
Java Cultural Perspective in Doing Postpartum Care in the Rawang Lama Village, Asahan District in 2014

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Abstract:

This research was very important to be known by health care providers to make them easier in providing health care. The research used qualitative phenomenological method which was aimed to identify Javanese culture in taking care of confinement mothers. There were seven informants with the criteria of Javanese confinement mothers who were willing to be interviewed. The data were gathered by conducting in-depth interviews, using a recorder and some stationery. The results of the research was that positive effects of taking care of mothers during the confinement in the Javanese cultural perspective were drinking wejahan water which was beneficial for increasing appetite, massaging to reduce muscle tight, breast caring to expedite breast milk, and prohibiting sexual intercourse during confinement to prevent from bleeding and infection. Other activities were not eating or doing any activities; wuwungan, pilisan, tapelan, senden, spa, warm stones or ash and the period of using contraception devices had negative effects on the health of mothers and their children. It is recommended that health care providers provide information about any cares for confinement mothers in order to support the health of mothers and their children during their pregnancy, childbirth, and confinement.

Key words: Perspective, Javanese Culture, Treatments for Confinement Mothers

INTRODUCTION

The post-natal period includes a critical, critical transition period for the mother and baby physiologically, emotionally and socially. In both developed and developing countries, the main concern for mothers and infants is that much during pregnancy and childbirth, whereas the actual situation is the opposite, because the risks of morbidity and death of the mother and baby are more common in the post-natal period. (Prawirohardjo, 2008).

Data show that a quarter of women of reproductive age in developing countries experience pain associated with pregnancy, childbirth, and childbirth. Every year, complications of childbirth cause the death of women in the world, the deaths of one-week-old infants and stillbirths. The social and economic impacts of these events can be ascertained as very large, whether for families, communities, or work figures in a country. (Syafrudin dan Meriam, 2010).

The causes of maternal deaths based on Indonesia Health Profile 2008 data, are grouped into direct and indirect causes. The immediate cause of maternal death was haemorrhage (28%), eclampsia (26%) and infection (11%). Indirect causes (35%) of maternal deaths are related to social, economic, geographical and cultural conditions of the community. The causes of maternal deaths based on Indonesia Health Profile 2008 data, are grouped into direct and indirect causes. The immediate cause of maternal death was haemorrhage (28%), eclampsia (26%) and infection (11%). Indirect causes (35%) of maternal deaths are related to social, economic, geographical and cultural conditions of the community.

Maternal problems can be attributed to socio-cultural factors within the community. In addition, because of the beliefs, knowledge and perceptions of dietary abstinence and

certain activities often have both positive and negative impacts on maternal and child health. (Mass, 2004).

Postpartum care is important for both mother and baby. This postpartum treatment provides an opportunity to treat the complications that arise in labor and to provide important information to the mother about how to care for herself and her baby. Early treatment in the postpartum period is very important because within the first two days after delivery is crucial, maternal and neonatal deaths occur most within the first two days after delivery. (BKKBN, 2013).

Behavior that is less support during childbirth also occurs in Sub District Bangsri Jepara regency that is 41,7% postpartum abstinence consume certain food in the form of meat and fish which is more associated with so breast milk (mother's milk) does not smell fishy that can cause vomiting if diusakan to the baby (Suryawati, 2007).

From a preliminary study to postpartum mothers in Rawang Lama village, Asahan District, North Sumatra province. Mother nifas here also do restrictions to eat certain foods including fish on the grounds that the birth can quickly recover as before pregnancy and for breast milk does not smell fishy. While the food is recommended in the form of dry food and not bersantan. The habit of evaporation on the birth street of puerperal mother is also done on the people of Rawang Lama village especially done in Javanese society. During an interview with the village midwife Rawang Lama was found a postpartum mothers with anemia problems and breastfeeding problems did not come out.

The purpose of this study to determine the perspective of Javanese culture in doing postpartum care in the Rawang Lama Village Rawang Panca Arga Subdistrict, Asahan District in 2014.

