

S4_Anggorowati_Culture_of_Postpartum_Care_- _Yunica_NilamS.pdf

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Culture Of Postpartum Care In Indonesia

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ABSTRACT

The puerperium or postpartum period is defined as the period that begins after the expulsion of the placenta after the birth of the baby and ends when the reproductive organs return to their pre-pregnancy state and lasts for 40 days. During the postpartum period, there are various kinds of care that mothers get, one of which is culture-based care which can affect the care process. The purpose of this Literature Review is to obtain a theoretical basis that can support solving the problem being studied. The preparation of this article was carried out using the Literature Review method by conducting a search based on the keywords "postpartum mother care culture" in national journals and "postpartum mother care culture" in international journals using a database taken from Science Direct, Pubmed and Google Scholar published in 2016-2021 with both qualitative and quantitative research designs. The search was carried out on international and national journal sites using the literature study method. The results show that Indonesian women in various regions have different cultural traditions in each region. The tradition is in the form of a culture of care that is carried out by postpartum mothers or postpartum mothers. These cultures include the Posoropu culture from Aceh, Marapi from North Sumatra, the Karo treatment culture, Sundanese and traditional ceremonies performed during the maternal period in Pati district, Central Java. The search was carried out on international and national journal sites using the literature study method. The results show that Indonesian women in various regions have different cultural traditions in each region. The tradition is in the form of a culture of care that is carried out by postpartum mothers or postpartum mothers. These cultures include the Posoropu culture from Aceh, Marapi from North Sumatra, the Karo treatment culture, Sundanese and traditional ceremonies performed during the maternal period in Pati district, Central Java. The search was carried out on international and national journal sites using the literature study method. The results show that Indonesian women in various regions have different cultural traditions in each region. Conclusion: the tradition is in the form of a culture of care that is carried out by postpartum mothers or postpartum mothers. These cultures include the Posoropu culture from Aceh, Marapi from North Sumatra, the Karo treatment culture, Sundanese and traditional ceremonies performed during the maternal period in Pati district, Central Java.

Keywords: Culture Of Care, Postpartum, Postpartum Mother Care

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INTRODUCTION

Postpartum (puerperium) is a period when the reproductive organs return to their pre-pregnancy state and this process occurs within six weeks after giving birth, this postpartum period is a very important period for the return of reproductive organs to the mother after giving birth so that there is no failure and maternal death. postpartum¹. The maternal mortality rate (MMR) in the world is still high. In 2017, around 295,000 women died during pregnancy, childbirth, and the puerperium. Every day, it is estimated that around 810 women die from preventable causes related to pregnancy, childbirth, and the puerperium. Ninety-four percent of total maternal deaths occur in developing countries. The Millennium Development Goals (MDGs) target in 2015 to reduce maternal mortality by three quarters from 1990 to 2015 has not been achieved. Since 2015, WHO is committed to supporting the acceleration of reducing maternal mortality by 2030, as part of the Sustainable Development Goals (SDGs) agenda (WHO, 2019). The maternal mortality rate in Indonesia is 359 per 100,000 live births. The infant mortality rate (IMR) is 24 per 1000 live births and the neonatal mortality rate (AKN) is 15 per 1000 live births (IDHS, 2017). The target of the National Health System (SKN) adopted from the SDG's target, in 2030 Indonesia's MMR reaches 70 per 100,000 live births. The IMR is 25 per 1000 live births and the Neonate Mortality Rate (AKN) is 12 per 1000 live births. It is projected that if there is no breakthrough in 2030, the Indonesian MMR will still reach 212 per 100,000 live births, and the AKN will still be 18 per 1000 live births. The IMR is 25 per 1000 live births and the Neonate Mortality Rate (AKN) is 12 per 1000 live births. It is projected that if there is no breakthrough in 2030, the Indonesian MMR will still reach 212 per 100,000 live births, and the AKN will still be 18 per 1000 live births. The IMR is 25 per 1000 live births and the Neonate Mortality Rate (AKN) is 12 per 1000 live births. It is projected that if there is no breakthrough in 2030, the Indonesian MMR will still reach 212 per 100,000 live births, and the AKN will still be 18 per 1000 live births.²

Maternal and infant deaths often occur during childbirth, early postpartum, and newborns in the first period of life. The IDHS (2012) noted that 1 in 9 women did not receive an examination after giving birth. While in the guidelines for postnatal care, at least in 3 periods, namely KF 1 in the range (0-3 days), KF 2 in the range (4-28 days), and KF 3 in the range (29-42 days).³

The behavior of the community, especially traditional communities, is reflected in their behavior in utilizing the intellectual property of local communities in the form of their traditional knowledge of the biodiversity in their environment⁴. Some postpartum cultures that exist in Indonesia in one region are different from other regions, but in some aspects of the culture, they also have similarities. For example, some cultures that have similarities are the Acehnese, Sundanese, and Karo cultures, namely drinking traditional concoctions made from spices or commonly referred to as herbs or herbs which are believed to be able to eliminate unpleasant odors in postpartum mothers. While the culture that has differences in each region is related to the process of care and recovery during the postpartum period in different ways.

