



ANALYSIS OF FACTORS IN THE USE OF TRADITIONAL CARE FOR POSTPARTUM WOMEN

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ABSTRACT

Traditional medicine is a material or concoction in the form of plants, animals, minerals, extracts, or mixtures of these materials that have been used for treatment for generations and can be applied according to the norms prevailing in society. Postpartum is a period where a mother after giving birth, namely where the mother's body adapts after giving birth. The postpartum period is 6-8 weeks after giving birth. During the postpartum period, mothers experience many psychological changes to face the postpartum period which can increase the risk of health problems for the mother. Issues that are often experienced by postpartum mothers and cause pain during the postpartum period include wounds in the perineum area that occur during the labor process. The purpose of the study was to determine how traditional care is applied to postpartum mothers. The design of this study was a cross-sectional study. The population in this study were all postpartum mothers totaling 55 respondents using the total respondent technique. Data was collected using a questionnaire and analyzed univariately and bivariately. The results of the study showed that the application of traditional care to postpartum mothers was in the category applied by 39 respondents (70.9%) and the type of application of conventional care to postpartum mothers that was most widely applied was manoe-peut-ploh-peut by 48 respondents (87.2%) and the least applied was madeung massage therapy by 30 respondents (54.5%). It is expected that postpartum mothers who use traditional medicine will consult with health workers to avoid side effects and other dangers from the application of conventional care.

Keywords: manoe peut ploh peut; massage; postpartum mothers; salee

INTRODUCTION

Traditional medicine for ethnic groups in Indonesia is a cultural heritage, therefore traditional medicine is something that must continue to be explored, researched and developed so that its application can be medically justified (Nurdin, Fitria, & Dinen, 2024). Traditional medicine used for postpartum mothers functions to help repair the reproductive organs to recover before pregnancy, while the definition of the postpartum period is the period after the placenta is released until the reproductive organs recover as before pregnancy and normally the postpartum period lasts for 6 weeks or 40 days. Indonesia is one of the countries that has high potential in the field of herbal medicine. This is supported by the conditions of Indonesia which has a tropical climate and has very diverse plants. Along with the development of science and technology, ancestral medicine or traditional medicine using herbal medicines has begun to be sought after again. After the delivery process, it is time for the uterus to recover. The mother must undergo a self-cleansing process called the postpartum period which usually lasts 40 days, that is why herbal medicine was created for the care of mothers after giving birth for up to 40 days, this herbal medicine is useful for restoring the uterus, increasing appetite, stopping excessive blood, smoothing blood circulation, strengthening the veins in the feet, hands and smoothing breast milk so that it remains healthy and fresh. This herbal medicine contains 4 types, namely: pills, param, pilis, and tape (Kasim, 2018).

After going through labor, the mother experiences the postpartum period. Postpartum is a period where a mother after giving birth, namely where the mother's body adapts after giving birth. The postpartum period is 6-8 weeks after giving birth. During the postpartum period, the mother experiences many psychological changes to face the postpartum period which can increase the risk of health problems for the mother. Issues that are often experienced by postpartum mothers and cause pain during the postpartum period include wounds in the perineum area that occur during the labor process (Nurjanah, 2019; Rahayu, 2019).

According to the World Health Organization (WHO) report, in 2021, data showed that postpartum mothers in the world were around 15 million per year (WHO, 2021). Meanwhile, data from the Ministry of Health of the Republic of Indonesia in 2022 shows that the number of postpartum mothers is 3.2 million per year with a coverage of postpartum visits of 57.06% and 11% experiencing complications during the postpartum period (Kemenkes R.I, 2022). Meanwhile, according to the Aceh Provincial Health Office report, the number of postpartum mothers was 578,579 people in 2021, while in 2022 it was 589,786 people (Dinas Kesehatan Aceh, 2022). Based on data from the North Aceh District Health Service, in 2021 there were 10,823 people and in 2022 it increased to 11,104 people (Dinas Kesehatan Kabupaten Aceh Utara, 2022).

