

THE RELATIONSHIP WITH POSTNATAL CARE OF REINFORCING THE NITE TRADITION NORM "BEDAPUR" AND "WAK TUYUH" MEDICINE IN THE DISTRICT OF BLANG PEGAYON, GAYO LUES DISTRICT

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ABSTRACT

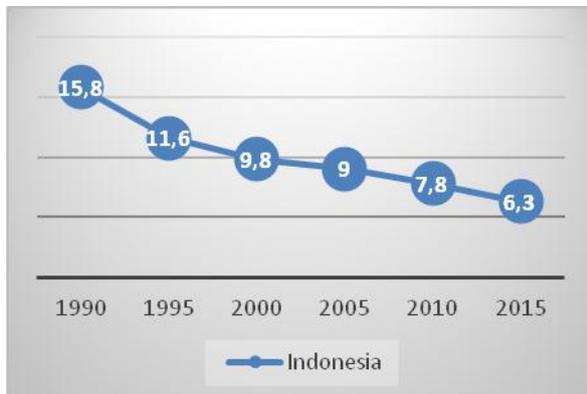
Pregnant women and postpartum mothers in the neighboring village of Blang Pegayon district in 2017 the community still carried out the "bedapur" parturition tradition believed to be carried out for 44 postpartum days in a closed room. Wak Tuyuh's tradition is also believed and carried out by several postpartum women in postpartum care. Social-mother-in-law has a role in deciding postnatal care. The research method is qualitative, observations and observations on the socio-cultural life of the people involved are thought to affect maternal and child health. Samples are pregnant women and postpartum mothers, health workers, community leaders in Tetingi village. The

results of the research "nite" tradition, "Bedapur" are still strongly held by Gayo women. Bedapur culture is still a value, an inherent value, and is done by most of the postpartum Gayo women, so that the mother and baby are healthy and strong. This is also evident from the results of 11 WUS, 37 percent still believe in Wak Tuyuh's medicine tradition. The "bedapur" tradition while breastfeeding the baby can affect the health of the baby, especially the susceptibility of respiratory tract infections, while the mother has a risk of blistering. The 'WakTuyuh' tradition risks infection of the vagina and birth canal. It is necessary to form change agents for parents, in-laws for pregnant women to be able to provide awareness of carrying out a healthy "bedapur" tradition.

KEYWORD: Pregnant women and postpartum mothers, “Bedapur” Nite Tradition, Wak Tuyuh”.

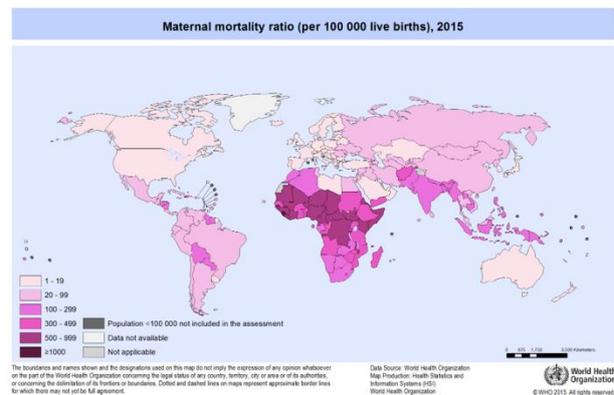
INTRODUCTION

Based on the direct estimation procedure of the Indonesian Demographic and Health Survey (Suryamin, Jalal, and Mboi, 2013), the maternal mortality ratio (MMR) is estimated at 359 maternal deaths per 100,000 live births for the period 2008-2012. Although the proportion of maternal deaths in Indonesia has continued to decline from 1990-2015 (see figure 1), MMR in Indonesia remains the highest compared to other Southeast Asian countries (see figure 2). Based on a report from the Indonesian Ministry of Health (2015), there are three factors that cause maternal mortality in Indonesia: bleeding, hypertension in pregnancy (HDK) and infection.



Sources: (WHO, 2016b)

Gambar 1. Proportion of Maternal Deaths Among Deaths of Female Reproductive Age (PM%)



Sources : (WHO, 2015)

Gambar 2. Maternal Mortality Ratio (per 100.000 live births) 2015

In addition to MMR, IDHS data shows the infant mortality rate (IMR) for the five-year period before the study (2008-2012) was also high, at 32 deaths per 1,000 live births (Suryamin, Jalal, and Mboi, 2013). That is, every one in 31 children born in Indonesia die before reaching the age of 1 year; 60% of infant deaths occur at the age of 1 month called the neonatal mortality rate of 19 deaths per 1,000 live births, while the mortality rate for neonatum (infants aged 1-11 months) is 13 deaths per 1,000 births (Suryamin, Jalal, and Mboi, 2013).