RESEARCH METHOD

Types of Research

This research uses qualitative method with phenomenology type, this research explains or reveals the meaning of concept or experience phenomenon which is based on awareness that happened to some individual. This research is conducted in a natural situation, so there is no limit in interpreting or understanding the phenomenon studied with the aim to obtain in-depth information so as to provide greater understanding to know the basis for decision makers or actions undertaken certain communities. (Sumantri, 2011).

Location and Time of Research

The research location is in Rawang Lama Village, Rawang Panca Arga Sub-District, Asahan District, with the reason that there are postpartum women who do routine of childbirth care from their family such as Mi-puer of Javanese do food restriction and restriction of certain activity and doing fumigation in postpartum mother. This study starts from April to May 2014.

Informant Research

Informants in this study are postpartum in the Rawang Lama Village, Rawang Panca Arga Subdistrict. The criteria of this research informant are as follows:

1. Mother who is experiencing childbirth
2. Postpartum mothers with Javanese ethnicity
3. Postpartum who is willing to be interviewed

Data analysis method

The analysis of the data in this phenomenological study is to begin by organizing all the data or the overall picture of the experience phenomenon that has been collected, then read the data as a whole and make marginal notes about the data that is

considered important then do the data encoding. Find and classify the meaning of statements felt by informants by doing horizontalizing ie each statement is initially treated to have the same value, then statements that are not relevant to the topics and questions or statements that are repetitive or overlapping are omitted. The statement is then collected into the unit of meaning and then written a description of how the experience occurred. Furthermore, the researcher develops an overall description of the phenomenon, thus discovering the essence of the phenomenon. Then develop a textural description (about the phenomenon that occurs in the informant) and structural description (which explains how the phenomenon occurs). The researcher then gives a narrative explanation of the essence of the phenomenon being studied and gain meaning of the informant's experience of the phenomenon. The final step of data analysis in this research is to make the report of each informant experience, after which the combination of the picture is written. (Sumantri A, 2011).

RESULTS AND DISCUSSION

Prohibitions During The Puerperium

1. Food Prohibition

During the puerperium, a mother performs many taboos aimed at accelerating the recovery of her mother and baby's health. Similarly in the Rawang Lama postpartum mothers who follow the habit of Java tribe derived from his family for generations of food taboo. The informant assumes that the abstinence is violated will slow the healing process so that the informant does not want to take the risk and adhere to all taboos during the puerperium period although the informant does not know for sure whether the taboo has a positive impact or negative impact on his health. Foods that are constrained by the puerpermother is a fish, vegetables berkuah, and some even say to avoid eating fruit. Postpartum mothers are allowed to eat

dried foods such as crackers, fried tempe, fried tofu or soy sauce with the assumption that if eating food that dried the wound on the road birth will quickly dry.

As for the positive impact prohibited eating certain foods such as fish, vegetable soup in the puerperal mothers that is not there but the negative impact of this prohibition that can be detrimental because during the child's maternal period requires nutritious and balanced food for the condition of mother and baby to be healthy. Even at the time of this study there are 35% or 5 of 13 postpartum mothers suffer from anemia and there are 3 postpartum who experienced breast milk did not come out.

2. Prohibition of Activities

The existence of restrictions or taboos of activity is also done by postpartum of Javanese tribe in Rawang Lama village by reason of the number of spirits that can disturb mother and baby and the fear of mother health hazard that is fatigue which result of bleeding. So that excessive worries result in the mother can not leave the house before 40 days. Informants believe that postpartum and newborns before the age of 40 days are favored by spirits so that postpartum and baby are prohibited from leaving the house.

The positive impact of this prohibition does not exist. Even this prohibition contributes a lot of negative impact of the opportunity for postpartum women to check themselves and the baby's health is not there, unless the midwife or health workers willing to come home to see the postpartum mothers. During the postpartum period, the mother should have made four visits to the puerperal mother.

The Habits of the Puerperal Mother

1. Drinking water wejahan

In addition to having taboos, the puerperal mother also has suggestions or rituals performed during the puerperium to

speed up the recovery of her mother's health. Some postpartum women do this on their consciousness for the benefit of themselves and their babies, but some only follow the traditions that must be lived without knowing the benefits for themselves and their babies on the grounds that they will not be affected. Routine activities aimed at improving health and maintaining beauty.