From these differences, the researcher wants to know how the picture of postpartum maternal care culture in Indonesia.

METHOD

The preparation of this article was carried out using the Literature Review method by conducting a search based on the keywords "postpartum mother care culture" in national journals and "postpartum mother care culture" in international journals using a database taken from Science Direct, Pubmed and Google scholar in the year published. 2016 – 2021 with both qualitative and quantitative research designs. Searches were carried out on international and national journal sites using the literature study method, getting 1,959 articles but none of them matched the required articles on national journal sites, 2,270 articles were found and 11 articles matched the specified topic.

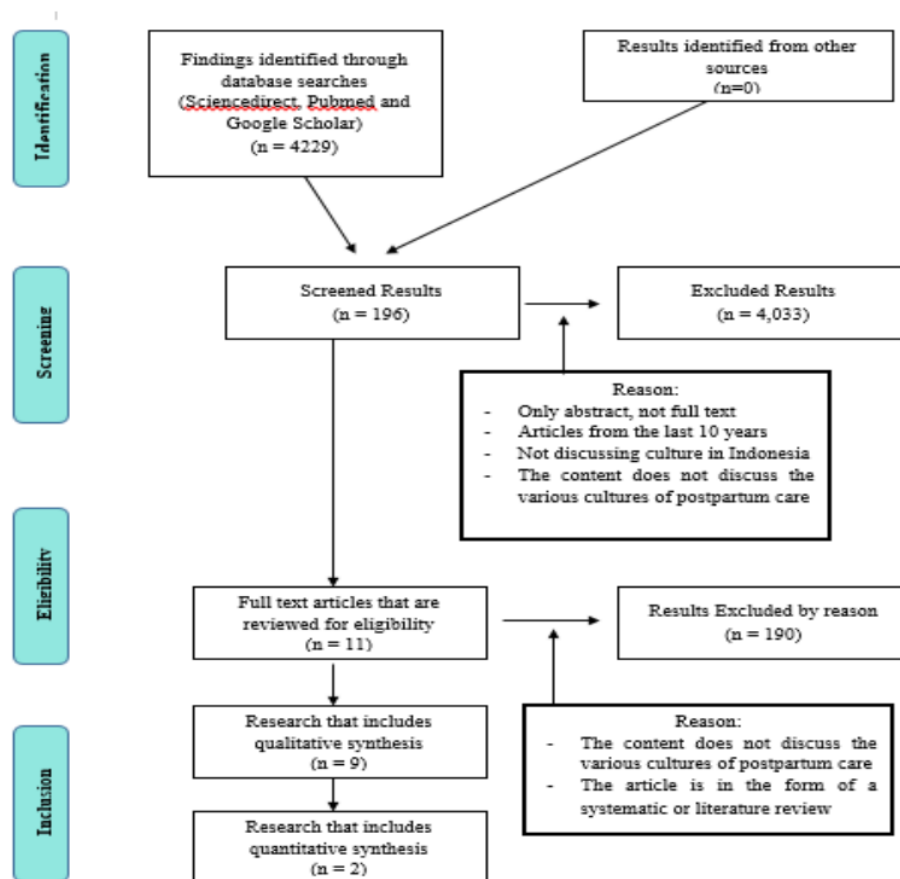


Figure 1. Flowchart Literature review based on PRISMA 2009.5

Table 1
Literature Review Results

Literature	Destination	Research Settings	Participants	Measured variables	Research result
1.	Knowing the types of Javanese culture in postpartum mother care ⁶ .	Candirejo Village, Ngawen District, Klaten Regency	24 postpartum mothers	Javanese culture in postpartum mothers	Javanese culture in the postpartum period includes using pilis, parem, drinking herbal medicine, massage, walik dadah, wearing octopus, wearing stagen, cramping, sitting down, and taboos for spicy and fried foods.
2.	Knowing what is the perspective of Karo culture in take care of postpartum mothers ⁷ .	Lau Baleng District, Karo Regency	8 informants	The value of the culture perspective karo	Based on the results of research obtained by researchers from the eight participants regarding the perspective of the Karo Batak tribe about the habits of postpartum mothers, namely: 1) Efforts to maintain body health by smearing turmeric and parem ingredients all over the body, do a tup (enough) before taking a bath, do a blindfold with rice porridge, smear bargaining for mothers who singgaren (swelling), 2) Efforts to expel breast milk (ASI) among others: eating rice porridge mixed with sira pepper, eating vegetables and katuk leaves
3.	explore the practice of the Marapi tradition	Manunggang Jae Village, Padangsidempuan	7 informants	Marapi Tradition	Marapi cultural practices in the postpartum recovery