Aceh Province is one of the provinces that has maternal and child health problems. Based on profile data of the Aceh Provincial Health Office (Hanif, 2016), in 2015 MMR in Aceh 134 per 100,000 live births which mostly occurred during the puerperium (see figure 3). Meanwhile, Infant mortality rate 12 per 1,000 live births. This number is stated not to be an actual number because there is a possibility of maternal and infant deaths not reported and known by the Health Office (Hanif, 2016). Therefore, special treatment is needed to reduce the MMR and IMR.

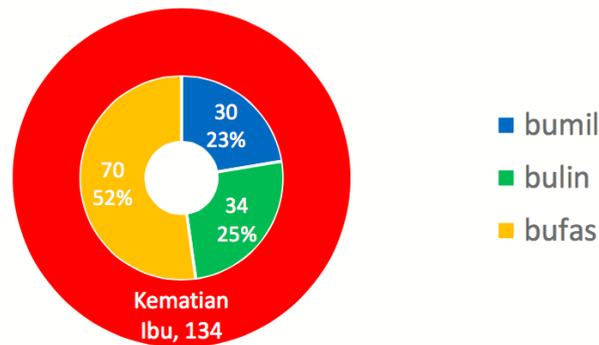


Figure 3: The proportion of maternal deaths according to 2015 circumstances, MMR 134, mortality pregnant 23%, nifas mortality 52% (cases 70)

Source: (Hanif, 2016)

One of the districts in Aceh that has maternal and child health problems is Gayo Lues District. Based on the Ethnographic Research on Maternal and Child Health conducted in Tetingi Village, Blang Pegayon District, Gayo Lues Regency in 2012 (Fitrianti *et al.*, 2012), it was found that local culture influenced the behavior of mothers during pregnancy to the puerperium. Plus the role of village midwives (dukun) to examine pregnancies, assist childbirth, and care for the postpartum period is greater than the village midwife who lives in the village.

The nite culture, which is the culture carried out by the mother during the puerperium period, is 40 days as explained by Fitrianti *et al.*, (2012)

"In the nite period, a childbirth mother would sit near the fire (bedaring) with a sitting position back to the fire for 44 days. During the nite, the postpartum mother also used various traditional Gayo herbs, both those used outside the body and in the body. So, nite is all parturition activities from bedaring to using traditional Gayo ingredients. The purpose of bedaring at nite is to remove dirty blood, eliminate body aches after giving birth, so that the

body is not bent, and is strong working in the fields and in the fields. Nite is also known as bedapur because this tradition is usually done in the kitchen. Babies born also accompany the mother in doing 'bedapu'r.

"During the nite period, postpartum mothers also used various traditional herbs made by the local people themselves. Potions can be consumed or used in the mother's body. One of the health risks is quail "Wak tuyuh" in Gayo language. Wak is the language of Gayo Lues which means "medicine", while tuyuh means "down". So, tuyuh means "down medicine" which is used both outside the vagina and into the vagina. This medicine is usually made by the local village midwife. For outside the vagina usually use turmeric chewed by the mother and then mixed with cooking oil. While for the vagina usually consists of six ingredients, among others: (1) "asam kuyun" which is split into two, then in the middle of the hemisphere is given salt, (2) "awasacih" mashed, (3) betel chew mixed with kitchen ash, (4) salt nails leaves, (5) eucalyptus oil moistened with cotton, and camphora. Each of these ingredients is wrapped in cotton, then put into the vagina as deep as 5 cm. The length of time the use of tuyuh depends on the "awareness" of the mother, does she feel that the wound inside her vagina has healed or not. Wak Tuyuh will come out from the vagina alone along with the discharge of dirty blood after childbirth. "

Apart from the culture mentioned, the findings in the neighboring village of Gayo Lues show that there is a high level of trust in traditional helpers or village midwives. According to Fitrianti et al (2012), there are several factors that cause local people to prefer village midwives rather than village midwives to be good for care during pregnancy, childbirth and during the puerperium. First, the strong belief of the village community in village midwives who are considered capable of providing comfort and safety for mothers and babies from occult things that are still strongly trusted by the local community. Second, the high role of the family, especially the mother-in-law, especially in intervening in the choice of birth attendants. Families are more likely to choose birth attendance in addition to the belief in the occult because of kinship. The third factor is the weak role of village midwives in approaching the community. According to the local community, village midwives tend to be exclusive and keep a distance from the local community. Therefore, the village midwife is still an 'idol' for the community as a delivery helper and a place for prenatal care.

This result is reinforced by the results of the field preparation in March 2017, which proved that the Nite culture, even though many changes had taken place, turned out to still be found

or practiced by the local community. So based on the results of ethnographic research and field preparation, it can be underlined that there are still three health cultures that are at risk for maternal health and infant health, namely the culture to conceal pregnancy, nite culture and the ceremony of seminal discharge. Although there is no study that explains the consequences of behavior and culture, the risk of low antenatal examination, the risk of fetal death in the womb, cases of Low Birth Weight in infants, pregnant women with low energy calory that endanger the safety and health of the mother and baby remain.