Postpartum care is an effort made by midwives, postpartum mothers and families with the aim of ensuring that the nutritional needs of postpartum mothers are met, personal hygiene is maintained, breast care and adequate sleep are provided, so as to prevent the occurrence of danger signs during the postpartum period which can endanger the mother's health (Rahayu, 2019). Postpartum care refers to medical or non-medical (traditional) and nursing services provided to women during the postpartum period, which is the 6-week period after giving birth, starting from the end of labor and ending with the return of the reproductive organs to their pre-pregnancy state. The care provided during the postpartum period includes physical and psychological care for the mother to achieve optimal health. Postpartum care is very necessary because during the postpartum period, problems often occur in the mother such as bleeding and infection, this can occur due to poor postpartum care (Marliandiani, Y dan Nyna, 2019). Cultural beliefs and convictions regarding postpartum maternal care are still widely found in the community. They believe that the culture of traditional postpartum maternal care can have a positive and beneficial impact on them. Some cultural beliefs and convictions regarding postpartum maternal care include limiting fluid intake, limiting food and only eating vegetables, not being allowed to bathe, dieting, not being allowed to leave the house, using footwear, using octopus, not being allowed to sleep during the day, and they even believe that colostrum is not bad for children (Mariyati, Gloria, 2018).

Traditional care during the postpartum period is one of the fields of ethnobotany studies that reveal the local knowledge of various ethnic groups in maintaining their health. Empirically, it can be seen that traditional care utilizes plants and animals, but in terms of the amount and frequency of use, plants are used more than animals. This shows that ethnomedicine is at least related to two things, namely ethnicity and medicine. Scientifically, it is stated that ethnomedicine is the perception and conception of local communities in understanding health or studies that study traditional ethnic medical systems, Acehnese people with beliefs or culture that adhere to traditional care during the postpartum period such as *madeung*, *sale* and *toet batee* by Acehnese ethnicities.

The process of healing *madeung* and *sale* is done by utilizing various spices or traditional medicines that will produce a fragrant aroma and are efficacious for health. Postpartum treatment is believed to be able to cure various diseases such as knees, bones, calves, joints and various other diseases that often appear in a woman after giving birth. Especially for mothers after giving birth, this traditional treatment is carried out to help repair the reproductive organs so that they recover as before. Since the first day in *peumadeung* (*disale*) and hot stones are placed on the stomach. The mother sleeps on a bale made of bamboo or wood with a fire underneath. This aims to cleanse dirty blood, restore muscles and slim the body (Rahayu, 2019). This study aims to analyze the factors of the use of Traditional Care for Postpartum Mothers in North Aceh Regency.

METHOD

The research method used is Quantitative with a Cross sectional study approach. The population in this study were all postpartum mothers in North Aceh totaling 55 people. The sampling technique in this

study was simple total sampling. The instrument used in the research was a questionnaire that had been tested for validity and reliability. The research data were analyzed univariately and bivariately.

RESULTS AND DISCUSSION

Table 1.

Frequency distribution of respondent characteristics (n=55)

Respondent Characteristics	f	%
Age		
26-35 years	35	63.6
36-45 years	15	27.2
46-55 years	5	9.2
Education		
Elementary school	8	14.5
Junior high school	7	12.7
Senior High School	15	27.2
Diploma	5	9.2
Bachelor	20	36.6
Work		
Farmer	10	26.2
Civil Servant	5	14.2
Trader	5	16.7
Private Worker	15	16.7
Housewife	20	26.2

Based on table 1 above, it is found that the majority of respondents are in the age range of 26-35 years, amounting to 35 respondents (45.2%). The majority of respondents' education is at the Senior High School level, amounting to 15 respondents (27.22%). The majority of respondents' occupations are Housewives, amounting to 20 respondents (26.2%).

Tabel 2.

Frequency Distribution of Implementation of Traditional Care in Postpartum Mothers (n=55)

Implementation of Traditional Care	f	%
Implemented	39	70.9
Not Implemented	16	29.1

Tabel 3.

Frequency Distribution of Types of Traditional Treatment Application (n=55)

Types of Traditional Treatment Application	f	%
<i>Salee</i>		
Implemented	40	72.3
Not Implemented	15	27.7
<i>Toet bate</i>		
Implemented	34	61.8
Not Implemented	21	38.2
Wound care		
Implemented	45	81.8
Not Implemented	10	18.2
<i>Madeung Massage</i>		
Implemented	30	54.5
Not Implemented	25	45.5
Massage Oil		
Implemented	32	58.2
Not Implemented	23	41.8
<i>Manoe peut ploh peut</i>		
Implemented	48	87.2
Not Implemented	13	12.7

Based on table 2 above, it can be concluded that the application of traditional care for postpartum mothers at the Lhoksukon Health Center, North Aceh Regency, respondents who were in the applied category were higher, as many as 39 respondents (70.9%), compared to the not applied category, as many as 16 respondents (29.1%).

