



## The Study of Nursing During the Postpartum Period from the Perspective of Aceh Culture in Gampong Asan Kareung, Lhokseumawe City

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### Abstract

Postpartum care is a treatment for mothers who are about to give birth or have just given birth so that their reproductive organs return to normal. Madeung is a medical technique commonly used by Acehese women who have just finished giving birth. The purpose of this study was to explore the study of postpartum care (madeung) from the perspective of Aceh culture in the village of Kareung Asan, the city of Lhokseumawe. This type of research is descriptive qualitative with the approach used by researchers in this study is the ethnographic approach. The characteristics of the main informants were postpartum mothers who carried out the madeung process, while the triangulation informants were family and health workers (midwives). The results made, but the factors that motivated parents to carry out the madeung process are sometimes still considered negative. Informants are influenced by experienced users of parents, which results in them imitating negative habit patterns and perceiving some processes as commonplace. Parents often provide user experiences to parents, who live in them imitating negative habit patterns and perceiving some processes that are created as mater, of course. Parents often provide experiences about madeung and all informants have an adequate level of process. It is recommended that mothers who have just given birth and are about to undergo the madeung ritual to have their own firmness in determining their choices regarding personal health, especially regarding the anxiety of abstinence and advice that must be taken.

### Introduction

The postpartum period is an important period because the risk of morbidity and mortality for both mother and baby will increase in the postpartum period. Bleeding is the leading cause of maternal death in the world and mostly occurs within 4 hours after delivery. Birth attendants must ensure that the uterus contracts properly and that large amounts of bleeding do not occur within one hour after delivery (Reiza, 2018). Other influencing factors are low economic status, not available or low quality health services. This has an impact on the success of health promotion, early detection and adequate management of postpartum problems Goyal et al (2010). In addition, postpartum mothers are prohibited from taking a nap because it is thought that white blood will rise to the eyes, causing minus eyes, cataracts, gloomy and the face looks old. Even though the belief is wrong because rest and sleep are also very important to restore the energy of postpartum mothers after giving birth.

The myths of postpartum mothers can have an influence on the behavior of postpartum mothers, both positive and negative. Cultural beliefs and knowledge factors such as perceptions of various taboos, causal relationships and illness, habits and disobedience often have a positive or negative impact and can cause several complications, namely: the mother lacks protein and nutrition, which slows the healing process of perineal suture wounds lack of rest, lack of balanced nutrition. Some Acehese traditional cultures towards women who have given birth are based on human nature. After giving birth the mother is bathed.

In the last spray, it is doused with ie boh crew (kaffir lime) to get rid of the fishy smell, after changing clothes, it is given egg red with honey. For three days, the leaves are given a concoction consisting of peugaga leaves, gaca (henna leaves), un seumpung (urang-aring) these leaves are kneaded with water and then drunk. This is nutritious for cleaning dirty blood. During the next seven days the ingredients were given, from turmeric, brown sugar, tamarind, jeura eungkot, boh cuko (kencur), and pepper. All these ingredients are ground until smooth then mixed with water plus honey and egg yolk. Its properties increase blood and clean dirty blood. If the mother's health allows, from the first day a hot stone is placed in the stomach and dipeumadeung (disale). Mother slept on a bed made of bamboo under which a fire was lit. This tot batee and sale habit takes 30 to 40 days. It aims to clean dirty blood, restore muscles and streamline the body. From the first day to the third day the mother's entire body is massaged. In an effort to clean dirty blood and launch breast milk.

Entering the second month, you should not eat carelessly and every morning drink a glass of turmeric essence which is nutritious for mother and child so as not to catch a cold, strengthen the body and efforts to sparse pregnancy. Breastfeeding mothers usually drink the juice of leaves such as papaya leaves, long bean leaves, katuk leaves, and others. The goal is that more milk. In addition, mothers should not eat spicy foods because they are worried that the baby will have stomach upset. During the treatment period, the mother is given cold powder on her face and body, while she is rubbed with medicinal herbs on her stomach by applying bengkung (octopus) for 3 months. This is useful for smoothing the face, body and reducing the stomach. The benefit of giving herbs to postpartum mothers is that it can provide freshness to the body and facilitate the discharge of dirty blood, the herbs given are also made themselves from quality turmeric, ginger, kencur and ginger.