Based on the results of field preparations, structurally there have been steps taken by the local Health Office to reduce the risk of cultural behavior mentioned above. Some of the steps taken by the Health Office include:

1. Placement of midwives in each village so that now there are no more villages that do not have midwives. In addition, village midwives have also approached the community to help change the behavior of mothers
2. The partnership between village midwives and village midwives has been established so that currently the role of village midwives has been reduced, especially in terms of assisting childbirth. But the role of village midwives is still needed in preparing traditional Nite ceremonies and traditional ceremonies relating to maternal and child health.
3. There have been efforts to supplement the Food Program for low energy calory pregnant women.
4. "Fund channeling of health (BOK) funds made for classes of pregnant women.

In addition, the effort also came from the community itself, namely through the Birth Waiting Home that was close to the "Puskesmas" (center of public health), so that the community was encouraged to be able to deliver at health facilities with health workers.

But even though several steps have been taken to prevent risk behavior, it turns out that there are still people who still do the culture mentioned above. Therefore, it is necessary to have an intervention study in pregnant women to reduce these risk behaviors for prevention efforts both during pregnancy, childbirth and the puerperium with the Participatory Action Research (PAR) approach.

Formulation of Research Problems

Based on the above problems, the formulation of the research problem is arranged as follows.

- 1) How do people carry out the tradition of Nite, Bedapur Ibu Nifas in Blang Begayon District, Gayo Lues Regency?
- 2) What are the potential and obstacles in reducing risk behavior from the Nite tradition?

The General Objective of this study was to analyze the tradition of traditions bedapur, "Wak tuyuh performed by postpartum mothers based on the Health belief models approach and based on local wisdom in the Teting village of Blnag Begayon District, Gayo Lues Regency. Benefits The community can apply healthy behavior in the field of Maternal Health by utilizing local wisdom. So that Culture, the tradition of Nite does not disappear and the degree of public health, especially the quality of life for pregnant and maternal mothers increases.

METHOD

This type of research is a qualitative study to uncover the phenomenon of the bedo culture of the Gayo tribe. The study was observational, purposive random sampling. Observations and direct interviews with pregnant women and postpartum mothers. In-depth interviews were also in-law, parents of pregnant women, postpartum mothers, community leaders and health workers. Imam Gunawan said in 2013 that purposive sampling was in the category of random sampling because it was not planned beforehand, immediately taken accidentally to pregnant women and postpartum mothers in the village at that time. Observation directly on the bedapur tradition, how to make nursing care for the puerperium.

Reasoned Theory

The method of collecting data to achieve the research objectives in the first year can be described in the scheme below.



Figure 4: Research Participatory action research.

Source: DHHS, 2012; Kindon, Pain, & Kesby, 2007

Participatory action research is a combination of social, work and political research that uses the concept of participatory research in the context of historical materialist methodologies, compiled through democratic interactions between researchers and society and takes the form of reciprocal dialectical theory and practice between researchers and society. The deepening of the problem is reviewed based on 3 dimensions, namely structural, cultural and processual.

Cultural

- Cultured to conceal pregnancy, Magical (Neonatal death, and pregnant women)
- Nite and bathe 7-day-old babies in the river and treatment of herbs

Structural

- Placement of village midwives in all villages
- Partnership between village midwives and village midwives
- PMT pregnant women, Pregnant women Chronic lack of energy

Processual consists of

- The nite tradition whose process is carried out.

Processual consists of

- The tradition of nite which the process is carried out by village midwives by blowing prayers on pregnant women to drive away evil spirits, to use. Kampong midwives also provide potions for drinking, release and ak when quail’.
- Pregnant women Keep pregnancy pregnant with other people outside their families, only village midwives who know the age of pregnancy, because those who read spells and who check pregnancy for the first time are village midwives.

The development of this intervention was carried out to provide balance to these three factors using the PAR Cycles approach, starting from the observation process to reality and results, gaps or gaps that exist between expectations and reality by planning safe deliveries for pregnant women, ultimately testing the success of improvement activities.

Research Permit Considerations

The research permit was obtained from the Health Research and Development Agency while the research ethics was obtained from the Research Ethics Commission by issuing Ethical Clearance (EC). Ethical Approval Number: LB.02.01 / 2 / KE.185 / 2017.

RESULTS AND DISCUSSION

Nite Tradition

To be able to reveal the traditions of the Nite, the following is an in-depth interview with several informants as follows.

According to the District Health Office

"The tradition of nite if asked about the community is certainly still done, because this is related to the mention of the term puerperas which is usually done by the community. The period of childbirth in local terms is called nite. In practice the tradition of nite that is still being carried out is the giving of pills or drinking potions. But like heating with a stove or giving a mixture of quail to the vagina is no longer done. Even if it is still done, only a few still do it."

