhile, 79% said that the character of the milk donor is a crucial consideration, and 69% agreed that milk donation must be encouraged. However, mothers' opinions were divided when confronted by customary laws. The contention is, mothers are willful donors, but for the 46%, such can only happen when safeguards like milk identity cards will have to be set in place.

Conclusion: Muslim mothers accept human milk donation because feeding infants with only breastmilk is supported by the Holy Qur'an, but it should be regulated according to Islamic rules. Despite the probable public dissonance toward it, the vitality of neonatal care outweighs cultural constructs. The reverence for customs equates the reverence for human life for which customary laws were promulgated in the first place.

Keywords: human milk bank, milk donation, milk donor, milk kinship, Muslim mothers