Culture and beliefs also affect the healing of perineal wounds, for example the habit of abstaining from eating eggs, fish and chicken meat, will affect the mother's nutritional intake, the habit of abstaining from these foods will slow down the perineal wound healing process, besides that it can also slow down the involution process in post partum mothers. is local wisdom that is trusted by the community regarding the situation of post partum mothers (Withers et al., 2018; Mediastari, 2020; Dewi et al., 2020). During the madeung procession, the only food that can be eaten is white rice with side dishes that are specially processed so that it is fat-free, such as boiled fish that can also be grilled, or steamed and deep-fried. They drink only plain water, other food and drinks are not allowed to be consumed, because according to the myth of ancient parents, they tell their grandmothers if their children or grandchildren will give birth, never eat chicken eggs, let alone duck eggs. he said, it could be dangerous and if the egg was eaten, the eggs would come out (peranakan), likewise it was forbidden to eat bananas because the food was considered sharp.

So it is very different from a medical point of view. Postpartum culture includes not only myths, but also certain traditions. In Acehese society, postpartum mothers undergo a sale, in which the postpartum mother sleeps on a cot made of wood or bamboo sticks that have cracks and under the couch is a stove filled with hot charcoal. This tradition is thought to accelerate the process of deflating the stomach and uterus, tightening the genitals, and warming the body.

This opinion is wrong because heat can cause vasodilation, lower blood pressure, stimulate bleeding, and dehydration in postpartum mothers.

The obstacle that is often encountered in providing a high quality diet is the abstinence behavior for postpartum mothers. As a result of abstinence from food, it is not uncommon for postpartum mothers to lack nutritional intake so that it has an impact on the length of the recovery period and even the worst impact is maternal death. In Langkat, North Sumatra, there is a culture that prohibits postpartum mothers from mobilizing for one week from delivery. Postpartum mothers have to sleep in total for a week because they are still considered weak and unable to move so they have to rest in bed. They also assume that with current science that with activity the healing process after delivery will be hampered. This contradicts current science that postpartum mothers must perform early mobilization in order to quickly recover from their condition. By knowing the culture in the area, health workers can slowly enter to give the correct understanding to the community.

The process of giving birth can cause the muscles around the stomach to stretch excessively and experience fatigue. In addition, the intestines experience the impact of childbirth so that they do not function normally. Plus mothers who lack fiber intake or lack of fluids since the water breaks, the process of defecating after childbirth is even more difficult. In addition, for mothers with complaints of hemorrhoids during pregnancy, the process of defecating is more difficult because there may be swelling around the anus as a result of straining during childbirth. Difficulty defecating can lead to constipation. This triggers discomfort in both cesarean section and normal postpartum wounds. How to defecate for the first time, consume lots of vegetables, fruit and whole grains and drink enough water so that you have a smooth bowel movement, walking can trigger abdominal muscle activity and make it easier to defecate. Defecate in a sitting position to minimize pressure on the genitals. If there is no toilet seat, create a seat with a hole in the squat toilet. Try to be patient and relaxed to make it easier to get your bowel reflex. "Fishing rod" by turning on the water tap (the sound of water can have the effect of defecating in some people), or singing (putting pressure on the diaphragm on the organs in the abdomen). When the stool feels hard, do not push to avoid hemorrhoids. Lure out the stool by doing panting breaths (exhaling short breaths like a blowing motion) Ask your doctor if laxatives or stool softeners are needed. In general, people recognize stagens in the form of long cloths commonly used by mothers or grandmothers in rural areas. However, along with the development of technology and knowledge of the use of stagens also developed. Stagen is not only used as a complement to traditional clothing but is also used in the world of health.