The tradition of *madeung* (postpartum) is one of the traditions carried out by the Acehnese people after giving birth. *Madeung* is interpreted as a recovery period for Acehnese women who have just given birth with traditional healing techniques in order to get perfect healing, with full of taboos that are customary customs in Acehnese society. Taboos are actions that are prohibited according to customs or beliefs that apply in a society, and something that should not be done if done will have a negative effect on the perpetrator, however over time the implementation of the *madeung* taboo tradition has changed. The factors causing the change are internal factors including the desire to do more practical things and reduced solidarity. External factors include changes in the era, technological advances, work, education levels and science. The values contained in it are moral values, cultural values, health values, educational values and family values (Maulidar, 2022).

After the birthing process is complete, preparations for the mother's care begin. Her husband will provide tree stumps that will be used for forty-four days. These tree stumps are also called "tungoe" which will be used in the "madeung" process. (Tuti, 2018). Based on research conducted by (Linar, Badiran, & Hanum, 2020). traditional medicine madeung and sale which is also believed to help the healing process. Postpartum mothers in Aceh have passed down a traditional healing process called madeung and sale from generation to generation. After the delivery process is complete, preparations for the mother's care begin. The husband will provide stumps that will be used for forty-four days. This wooden head is also called "tungoe" which will be used in the makingung process. A pavilion or bed made of old bamboo or areca nut or coconut tree trunks that have been split lengthwise approximately 5 cm wide is also provided, then the wood will be arranged lengthwise with a distance between one plank and another 2 cm (so that smoke and heat can enter through the gaps) (Linar, Badiran, & Hanum, 2020).

"Toet bate" Heated stone, after the stone is hot it will be wrapped in cloth so that the heat from the stone is still felt but is not harmful to the mother. The stone is placed on the mother's lower abdomen, if the stone is cold it will be replaced with the second stone and so on. The goal is to speed up the release of residual blood from childbirth which is considered dirty and causes various diseases that can endanger the mother's health. In addition, this technique is also believed to be able to shrink the mother's large stomach after giving birth.

The madeung and sale process will cause the body to sweat a lot which functions to provide a thorough cleansing effect on the skin and sweat glands. This excessive sweat will increase the skin's detoxification capacity by opening the pores and removing dirt from the body. Waste substances stored in fat tissue will then melt at high temperatures, and eventually the waste substances will be excreted through sweat and the digestive tract. Madeung and sale are also able to reduce weight because they have a positive performance on the body's metabolic system by increasing its speed and intensity, which ultimately has an impact on weight loss. Mothers who undergo madeung and sale treatments can relieve muscle pain, the body becomes more stamina, so it is not uncommon for a phenomenon to occur in Aceh, mothers after madeung and sale appear stronger in carrying out various physical activities such as going to the rice fields, gardening, and raising livestock.

Based on the results of research on the benefits of postpartum care by participants, it was found that it had a positive impact on informants in carrying out the culture of postpartum care. There are many benefits that they get, including feeling comfortable, looking slim, skin becoming whiter, offspring

improving quickly and one of the most important is being able to regulate pregnancy spacing. In this study, it was found that local customs cannot be separated from the culture of postpartum care, because wherever they are there will be local customs which without exception all people also follow because for them it must be done. Culture or habits are one of the things that influence the level of health (Linar et al., 2020).

Cultural beliefs and convictions regarding postpartum maternal care are still widely found in the community. They believe that the culture of traditional postpartum maternal care can have a positive and beneficial impact on them. Some cultural beliefs and convictions regarding postpartum maternal care include limiting fluid intake, limiting food and only eating vegetables, not being allowed to bathe, dieting, not being allowed to leave the house, using footwear, using octopus, not being allowed to sleep during the day, and they even believe that colostrum is not good for children (Mudatsir, 2020).

In line with Pattinasarany, (2020) research entitled Traditional Practices in Postpartum Care in West Seram Regency (Maluku). This study found 2 categories, namely: 1). All participants who had used traditional medicine during the postpartum period. 2). Traditional herbal medicine ingredients, ukup, and rahu are traditional practices in postpartum care. According to the assumption of community researchers in traditional care during the postpartum period such as madeung, sale and toet batee are still widely applied, this is because the community believes that traditional care can accelerate the healing of the postpartum period. Postpartum treatment is believed to be able to cure various diseases such as knees, bones, calves, joints and various other diseases that often appear in women after giving birth. The treatment process of madeung and sale is carried out by utilizing various spices. Especially for postpartum mothers, this traditional treatment is carried out to help repair the reproductive organs so that they recover as before. Based on the results of the study, it can be concluded that the application of traditional care for postpartum mothers in North Aceh Regency is in the category applied by 39 respondents (70.9%).

CONCLUSION

Based on the research, it can be concluded that the application of traditional care for postpartum mothers in North Aceh Regency is in the applied category for 39 respondents (70.9%).

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