	and its relationship to maternal and infant health(Goddess, 2020).	City, North Sumatra			process and during the postpartum period are ongoing. Marapi culture is a smoking tradition carried out by mothers who have just given birth together with their babies using mothers and their babies sleeping on cots made of wood or bamboo under which they are given burned wood.
4.	explore the use of the posoropu tradition during the puerperium ⁴ .	Kulisusu District, Bonegunu District, and North Kulisusu District in North Buton Regency.	14 informants	Utilization of Posoropu Culture in Postpartum Care	the results of the analysis of the posoropu tradition at that time Buton women's postpartum period consists of social and cultural aspects. As for the social aspect, namely, Butonese women has a self-concept that the treatment performed by Bisa (traditional birth attendant) creates a magical touch and is believed to restore the function of the reproductive organs
5.	Knowing the culture of care for postpartum mothers and caring for newborns with a typical Sundanese culture ³ .	cipagalo village	4 respondents	Sundanese Family and Cultural Values	There were 6 typical Sundanese cultures that were carried out during the care of postpartum mothers and newborns. The 6 cultures are: (1) the prohibition of eating spicy food. (2) recommendations for consuming apples during the puerperium (3) drinking herbal medicine (4) prohibition of sleeping during the day

					(5) recommendation to use stagen (6) bury the baby's placenta with spices
6.	Describes the traditional ceremonies carried out by the villagers of Jrahi and Pakem villages during pregnancy to postpartum. Study ⁸ .	Jrahi Village and Pakem . Village	traditional leaders, traditional birth attendants, and pregnant and maternity women who perform traditional ceremonies during maternal care	Traditional Ceremonies in Maternal Care	The results of the study are: (1) traditional ceremonies in the Village of Jrahi and Desa Pakem which are carried out during the maternal care period are sourced from Javanese culture; (2) The traditional ceremonies performed during pregnancy are mitoni, while during the postpartum period, the traditional ceremonies performed are krayanan, baby sepasar, and selapan babies.
7.	Knowing the effect of postpartum care with lime and betel lime to reduce abdominal circumference after childbirth ⁹ .	The working area of the Donor Health Center, Banyumas Regency, Central Java	32 Respondents	Postpartum Mother's Abdominal Circumference Before and after Intervention	The results showed that there was an effect of giving borehan lime and whiting to the size of the postpartum mother's abdominal circumference according to the public health center protocol with a t-count value of 2.255 and p 0.032. The lower abdominal circumference of postpartum mothers was found in respondents who were given the lime borehan intervention compared to the abdominal circumference of

					respondents who only received daily postpartum care.
8.	Identify and analyze cultural practices of Inner Baduy care related to pregnancy, birth, and postpartum ¹⁰ .	Cibeo Village, Cikartawana, Cikeusik Kankes Village, Leuwidamar District, Lebak Regency, Banten Province	15 Participants	Cultural practices of Inner Baduy ethnic care related to pregnancy, birth, and postpartum.	Cultural practices as supporters: obedience to traditional leaders (kokolot), traditional celebrations as a medium for promoting health programs, use of traditional medicines, and cluster settlement patterns. Dangerous factors are no medical examinations during pregnancy, childbirth, and postpartum, independent birth procession, situational delivery place (saung/house), length of time waiting for paraji, cutting the umbilical cord, age at first giving birth, doing strenuous activities, prohibition of wearing underwear and sanitary napkins
9.	Exploring postpartum maternal care according to the Simalungun tribe ¹¹	Nagori Bangun Pane Village, Dolog Masagal District	10 Participants	Postpartum Mother Care According to the Simalungun Tribe	The results of the study: (1) Care for postpartum mothers of the Simalungun tribe, (2) Abstinences in the process of caring for postpartum mothers of the Simalungun tribe, (3) The role of the family in the process of caring for postpartum mothers of the Simalungun tribe, and (4) Traditions of the Simalungun tribe related to the care of postpartum mothers.