However, at the time of direct observation to the community, information obtained at the Health Office, Puskesmas, and village midwives was different from the information obtained in the community. This is in line with Baum F 2016's opinion that health workers will try to provide a reason that public health efforts have been provided as well as possible, many innovations have been developed to improve the status of public health related to socio-cultural conditions that trigger health problems. At the time of observation, there was a mother named Ibu Asm who was doing bedapur. Ms. Asmh is in a room that is approximately 2.5 m x 2.5 m in size. Inside the room there is a mattress on a couch, where Asm's mother and child lie down. Ms. Asm, who is 31 years old, just gave birth to her third child 6 days ago. His first child died when he was one year old due to measles being treated late, while his second child had grown up healthy and had been in elementary school in grade 4 elementary school.

During the Nite period, Asmh's mother continued to do bedaring or bedapur. This was done because according to tradition it must be done, and he did not want to be questioned by his mother, so he decided to install it.

Mrs. Asmh

"Bedaring is done so that the mother's body immediately healthy, the fire is lit usually when morning and night when the air is cold, while at noon the fire is not turned on. Usually the fire is prepared by the mother's husband and according to him there is no special wood used,

only ordinary wood commonly found around the house. Ordinary bedaring is done for 45 or 46 days and may not be 44 days because it is the same as the person who died".

As long as it is recommended that babies should not be taken out of the house. Besides that bedaring is carried out because of the cold air temperature in the village so that it can warm the body of the mother and the child. This looks like in the picture below.



Figure 5: Asmh's maternity mother is carrying out the Bedapur tradition.

Besides Ibu Asmh, there was Ms. Siner who also revealed that she also did bedapur after giving birth. Ms. Siner has two children. The first child was in grade 3 elementary school, and the second child was 1.5 years old. According to Ms. Siner, doing the nite tradition when the baby is born into the world. Bedaring or bedapur is prepared by a husband who works as a farmer and mamak. Bedapur is carried out for 45 days, using all-body powder, pilis or handsome worn on the forehead. for a month consuming turmeric herbs made by his in-laws. Drinking Turmeric Herbs so that the labor wound is immediately healthy.

The traditional nite value is deeply ingrained to Snm's mother, and is always done to her ancestral family if parturition, if it does not do nite, then the body becomes unhealthy, the old breeds heal. The wood used by bedapur is from sturdy, strong wood which begins to be lit before dawn until 10 o'clock this day, then at night before the evening until evening, until the fire dies itself. In addition, bedapur can also expel cold air. Bedapur is also done with the baby who sleeps beside the fireplace with the postpartum mother. Bedapur is usually done before dawn in the morning, evening until the night the fire is left to extinguish itself, just before dawn the fire is revived. Bedapur's value made an impression on almost all the people in Tetingi village, if the postpartum mother did not perform the Nite bedapur ritual, then the mother would not be strong at work, often sick and not upright as the wood was made as

bedapur fuel. The baby who is also lying around the bedapur is also expected to be a strong, healthy human. During the puerperal period Ms. Snm had not done any more time because she had not been recommended by the Asyah village midwife and had been given medicine by the village midwife and drunk.

But this is slightly different from Mrs. Wda, who is 18 years old and has a child aged 4.5 years. Widya's mother gave birth to a baby at the age of 14 and married at the age of 13. Mrs. Widya came from Kuta Cane - Southeast Aceh and moved to Tetingi Village because her husband was from the Tetingi Village. The delivery is done in Kuta Cane, where the bedapur ritual there uses bricks heated with coals, then placed around the uterine stomach for 45 days. According to him if not doing bedapur, fear of blood coming out continuously. As long as nite drinks the herbal turmeric, and the kates leaves made by Mamak. For 45 days using pills on the forehead and whole body powder made of rice and turmeric which is soaked in water then pounded and mashed. According to Mrs. Wda, quail was carried out so that the labor wound healed quickly using salt mixed with warm water and poured into the vagina during bathing. Wak Tuyuh is done for 3 days, every day changing every shower.

Regarding Irm's Nite tradition if after giving birth to a doctor in a hospital, she will perform a traditional ceremony such as bedapur, a fire from wood that is burned, because it is the habit of her parents. Bedapur was carried out by a person who was resided in the village of the neighboring Sri Jemat and who prepared bedapur equipment for his husband and parents. Bedapur according to Irma is a cultural tradition so that the healing process of labor will heal faster, the body becomes warmer. In addition to bedapur during puerperium, Irma uses powder all over the body and wears Tampal or pilis which is applied to the forehead. Powder made from rice and turmeric which is finely ground with water. Irm plans later if the postpartum period will not use Wak Tuyuh because she has taken medicine from a doctor, does not use special drugs, only uses medical drugs.

Mrs. Mary used to do the Bedapur tradition after giving birth to a baby, both in the first child and child both later when born. During puerperal also do powder param all over the body and use pilis on the forehead. Bedapur was conducted for 45 days, which prepared bedapur mamak and her husband. Bedapur mamaki firewood, whose wood comes from upright wood, so that his mother is upright and healthy when she is carrying firewood. Maryam didn't do it anymore, only using pills from the village midwife.