Traditionally, Koesmariyah argues that the use of bengkung (stagen) can slimming back a stretchy stomach, especially for women after giving birth. This is due to pressure into the abdominal cavity so that it can help the uterine contractions to their original shape. Unlike the medical world, it does not recommend that every patient in labor use stagen. Stagen has no positive effect on shrinking or tightening the stomach due to its passive nature. This culture only has a positive impact on mothers who experience problems with lack of self-confidence with stretchy postpartum body shapes. However, from a health perspective, the use of stagen does not affect maternal health at all. Because the stagen will only disguise the stretchy stomach of the mother when using the stagen, but if it is removed, the mother's body will look stretchy or loose again. Based on the Preliminary Survey that the authors conducted, it was found that based on the report based on a preliminary study in February 2018, the researchers conducted by interviewing 1 postpartum mother in Gampong Asan Kareung, Lhokseumawe City, postpartum mothers still carry out all the habits and traditions of postpartum care according to customs and Aceh culture where the mother applies hot compresses to the stomach by placing

heated stones, after giving birth to the mother and baby must be massaged or massaged, given a pilis or lerongan and tapel, rinsing the vagina with betel water, massaging the stomach area by a womb craftsman who is believed to be able to restore the peranakan to the original place, and maintain the slimming of the mother's body and stomach by using stagen. This is of course still a contradiction because it is supposed to ensure that the uterine involution goes normally without any intervention such as laying a heated stone because this will certainly disrupt the process of uterine involution.

## Methods

This research uses qualitative research methods as a research procedure that produces descriptive data, namely data collected in the form of words, pictures and not numbers. This research report is in the form of data quotations from interviews and photos. Researchers here use descriptive qualitative research. Description is a description of an event or situation. And this descriptive method is used to describe the various phenomena or symptoms that are observed, either through field notes or recorded results. Descriptive in qualitative research is carried out in depth and in good detail from the perspective of the researcher of the subject being studied. The approach used by researchers in this study is an ethnographic approach, namely a description of certain ethnic groups or community groups. According to Bronislaw Malinowski, the goal of ethnography is to understand the point of view of the indigenous people, their relationship with life, to get their views about their world. The ethnographic approach taken by this researcher is to see for yourself a group of people who are the object of their study.

This approach model seeks to study cultural events, which present the subject's view of life as an object of study. The ethnographic approach is used by researchers to collect information or data systematically on the way of life and various social activities and various cultural objects of a society.

## Results and Discussion

Based on data obtained from the results of research with 98 respondents, it can be seen in the frequency distribution table as follows:

Table 1. Characteristics of the Informandi Group of Asan Kareng Village, Lhoseumawe City, 2018

Characteristics	Informant 1	Informant 2	Informant 3	Informant 4	Informant 5
Name	RM	PT	YN	ST	IE
Sex	Female	Female	Female	Female	Female
Age	25	22	54	49	33
Parity	2	1	5	3	2
Education	High School	High School	High School	Junior School	D-IV (Diploma)
Status	Married	Married	Married	Married	Married
Employment	House Wife	House Wife	House Wife	House Wife	Midwife
Religion	Islam	Islam	Islam	Islam	Islam

The identities of the informants in this study are as follows: The first informant is named RM, 25 years old, high school education, is establishing a culture of madeung which is 10 days long, having the address at Asan Kareung village. The first informant was cared for by his mother. The informant has carried out the madeung culture in the first part of the puerperium and is

interested in doing the madeung culture at the puerperium in which both she feels happy and expresses her feelings about the madeung culture that her mother gave her.

The second informant named PT is 22 years old, has a high school education, is building a culture of madeung which lasts 15 days, having the address at Asan Kareung village. The second informant was treated by his mother. The informant had never done the Madeung culture before and was interested in doing the Madeung culture at the first postpartum period, she felt happy even though she was still adjusting to the Madeung culture which she just knew and felt.

The third informant named YN, 54 years old, high school education, YN is the parent of RM who is currently doing the process of making RM. This is not the first time he has done the madeung process, but he has had a lot of experience starting from his own postpartum period 5 times so that the postpartum process passed down to his 3 children so he was very experienced.

The fourth informant named ST, 49 years old, junior high school education, ST is a parent from a PT who is doing the process of making this PT. This is the first time doing the madeung process, but there has been a lot of experience starting from the postpartum period itself 3 times so that the postpartum process passed down to his son he was experienced.