Preparation of the family for the mother after giving birth one of them is to prepare water *wejahan* consisting of turmeric, *tumbar*, *kencur*, ginger, brown sugar and tamarind boiled water and then drunk by the mother *puerperal* mother to feel fresh and milk can smoothly. From 7 informants of this study there are 5 informants who make their own water and 2 other informants drink herbal medicine that is ready or bought but the same purpose.

2. Bathroom Shampoo (*Wuwungan*)

In this study all informants one day after delivery is recommended bath shampoo accompanied by dripping the last rinse from the end of hair to the eye in turn or called *wuwungan*. The goal is to prevent white blood from rising so the eyes become bright. Informants in this study assume that a new mother gave birth will be easy to fizzy because the white blood will rise. Therefore, to avoid it informants do *wuwungan* habits. Of the four informants, four mothers performed routine *wuwungan* until the pupil of their baby's umbilical cord while the other did *wuwungan* not necessarily the time.

Wuwungan does not have a positive impact, but the negative impact of the form allows irritation because if the last rinse is not clean from the remains of soap or soap *yag* is on the hair then it can enter the eyes. This *wuwungan* habit does not fit with the above theory that one keeps a personal hygiene to prevent infection and skin allergies. While in this research to maintain personal hygiene with bathing has a purpose that has no basis or the right health reasons.

3. Use of Pilis

In Karo society, to prevent fuzzy eyes postpartum women use ginger (pahing) during their childbirth. In contrast to the Javanese tribesmen who only greed the pilis on the forehead, Karo tribe people do ginger water directly to the eyes to prevent blurred eyes (Sari, 2004). Native jasper of Java tribe to apply pilis made of turmeric and lime.

4. *Tapelan*

Effort to restore the stomach shape as before pregnancy is done by informants by using tapelan on the stomach where tapelannya using lime which added lime juice and then wrapped with octopus, to increase the firmness of the wrecker there are informants who added a bandage stagen or a long cloth to tighten and speed up the reaction to shrink the stomach and restore the ideal body shape. The heat from the lime and the felt orange juice is a sign of a reaction to shrink the stomach. According to informants if not done this tapelan then it will cause the mother's stomach and large belly that will eventually decrease the attraction or beauty of the puerperal mother's body.

The informant did this because of the tradition and because the informant felt the benefit that the tapelan would feel healthier and the stomach was tight, which is also in the quotation of Hargono (1995) that In other traditional societies, treatment for slimming or streamlining the stomach is also done using tapel that is irrigated with lemon juice.

5. Massage

This massage treatment is left to a woman who is an expert in caring for women after childbirth. But some informants there who do walikdada or massage cover that at the end of the puerperium informants feel the need to be repaired and massaged the stomach to raise peranakannya or womb. The informant assumes if the walikdada is not done during the

puerperium period then the uterus will go down and cause frequent urination.

Based on the description of research results and literature above that the positive impact of kuduk that if massage is done by the informant just to menguragi feeling of stiffness is a thing that supports to expedite the blood circulation so tension reducing on the part of muscle - mother muscle but massage can have negative impact if kuduk also done in the abdomen because if the massage is not expert and make mistakes can harm the position of the mother's womb.

Home Care Born

1. Evaporation

In this study, the informants used the evaporation of betel leaves stew mixed with sere leaves, turmeric leaves in order to maintain the cleanliness of the vagina and eliminate germs and vaginal odor. the informant assumes that if evaporation is not done then the road part of the birth will smell so uncomfortable. The positive impact of this vaporization is that if the evaporation is done indirectly over the birth canal injury it will be beneficial to the body's health. This evaporative vapor will have a negative impact if the evaporation is done directly close to the birth canal, then this evaporation will cause moisture in the wound of the birth canal so that will allow the occurrence of infection.

2. *Senden*

All informants in this study routinely do *senden* that must sit all day in bed with pillow arranged at the back of the body to support the body to remain in a half-seated position, and legs together. If necessary to make sure the legs stay tight, both thumbs are tied. They consider this way to maintain vaginal density and accelerate wound healing on the birth canal. Which if the *senden* is not done then postpartum body will be damaged and ugly. Positive impact of the position of *senden* is if done not

too long or only occasionally it will reduce the pain and add comfort but if done in a long time this senden position will have a negative impact of fatigue on the buttocks and legs.

