The study determined the postpartum beliefs and practices of Muslim women as to maternal care and infant care. An information material was developed for health care providers.

Qualitative research design was utilized specifically ethnographic approach. The study was conducted at Barangay 1, Laoag City where majority of Muslim settlers are found. Participants were Muslim women who had experienced giving birth. Data were gathered through one-on-one interview with the use of an interview guide. Data collected were transcribed, analyzed and interpreted.

The study revealed that most of the informants consumed foods rich in carbohydrate, protein, vitamins, minerals and high-fiber foods; galactogogues and lukewarm drinks. On the other hand, tilapia and tulingan, cold foods and drinks, pineapple, eggplant and coffee are prohibited.

Moreover, complete bath three to seven days postpartum is done provided vaginal bleeding is not that profuse and the use of gynecologic products and guava decoction for washing perineum is exercised following the Islamic ritual.

Breastfeeding was practiced by most of the informants however, they were not able to meet the 2 year standard period due to work constraints. Breastfeeding is done with modesty. Wet nursing is acceptable. During Ramadan breastfeeding mothers are exempted from fasting.

Most of the Muslim women are confined at home after delivery, in the care of an adult member of the family for a period of 1 to 2 months.

Great number of the informants used binder, girdle or wrapped their abdomen with veil for a period of three months. Mother roasting (“sidor”) is also done.

Abstinence from sexual intimacy for 40 days and even beyond until postpartum bleeding ceased is practiced by most of the informants.

As to infant care, breastmilk is believed to be the best source of nutrition for the child however the standard period for breastfeeding is not achieved due to inadequate production of breastmilk.
Most of the informants bathe their children daily starting from the day just after delivery following the ritual bath.

With regard to spiritual well-being of children, Muslim women adhere to the performance of Adhan/Iqama (Call to prayer). Aqiqah/ Aqeeqah (Slaughtering an animal as a sacrifice) is also done. The practice is done simultaneously with baptism and naming of the child.

Based on the findings of this study, it is recommended that the information material developed by the researcher should be adopted by healthcare providers in the delivery of culturally-sensitive maternal and infant care among Muslims; health education among Muslim women should be conducted in order to provide them profound knowledge regarding postpartum care practices that promote well-being for both the mother and the child and similar study should be conducted involving more of the Muslim population in different localities to determine further their postpartum beliefs and practices which will be used as source of information for any undertaking.