For the Nite tradition as a whole, according to the village midwife in Tetingi, it is a ritual that must be performed by post-partum mothers until now in Tetingi village, so that until the time the research took place it was still carried out by the village community. According to him, if he does not perform the ritual nite for postpartum mothers, he will not be able to lift (lifting firewood on his back), not doing farm work and often getting sick. This was also added by the village head or keciuk who said that bedapur was done because of the cold air in the Tetingi Village. Not only village midwives and pregnant women who know about this bedapur tradition. The general public also knows this tradition and believes that this tradition is indeed an obligation for the community. The general public also knows this tradition and believes that this tradition is indeed an obligation for the village community, including families, especially parents and in-laws who can be said by the party who always encourages and reminds their children to maintain the tradition. The interviews with the research team with the mother's family, both parents / parents-in-law, said that this was the mother's obligation, which must be done so that the mother stays healthy and gets well soon after postpartum.

Nite itself consists of bedapur and uses certain ingredients. Bedapur tradition is required for childbirth to sit near the fire that burns wood until the skin of his back blisters. According to the village midwife, the wood used is also not just any wood, especially for wood that is burned for the first time. The wood used is wood originating from trees with strong and upright structures. But after that the wood that is burned may be anything.

The herbal medicine was made by the village midwife for postpartum mothers and used for the first 3 days. According to the village midwife Siti Jemat, the Tuyuh wak is one of the rituals that must be followed so that the delivery wounds heal immediately and the bleeding stops immediately. Wak Tuyuh ingredients can be different from each other between village midwives, each village midwife has their own recipe. The Wak Tuyuh concoction made by Sri Jemat consists of lime cut and then given salt, then wrapped in cloth and put in the vagina for 3 days, each bath is replaced by a new tuyuh. All of his children to the smallest if giving birth are still using the quail that made Sri Jemat bu. But now Wak Tuyuh is rarely used by postpartum mothers, only a few, because it has been replaced with medicine from the village midwife who must be taken after giving birth.

Snehandu B Kar in Glanz Karen 2008, states that behavior is a function of intention, personal autonomy, access to information that is influenced by social support, and the current policy

situation. The behavior of previous people who carried out the bedapur tradition, masayuh and semir is a manifestation of the downward access to information in a social structure, starting from his mother, his grandmother even to his great grandfather, bedapur tradition until it is a norm that will be punished from the family, the community group even to the surrounding community. In addition to social punishment the postpartum mother will feel the suggestion that the more she is carrying out the bedapur tradition she feels the stronger her body, as said by Mrs. Asmah, Mrs. Irma, and Mrs. Maryam. The behavior of the people who carried out the tradition of 'Nite Bedapur', 'Wak Tuyuh' and hereditary descent is a culture as "Knowledge of acquisition that people use to interpret experiences and produce behavior" (Spradly in Tjipto, 2009: 83).

Based on information from parents and in-laws, this concoction is now not all done anymore. Only a few use traditional ingredients by asking for the existing village midwives or making their own. But some also say that it is easier to use drugs that have been provided by midwives or to use drugs or potions that can be purchased freely on the market rather than using traditional ingredients that are difficult to make.

Partnership with "Dukun" Village

According to the District Health Office, the partnership between village midwives has been carried out in the last 2 years. Has been done. All of these partnership activities are centered in the department. Puskesmas that carry out follow-up with BOK. After training, we usually evaluate again. We ask again to the village cadres and midwives we teach whether they still remember or not. According to Anggorodi Rina in 2009, the results of her research showed that the education provided in the dukun latih program actually materialized as an acknowledgment to enforce health services to traditional birth attendants. Moreover, with the education provided, traditional birth attendants are considered capable of replacing the presence of new health facilities that are considered to improve the health of the population. Partnership is one solution to reduce the problem of maternal and infant mortality which will mainly benefit remote areas where access to health services is very limited.

Village Midwife

- Name of Informant: "Dukun kampung" Sri Jemat, around 80 years old, Gayo tribe, living and living in Gayo lues Tetingi village, is an elder, and as an elder who always leads and prepares bedapur rituals in Tetingi village. Sri Jemat has 6 children, all of them are married.