3. Sticking Stones or Warm Ashes

To reduce pain and accelerate the dryness of the wound on the birth canal, some informants in this study used a brick or warm ashes attached to the birth canal or clipped between both thighs and some are occupied.

The positive impact of this warm stone is to reduce the pain of the wound of the birth canal but if the stone or warm ashes attached or occupied for too long it will have a negative impact that can cause vasodilatation, lowering blood pressure, can even stimulate bleeding, and can cause dehydration at postpartum mother.

Breast Care

Based on the results of the study not all informants know and realize the importance of breast care during the puerperium. Even some of them do not know how best to do postpartum breast care. Once the importance of breast care during childbirth, this fact demands health and community workers to play a role in improving knowledge and awareness in breast care. Because of healthy breasts can produce a good milk and smooth so it can be consumed by the baby to allow babies grow healthy and intelligent as the successor of family and nation.

Breast care done by the informant is very simple by cleaning the nipple before breastfeeding and do light massage. Which has a positive effect of preventing the occurrence of infection in the breast and facilitate the release of breast milk while the negative impact does not exist.

Sexual Intercourse during Childbirth Period

All informants in this study had never had sexual intercourse during the puerperium. This is supported by the opinion of

Sulistiyawati (2009) that to avoid infection and to be safe, sexual intercourse can be done after the blood stops or by knowing that ensuring the blood does not come out again the mother can insert one / two fingers into the vagina without pain. There is a belief or culture that allows sexual intercourse after forty days or six weeks, therefore it is necessary to discuss between husband and wife about this. The positive impact of the informant is to prevent the occurrence of infection whereas the negative impact does not exist.

Use of Contraception

Informants in this study using contraceptives some time after childbirth. There was even one informant who was not allowed to use contraception by her husband. The use of contraceptives a few months after giving birth can be safe if during that time not having sexual intercourse or being breastfeeding exclusively. But if sexual intercourse within the span of time then it could have a chance to get pregnant again.

The positive impact of the system of the duration of use of contraceptives on the informant that is not there but the negative impact is that if in the period of fertile period without contraceptives and without exclusive breastfeeding a marital relationship then it can cause pregnancy with a distance that is too close.

CONCLUSION

The postpartum care done by the informants in this study there is a positive impact on the health of mothers and their babies such as drinking water wejahan useful to increase appetite, massage that can reduce muscle tension - muscle and breast care that can facilitate the release of breast milk and prohibition of sexual intercourse so as to prevent the occurrence of infection.

Postpartum care conducted by informants in this study also have a negative impact on the health of mothers and their babies are restrictions to eat foods such as fish, vegetable sauce and dry food alone is recommended only so that this can interfere with maternal health such as the occurrence of anemia during the puerperium and non-current milk production.

Prohibition of certain activities in the form of prohibited out of the house before 40 days conducted by informants in this study also negatively impacted the opportunity for postpartum women to check themselves and their baby health is not there, unless the midwife or health workers are willing to come home to check their maternal mothers.

Wuwungan conducted by informants in this study also gives a negative impact that allows the occurrence of irritation because if the last rinse is not clean of the remains of soap or soap yag is on the hair then it can enter the eyes.

"*Pilisan*" and *tapelan* done informant in this research also give negative impact that is for postpartum mother whose skin is sensitive to lime hence can cause allergy.

Senden conducted informants in this study also gives negative impact that the position of the half-sitting that is too long can cause fatigue in the area of the buttocks and legs.

Evaporation conducted by informants in this study also gives a negative impact that can cause moisture in the wound of the birth canal so that will allow the occurrence of infection.

The attachment of warm stones made by the informants in this study also has a negative impact that can cause vasodilatation, lowering blood pressure, can even stimulate bleeding, and can cause dehydration in the postpartum mother.

The time of use of contraception by informant in this research also give negative impact that if in the time period of fertile mother and partner do relation without contraception or without giving exclusive breastfeeding then can cause pregnancy with distance too close.

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