Table 2. Matrix of Interview Results with Informants about Madeungi

No	Informan	Interview Results
1	Informant 1	<i>Madeung is the postpartum period faced by mothers who have just given birth, where the madeung is more cultural and taboo during childbirth, usually up to 44 days, many of which are challenged during madeung (not allowed) ...”</i>
2	Informant 2	<i>“...Madeung is a mother who has just given birth or a mother who has just given birth, the madeung is more of not being able to eat sharp, not moving here and there, having to use octopus often, putting pilis and not sitting too much for up to 44 days many are not can be done.....”</i>
3	Informant 3	<i>“.....em..... Madeung is the postpartum period faced by mothers who have just given birth, the madeung is more to culture and abstinence during childbirth, the length of the madeung is up to 44 days, it is not allowed to do heavy activities during madeung such as waking up cleaning the house, lifting clothesline, it is better just sleep on the bed with the octopus attached...”</i>
4	Informant 4	<i>“.....In my opinion, Madeung is a mother who has just given birth or a mother who has just given birth, it is more like not eating sharp, not moving here and there, having to use octopus often, putting pilis and not sitting much up to 44 days a lot that shouldn't be done.....”</i>

Table 3. Informant Analysis Matrix Related to postnatal care in terms of Madeung in Asan Kareung Village, Lhokseumawe City, 2018.

No	Infor mant	Emik data	Reduction/Conclusio n	Ethic Concept	Proportion
1	Inform ant 1	Madeung is the postpartum period faced	Madeung is the postpartum period	Informants know the	To find out the

		by mothers who have just given birth, where the madeung is more cultural and taboo during childbirth, usually up to 44 days, many of which are challenged during madeung (not allowed)	faced by mothers who have just given birth, usually the madeung is up to 44 days, many of which are challenged during madeung	meaning of madeung and the things that lead to madeung	informant knows about the meaning of madeung and the respondent's recognition of madeung that has been done
2	Informant 2	Madeung is a mother who has just given birth or a mother who has just given birth, the madeung is more of not being able to eat sharp, not moving here and there, having to use octopus often, putting pilis and not sitting too much for up to 44 days many are not can be done	Madeung is a mother who just gave birth or a mother who just gave birth, until 44 days there are many things that should not be done.	Informants know the meaning of madeung and the things that lead to madeung	To find out how the informant knows about the meaning of madeung and the respondent's recognition of madeung that has been done
3	Informant 3	Madeung is the postpartum period faced by mothers who have just given birth, the madeung is more to culture and abstinence during childbirth, the length of the madeung is up to 44 days, it is not allowed to do heavy activities during madeung such as waking up cleaning the house, lifting clothesline, it is better just sleep on the bed with the octopus attached	Madeung is the postpartum period faced by mothers who have just given birth. Madeung is more of a culture and taboo during the postpartum period.	Informants know the meaning of madeung and the things that lead to madeung	To find out how the informant knows about the meaning of madeung and the respondent's recognition of madeung that has been done
4	Informant 4	Madeung is a mother who has just given birth or a mother who has just given birth, the madeung is more of not being able to eat sharp, not moving here and there, having to use octopus often, putting pilis and not sitting too much for up to	Madeung is a mother who has just given birth or a mother who has just given birth, the madeung is more of not being able to eat sharp, not moving here and there, having to use octopus often, putting pilis and not sitting much for up to 44 days.	Informants know the meaning of madeung and the things that lead to madeung	To find out how the informant knows about the meaning of madeung and the respondent's recognition

44 days many are not can  
be done

of madeung  
that has  
been done

Table 4. Triangulation matrix for postpartum care in terms of Madeung in Asan Kareung Village, Lhokseumawe City, 2018

Topic	Document	observation	Interview	Triangulation analysis
Madeung	There is a culture of madeung among Nifas mothers in Asan Kareung village	The community directly implements the madeung culture, especially for mothers who have just given birth	Mothers know about the madeung culture and practice the madeung culture that has been passed down from generation to generation.	Village midwives know about the madeung culture and what it has been doing from generation to generation.

Based on document review, observation, in-depth interviews, the culture of Madeung was obtained. The community conducted the Madeung culture directly, especially for mothers who had just finished giving birth. Mothers knew about the madeung culture and carried out the madeung culture that has been passed down from generation to generation. The village midwife also knows about the madeung culture and what it has been doing from generation to generation.