- **Bedapur:** Badapur is a hereditary tradition from his ancestors, and the profession as a village midwife is also a legacy, derived from his ancestors. Bedapur tradition is a ritual that must be performed by postpartum mothers until now in Tetingi village. If he does not perform the ritual nite for postpartum women, he will not be able to lift (lifting firewood on his back), not doing farm work, and often getting sick. Bedapur rituals for a postpartum mother are carried out for 45 days, should not be done for 40 days, because 40 days are for dead people. While undergoing bedapur, the postpartum mother must have a skin on her back to blister, and drink the herb turmeric, and use it for 3 days. Pilis or tampal applied to the forehead of the postpartum mother for a month. During bedapur the childbirth mother cannot gather with her husband. Bedapur, according to Sri Jemat village midwife, must use a tree with wood with a strong, upright structure, this applies if the wood is first burnt from wood with a strong, upright stem structure like a guava tree. For wood materials the next day you can use any firewood around it. Wak Tuyuh's concoction that was made was Sri Jemat village midwife.
- **“Wak Tuyuh”:** Tuyuh wak is one of the rituals that must be followed so that the delivery wounds heal soon, bleeding stops immediately. Wak Tuyuh's ingredients depend on the recipe from the village midwife. Wak Tuyuh herb from bida Sri Jemat village consists of lime cut and then given salt, then wrapped in cloth and put in the vagina for 3 days, each bath is replaced by a new tuyuh. All of his children to the smallest if giving birth are still using the quail that made Sri Jemat bu. Now Wak Tuyuh is rarely used by postpartum mothers, only a few, because it has been replaced with medicine from the village midwife who must be taken after giving birth.
- **“Turun Mani”:** Seminal drop is one of the rituals that is still carried out on a newborn baby aged 7- 28 days, by bathing in the river or trench near the house where the water flows from the mountain to the valley. Dukun Kampong Sri Jemat is the only village midwife in Tetingi village who can lead and prepare the Turun Mani ritual. Ritual Down Mani led by prayer by an Imam Kampong. Imam Kampong is a traditional figure in the village of Tetinggi. Imam of the village of Tetingi when I was held by Imam Daud. The cumulative process took 20 minutes by inviting all the neighbors, families in Tetingi village. Seminal rituals usually slaughter 3 chickens that are used for treats. The number of chickens that are rotated depends on the wealth of the baby's parents. Down with semen besides bathing, a prayer for the Baby also gives a name to the Baby.

The following are the responses of parents, in-laws for pregnant women and postpartum mothers as follows.

Results of in-depth interviews at: MERTUA / ORTU Ms. Nifas

"Nite Tradition"

Abu Bakar Sidik,

"It has been done for generations, but it is only possible that for now there is one of the series left".

Sulaiman Daut

"If it is not done, the mother who gives birth in the future does not have the strength to work and feel cold if she does not use a kitchen that is warm in the house".

Alimudin, age

"Because it was done from an ancestor, but now it's not like it used to be Jemeli,

"It is done because it has become a tradition in mothers who give birth Ilyas, "There are still many who do, but it's not like the equipment provided.

Nite tradition, especially bedapur in general the parents, in-laws assume that the bedapur tradition cannot be eliminated because it is a culture, the tradition in descending manner has become a value, if the postpartum mother does not carry out the bedapaur tradition, then the postpartum mother and baby child will not be able to lift / work. Only the implementation of the Bedapur tradition in the present is not complete as in the past, there are some equipment which are reduced according to the conditions of today. Potions during puerperium in general are now available for sale in the market, such as majun, yellow jamu, param powder and tampal.

"Wak Tuyu" Medicine Tradicine

Abu Bakar Sidik,

"If it is not used, it can be sick and not strong working / farming. Sulaiman Daut

"Even if it's not used now it's not a problem, because there is already a medicine from the hospital.

Alimuddin

"If it's now rare, even it's gone.

Ilyas,

"If my first and second child is still being done, because now there is a village midwife, we ask for the medicine there.

Wak's Tuyuh medicine tradition in general is that many parents-in-law have abandoned the habit of using Wak quail, only a small percentage still use the "wak tuyuh" according to their parents' concoction. In-laws Wak Tuyuh has the value that the vaginal birth canal is recovered immediately, so the ingredients are in the form of a mixture of camphor, turmeric / turmeric and kitchen ash, to remove the fishy smell of blood coming out of the vagina. Turmeric is a type of plant that contains physiological chemical compounds, namely essential oils (containing chemical compounds sesquiterpenic alcohol, turmeron and zingiberen) and curcumiriod (containing curcumin compounds and yellow derivatives which include desmetoxycurcumin and bisdesmetoksikurkumin). Turmeric is taken as an extract or used as an ointment to treat ulcers, abscesses, swelling and gout. After being smoked and smoked, turmeric can relieve congestion. Based on the Chinese Pharmacopoeia, Turmeric root tuber is used as a medicine for chest and stomach pain, arm pain, pain during menstruation, injuries and ulcers. Turmeric is considered very effective for curing irregular menstruation, accelerating blood flow, dissolving blood clots and being used as a recipe to treat stomach, chest and back pain (Pratiwi NL, Lusi K, 2007). This effort is actually from the medical side, it can be healthy, except that it should not be an addition to camphor and kitchen ash which can result in an infection of the wound in the vagina.

‘Turun Mani’ Traditiona

Abu Bakar Sidik,

"It must be felt, if not done illegally for giving names of children / grandchildren born.

Sulaiman Daut

"Indeed, the giving of this name must be accompanied by the name seminal.