10.	Assessing local people's interpretations of the purpose of using bengkung, and to find out the relationship between the use of bekung and increasing breast milk ¹ .	Bontonyeleng Village, Gantarang District, Bulukumba Regency	30 Respondents	The Ability of Bengkung Culture to Increase Breast Milk Production	The results obtained show that the bengkung used can increase hormones in the postpartum mother's body so that it does not directly stimulate milk production during the postpartum period.
11.	Knowing how the Bakera culture of postpartum mothers is viewed from the perspective of the Motoling community, South Minahasa Regency, Describes the ways and uses of Bakera culture for postpartum mother care in the perspective of the Motoling community, South Minahasa Regency, Inventorying the diversity of species and identifying plant parts used by the Motoling community.	Motoling Village, South Minahasa Regency	6 Participants	Bakera Culture in the Process of Restoring Postpartum Mother's Health	The perspective of the Motoling community on the Bakera culture has not changed, it is still being implemented. The method of carrying out the Bakera process is still traditional, starting from preparing the postpartum mother, how to implement it and ending the Bakera process.

RESULTS

The results of the Literature Review found that there are various kinds of care carried out on postpartum mothers with the culture and traditions that apply in the cultural community, which are as follows:

1. Body Care Culture

- a. The first treatment starts with a hot bath which is carried out by postpartum mothers in Aceh with the help of people with HIV/AIDS (traditional birth attendants). How to take a hot shower starts with water cooked in a 5 liter pan and mixed with dried banana leaves and some plants (*ipomoea pescaprae*) after boiling the hot water is put into a large basin and re-

cook the water to prevent the water in the basin is not enough for bathing, prepare cloth/clothes and enough cold water. Before bathing in hot water, people with Odhe recite mantras or prayers to reduce the heat of the water also when bathing the skin does not scald. Then the water is bathed all over the body. And the benefits of taking a hot shower are that the body is clean, strong, healthy, the body does not get sick,

- b. After a hot bath and massage, it is continued by adding weights mother's stomach, which is believed to be able to restore the normal circumference of the mother's stomach. Binding the stomach or known as *kabongkoi* is obligatory for a woman giving birth to a Buton woman. This binding aims to feel strong when standing and walking, the uterus does not go down during activities as usual. The steps for *kabongkoi* by can are a strap with ginger attached which serves to keep the stomach warm and the rope is read a prayer/mantra then done by tying the lower abdomen (3 fingers on the symphysis) and the upper abdomen serves to walk strong and maintain the womb. not down
 - c. The next tradition is called *pirarai* (paggang). Every day a postpartum mother carries out the *pirarai* tradition. First, family members light a fire in the furnace that has been designed in the mother's room. This tradition is carried out until the postpartum period ends. The temperature or heat depends on the wishes or needs of the informants themselves, which are believed to be beneficial for babies who are born to have a strong physique, haven't a cold, and are not easily infected with hepatitis. For mothers, the benefits that can be felt are preventing white blood from rising to the head because if white blood rises to the head it can cause persistent headaches, as well as other benefits to reduce pain in the hips.¹²
 - d. Suggestions for wearing *stagen* in Sundanese people and soaking the feet in warm water and massaging the mother's body until the womb.³
 - e. In the culture of North Sumatra there is a tradition called *marapi*, this tradition is fumigation carried out on postpartum mothers for 40 full days. The purpose of doing *marapi*. Mother is stronger after and her health quickly recovers as before.²
 - f. In Karo culture, there is also a steam bath which aims to make the body healthier, in this culture the steam used is steam from boiled water that has been mixed with several herbs derived from plants, then a room is made that resembles a sauna and the mother takes a steam bath on the spot.⁷
2. Abstinences and recommendations for food and drinks consumed by postpartum mothers.
- During the postpartum period in Indonesian society, there are several recommendations and taboo's the consumption of food and drinks for postpartum mothers, the culture is as follows:
- a. Abstinence to eat spicy, sour , cold foods is done because they think that these foods can affect the taste of the breast milk that babies drink. This culture applies in Sunda, besides that postpartum mothers are also recommended to consume apples during the postpartum period, this aims to shrink the uterus by recommended 1 apple a day. This is different from

the food culture in the Karo area which has a recommendation that postpartum mothers are required to consume awakened leaves and which are believed to affect the smooth production of breast milk.⁹