Based on research conducted on 2 postpartum mother informants in the modern era, they do not perform sale treatment because of inadequate space. However, 2 supporting informants are still doing traditional medicine madeung and sale which are also believed to help the healing process. Postpartum mothers in Aceh have passed from generation to generation a traditional healing process called madeung and sale. After the labor process is complete, preparations for maternal care begin. Her husband will provide the stumps which will be used for forty-four days. This wooden head is also called "tungoe" which will be used in the process of makingung. Also provided is a hall or couch made of old bamboo or areca sticks or coconut trees that have been split lengthwise approximately 5 cm wide, then the wood will be arranged lengthwise with a distance between one papa blade and the other board 2 cm (so that smoke and heat can enter through the gaps).

The cots are usually made in length according to the person's height, so that this madeung woman can sleep comfortably and freely. Minimum width of the divan is 75cm or depending on your taste and needs. For a height of approximately 1 meter. The distance from one plank of the board to the other is spaced to provide space for hot steam to enter through the hole. Apart from that, three times the size of a coconut is provided and is slightly flattened in shape so that it is easy to lean on the stomach of a woman who sleeps on her side (sideways). The stone will be heated first (Toet bate), after the stone is hot it will be wrapped in a cloth so that the heat from the stone can still be felt but it is not dangerous for the mother. The stone is placed in the lower abdomen of the mother, if the stone has cooled it will be replaced with a second stone and so on.

The aim is to accelerate the discharge of the remaining blood in labor which is considered dirty and cause various diseases that can endanger the health of the mother. In addition, this technique is also believed to be able to shrink a large mother's stomach after childbirth. Review

of the medical aspects of traditional medicine madeung and sale. During the process of madeung and sale, the mother's body will sweat a lot and lose weight, which has increased during the pregnancy process. When examined from a medical point of view, doing madeung and sale is the same as a sauna.

The process of madeung and sale will cause the body to sweat a lot which functions to provide a thorough cleansing effect on the skin and sweat glands. This excessive sweating will increase the detoxification capacity of the skin by opening the pores and removing impurities from the body. The body waste that is stored in fat tissue will then melt under high temperatures, and in the end, the waste will be removed through sweat and the digestive tract. Madeung and sale are also able to lose weight because they have a positive performance on the body's metabolic system by increasing the speed and intensity, which ultimately results in weight loss. Mothers who take madeung and sale treatments can relieve pain in their muscles, the body has more stamina, so it is not uncommon for a phenomenon In Aceh, post-madeung and sale mothers seem to be stronger in carrying out various physical activities such as rice fields, gardening and caring for livestock.

Sauna bath has a therapeutic value regularly can reduce blood pressure in patients with hypertension and increase the left ventricular ejection fraction in patients with chronic heart failure (Fuadi, 2019). Madeung and sale can also improve lung function in patients with chronic lung disease. Improvements in lung function and provides relief to people with asthma and chronic bronchitis. Madeung and sale can also reduce pain and improve joint mobility in sufferers of rheumatism. Madeung and sale do not cause drying of the skin and even benefit patients. Postpartum care by doing massage or massage, using pilis, palem and tapel is a treatment that can provide health benefits for postpartum mothers to a culture of healthy living habits. From the first day to the third day, the mother's entire body is massaged, in an effort to clean dirty blood and launch breast milk. During the postpartum care, the mother is also smeared with tapel, pilis and palem. It aims to smooth the face, body and tighten the skin. In people in Aceh, the use of octopus in the stomach area is considered beneficial to speed up the process of reducing the stomach and so that the stomach does not expand.

The use of octopus is also beneficial for some women who cover their stomachs with betel leaves so they don't come off. The culture contained in it has many positive values, especially in matters relating to health. In addition, it is necessary to negotiate and modify (Culture Care Accommodation/negotiations) massage treatment, use of pilis and tapels. Massage must be done properly so that the mother's blood circulation becomes smooth. Pilis and tapels should also be tested first so they don't damage the skin and cause allergies. The use of pilis is believed to prevent white blood from rising to the eye. Based on respondents' beliefs, obtained from previous parents, if you don't wear pilis, your eyes can be damaged, such as blurred vision. The pilis ingredients consist of cinnamon, delingobengle, nutmeg, the ingredients are mashed and then dried in the sun if you want to use them, mix with water first. Then smeared on the forehead. Pilis herb aims to restore eye coolness. The contents include the root rhizome of leaves (Cassumanuarirrhizoma) which is efficacious to warm the body and relieve headaches, cardamom (Cardamon fructus) and sintok (Sintok cortex), yellow leaves (Sugita, 2016).