Alimuddin

"It can't be done if it's not done, because this is all by giving baby names. Pregnancy Examination: Only the village midwife checks are conducted.

Jemeli

"This habit is for all by giving baby names and providing all the equipment.

Ilyas

"If it's not done, it's not complete with giving the name of the baby.

The "Seminal drop" ritual is still carried out on a newborn baby aged 7- 28 days, by bathing in a river or trench near the house where the water flows from the mountain to the valley. Usually the Kampong Sri Jemat midwife is the only village midwife in the Tetingi village who is ready to prepare the Turi Mani ritual. Ritual Down Mani led by prayer by an Imam Kampong. Imam Kampong is a traditional figure in the village of Tetinggi. Imam of the village of Tetingi when I was held by Imam Daud. The cumulative process took 20 minutes by inviting all the neighbors, families in Tetingi village. Seminal rituals usually slaughter 3 chickens that are used for treats. The number of chickens that are cut depends on the baby's parents' wealth. For those who live in the city there are some who have performed seminal rituals in the bathroom where the water is taken from the river from the hill Kong Bur. Going down the semen in addition to giving a prayer for the Baby also gives a name to the Baby.

"Pregnancy test

Abu Bakar Sidik,

"Because in the past there were no health facilities and village midwives, prenatal check-ups at village midwives. Delivery Plan: done when the mother has symptoms of childbirth. Postpartum care is only given in traditional feast alone made by yourself."

Sulaiman Daut

"Not done, because the first child has never, at most if there is a posyandu only. The delivery plan provides the most basic costs and equipment. Postpartum care provides homemade herbal remedies for parents, such as param powder and tampal (powder applied on the forehead).

Alimuddin

"Examination of pregnancy is done in the village only Nifas treatment provides yellow herbs (Herbs from turmeric) param powder and tampal.

Jemeli

"Because of the habits here, the mother rarely checks for a pregnancy," Labor Plan: Rarely do supplies, just and what they are. "Postpartum care is only traditional medicines, but at times it is also helped by medicine from the village midwife.

Ilyas, age

"Prenatal care is done if you are sick," the Delivery Plan only provides makeshift equipment such as baby cloth and other equipment, "Postpartum Care if all the ingredients were made by themselves, but now there are sold in the market, such as herbal medicine, yellow herbs, talcum powder " param and tampal".

The strength of the role of parents / mother-in-law of pregnant women in Tetingi village needs to be involved in the village community health program given the role of religies in health problems especially for mothers and children. The majority of the Tetingi village community are religious Muslims, as well as socially very important role in deciding the efforts to care for pregnancy, childbirth and childbirth for their daughter-in-law and daughter. Especially the health innovation program in the village (Korten, David C.1992).

KEUCIK / Head of the Tetingi village

Name of Informant: Semidin, age 43, as Head of theTetingi Village (Keucik)

1. The tradition of nite is already ... almost nothing, sir. If I say there is no yes it is still there, but that is... it has decreased a lot. They only do occasionally to resist the cold. (Mr. Keucik gesture looks defense, by continuing to deny that nite culture is still there)
2. There are 3 official organizational structures at the village level, namely village officials, pegawe (village priests), and people (BPK or DPR). In addition there are wirid recitation groups which are supported by mothers and fathers. There is no single organization that is specifically engaged in the health sector. But the possibility of being empowered is still large.
3. There is no fundraising specifically at the village level. Only occasionally do they donate individually when there is trouble.
4. The only special health facility in Tetingi Village is the Polindes.
5. Keucik considers tradesi nite to be absent or rarely done. So the answer leads to 'shame' if the tradition still exists.
6. Mr. Keucik feels that there is no technology related to health in the village of Tetingi.
7. The decision making process through deliberation. Parents and in-laws or other families can give input, but the final decision remains with the head of the family / husband.

The involvement of Keucik as the local village head in the health program program in his area is very appropriate, as people who have power in their region, given that village development is basically a shared responsibility between the government and the community.

Laverack, Glenn. 2007 In this case the community is both the target and the perpetrator of development. Community involvement at each stage of development in the village is one of the keys to successful development. The failure of various rural development programs in the past was caused partly because the development, implementation and evaluation of development programs did not involve the community. Various results of research report that many rural development programs in the past were considered unsuccessful because the development, implementation and evaluation of development programs did not involve the community (Kartasasmita, Ginandjar. 1997, Sumodiningrat, G. 2004).

Participation is an important component in generating generation and empowerment processes (Craig and May, 1995 in Laverack, Glenn. 2007). Furthermore Laverack, Glenn. 2007 explained that empowerment and participation are potential strategies in order to improve economic, social and cultural transformation. This process will ultimately create people-centered development. Participation according to Hoofsteede (1971) quoted by Khairuddin (2000) means "The taking part in one or more phases of the process" or taking part in a stage or more of a process, in this case the development process. While according to Pratiwi NL, et al. (2013) Participation is the main point in a community-centered and sustainable development approach and is an ongoing interactive process. The principle in participation is to directly involve or participate in the community, and is only possible if the community itself takes part, from the beginning, the process and formulation of results. Community involvement will be the guarantor of a good and correct process. Thus, Pratiwi NL 2013 assumed that this caused the community to be well trained.