- b. Sundanese people drink herbal medicine from various traditional ingredients consisting of betel leaf, *sembung* leaf and *binahong* which are ground and then squeezed and boiled then drunk. Different from the tradition of drinking potions in the Karo area, namely the culture of drinking fresh. Bard is a herb used antidote to tiredness, poison or poison, an appetite stimulant. Meanwhile, the Acehnese drink herbal concoctions made of turmeric, ginger and brown sugar. Grated turmeric and ginger then put in a small frying pan, add enough water and brown sugar and cook. After boiling the water from the material is put into a glass (½ cup) wait until it is warm and then drink it twice a day.⁹
3. Psychological Well-Being of Postpartum Mothers
In the traditions and culture of the Pati community, there is a salvation culture called *krayanan*, *sepasar* and *selapan* which aims to ask for the safety of mothers and babies. This culture is not available in other areas such as Aceh, Karo North Sumatra.⁸
4. Certain beliefs
5. The Sundanese people have a belief in the burial of the baby's placenta with spices which aims to prevent the baby from smelling fishy and the tradition of circumcision and ear piercing for baby girls.¹³

DISCUSSION

The postpartum period is also called the postpartum period (puerperium), which is the period from the time the baby is born and the placenta is separated from the uterus, until the next six weeks. This is then accompanied by the restoration of organs related to the womb and the birth process¹¹. Postpartum care includes various aspects ranging from arrangements for mobilization, recommendations for personal hygiene, diet arrangements, micturition and defecation arrangements, breast care aimed primarily at the smooth provision of breast milk to fulfill infant nutrition, and others. In addition to postpartum care by utilizing the biomedical service system, there are also many cultural knowledge and behaviors in postpartum care.⁹

Based on the results of research conducted by Saragih, it was found several principles related to cultural care for postpartum mothers, including the traditional care that seeks to prevent infection by cleaning the genital area using warm water mixed with certain ingredients (salt, acid, leaves). betel¹¹. Eye care is also carried out traditionally based on the results of research conducted on ethnic Baduy tribes which are carried out by giving eye drops on the 4th day, namely by giving eye drops from the shoots of *hanjuang* and young *jambe* water, while on the day to 7 called *peureuhan* seven poe consisting

of garlic, ginger, *jambe*, shoots of *hanjuang*, *kencur*, *koneng* plus water then dripped into the eyes this is done to maintain and prevent infections in the eyes caused by fatigue when staying up late¹⁰. Then the research conducted by Sugita found that the people of Candirejo Village, Ngawen District, used a traditional herb called Pilis, Pilis was used by sticking it on the forehead which was used to keep the eyes cool.⁶

The fulfillment of nutrition in postpartum mothers also greatly affects the production and fulfillment of breast milk for babies and some foods and drinks that are prohibited during the postpartum period. The results of research conducted on Sundanese culture found that some foods were prohibited and some were recommended. Foods that are prohibited from being consumed during the puerperium are spicy, sour, and cold foods which are believed to affect breast milk and the health of the baby. Furthermore, the recommended food is the consumption of apples during the postpartum period, this is done because the nutrients contained in apples are good for helping the physical recovery and uterine involution, and fiber is good for digestion.³. In line with this, the culture of the Simalungun tribe which recommends also prohibits some food and drinks to be consumed. Basically, in general, in various cultures in Indonesia, there are always dietary restrictions and recommendations for postpartum mothers which aim to maintain digestive health and mother's milk production. Apart from food and drinks, the culture of drinking herbal medicine is also distinctive in Indonesia. Herbs or ingredients are usually made from Indonesian spices and a mixture of various other herbal ingredients. Herbal medicine from each region in Indonesia has its own name and characteristics, but the goal is to maintain health, fitness, and smooth milk production in postpartum mothers.¹³

Postpartum mothers also need to maintain fitness and adequate sleep rest to support the mother's physical and psychological health, for that several studies have been carried out there are taboos not to sleep during the day, sleep is recommended in a sitting or half-sitting position, and massage the postpartum mother and take a bath. with hot water³. In the culture in North Sumatra called *marapi* where this *marapi* is smoking for mother and baby which aims to warm both of them². In addition to this culture, in several regions in Indonesia, the use of *stagen* in the Klaten community, *bekkeng* or *bengkung* in the Bulukumba community is also known, both of which have benefits and aim to restore the size of the mother's body and abdomen so that they return to their pre-pregnancy and childbirth conditions.¹

CONCLUSIONS

Each region in Indonesia has its own culture in the care of postpartum mothers. The people of Aceh are very famous for their culture in the form of *wee musodo*(hot bath), *pirarai*(grilled), *bengkung*(hip/belly belt). The Sundanese community is more dominant for prohibitions and recommendations about food and *stagen*. The Sumatran community is identical to the Marapi culture and the Pati community is identical to the *slamatan* culture which is a form of gratitude and asks for protection for mothers and babies. Some similarities that are shared in each region, namely the use of

traditional medicines or herbal concoctions for maternal health and they argue that the culture is good for the health of mothers and babies regardless of existing medical reviews.

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