The way to use it is to rub it on the forehead. If the eyes are fresh, of course it is not sleepy and can prevent naps. Excessive naps are not good for health and make the body fat and watery. The results of this study indicate that the participants abstain from eating, they eat a little and every morning drink a glass of turmeric starch which is nutritious for mothers and children so that they do not catch colds, strengthen the body and efforts to space births. Mothers during childbirth are advised to consume vegetables. This recommendation, mothers become healthier by consuming lots of vegetables. Types of food that are prohibited by postpartum mothers,

namely; eggs, meat, sea fish and catfish, snails, lavender leaves, bitter melon, pineapple, brown sugar and oily foods. From a health perspective, it is necessary to make changes (Culture Care Re-patterning/Restructuring) in cultural care for abstinence, because it can affect mother's nutrition and affect breast milk in meeting the baby's needs.

The informants in this study indicated that the majority of post-partum mothers of the Acehese tribe drink herbs, this is in accordance with the statement put forward by Mursito (2001) who states that the ingredients for maintaining health and beauty also facilitate breast milk production. The culture of drinking herbs in postpartum care contains many positive values, especially in matters relating to health. Local culture and customs help nurses formulate nursing plans and classify health values in traditional nursing practices that can be maintained (culture care preservation/maintenance) and this treatment can provide benefits for postpartum mothers to increase blood and clean dirty blood and maintain health and beauty.

Based on the results of research on the benefits of postpartum care by the participants, it was found that this had a positive impact on informants in carrying out a culture of postpartum care. There are many benefits they get, including the body feels comfortable, looks slim, the skin becomes whiter, the breed gets better quickly and one of the most important things is being able to regulate pregnancy spacing. In this study, it was found that the traditional customs of the local area cannot be separated from the culture of postpartum care, because wherever they are there will be their own customs from the area, which without exception all people also follow these things because for them it must be done. Culture or habit is one that affects health status (Chandra & Raja, 2009; Setyowati & Rosnani, 2019; Suryani & Usman, 2020). Between the culture and customs in society there are those that are profitable, some are harmful. There are so many influences or causes for various aspects of health in Indonesia, not only because of inadequate medical services or lack of attention from health agencies, among others, the influence of cultural customs that has been passed down from generation to generation to this day. Customs are eternal behaviors that have been carried out by the community from generation to generation. In this case, the participants in this study cannot be separated from local customs, because wherever they are there will be their own customs from the area, which without exception all people also follow these things because for them it must be done.

Implications of this study for Gampong Asan Kareung. The results of this study have implications for providing information to village of Asan Kareung so that they can contribute to providing information about customs, especially to post-partum mothers about the process of makingung, such as increasing monitoring of postpartum mothers. Make counseling at posyandu in order to get solutions to problems from the madeung process. Implications for parents. The results of this study have implications for providing information to parents in order to get education about the process of makingung for post-partum mothers to prevent negative things from occurring in post-partum mothers.

Research limitations, in this case, are difficult for researchers to communicate with informants, due to the condition of the informants who have to rest a lot so that researchers have to make appointments with informants. The location of the informant's house and the researcher is far apart so that the researcher finds it a little difficult to visit the informant's house. The difficulty of the researchers communicating with the informants, because the patient's condition is still weak. The lack of openness of the answers given by the informants, so that researchers must take more approaches to be able to explore the expected answers.

## **Conclusion**

In this study, it was found that the customs from the local area could not be separated from the culture of postpartum care, because wherever they are there will be their own customs from the

area, which without exception all people also follow these things because for them it must be done. Culture or habit is one that affects health status. Between the culture and customs in society there are those that are profitable, some are harmful. There are so many influences or causes for various aspects of health in our country, not only because of inadequate medical services or lack of attention from health agencies, among others, the influence of cultural customs that has been passed down from generation to generation to this day. Customs are eternal behaviors that have been carried out by the community from generation to generation. In this case, the participants in this study cannot be separated from local customs, because wherever they are there will be their own customs from the area, which without exception all people also follow these things because for them it must be done. The patterned habits or behavior that exist in a particular society are the adaptation of society to its environment, but this means of adjustment does not mean that it represents all the ways of adjustment that may be carried out by other societies under the same conditions.

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