Table. 1. Distribution of reasons Informants consume traditional medicine after giving birth in the High Village of 2017.

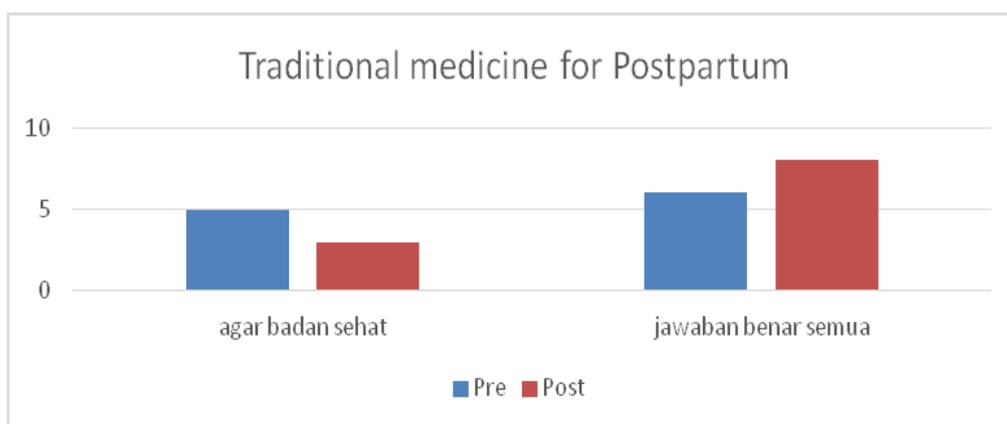


Figure 6: Graph of Reasons for Using Traditional Medicines during puerperium.

Most of the WUS informants stated that during the puerperium, the habit of consuming traditional herbal medicine is often done, because the body is healthy, the body is strong, not bent and blood circulation is smooth. Traditional ingredients for postpartum mothers are made by parents or pregnant mother-in-law. Potions in the nite period, postpartum mothers will also use traditional Gayo herbs made by the local people, such as talcum powder, patches," param" powder, yellow wak, and tuyuh or wakul kunul. Usually these ingredients will be made during pregnancy, usually at 8 months' gestation.

CONCLUSION

The role of the family in social and cultural structures, especially the culture of the Gayo community, parents-in-law and pregnant women parents is very large in making decisions about everything related to decisions in the care of pregnancy, childbirth and postpartum care. A marriage tradition of the Gayo community, women were pawned into a large part of the male family, he followed the habits and traditions of the male family. In the norm Bedapur tradition, which is part of the Nite tradition, Gayo women are still very strongly held. Especially if the male comes from the Gayo tribe, then it is undeniable that bedapur culture is a tradition that must be carried out by the puerperium. This is evident from the results of interviews, the results of observations from 11 women of reproductive age bedapur culture is still a value, an inherent value, and carried out by most Gayo women, so that the mother and baby are healthy and strong. Bedapur tradition norms are believed to be carried out for 44 postpartum days. The "Wak Tuyuh" medicine tradition is also believed and carried out by several postpartum mothers in postpartum care. It is also proven that 37 percent still believe in Wak's tuyuh tradition.

The activity of midwives / traditional birth attendants is still needed by the community in preparing the seminal ritual in newborns, after the age of 7-10 days. This village midwife is very close to the community. The role of village midwives in concocting the concoction of Wak Tuyuh, bedapur postpartum mothers. Village midwives also often massage pregnant women to ensure that the baby is breech or normal. Already running in Gayolues district the program of the village midwife and village midwife or dukun midwifery program in the gayo Lues district, where village midwives help deliver births, while dukun kampong only helps. Village midwives are prohibited from helping birth.

The religious figure in the village of Tetingi is called Tengku Imam who plays a role in giving prayers when the tradition goes down and gives the baby a name. If there is a

thanksgiving or kenduri this Imam gives a prayer. If someone dies, bathes and buries the major, this tengku Imam plays a role.

RECOMENDATION

A local socio-cultural based health approach is needed by implementing a development model by modifying new values and norms through the triggering process of Health belief models on agents of change. Change agents consisting of elements of religious leaders, community leaders, village shamans are actively involved as motivators for pregnant women so they are not "kemel". Pregnant women can immediately get a pregnancy check up with health workers. The agents of change together with the village head identify the obstacles and obstacles in the process of building healthy norms and values in implementing the Nite "bedapur, wak tuyuh" medicine tradition. Efforts should be made to monitor and evaluate the acculturation process both at the district health office level, as well as at the health center level, at the sub-district level, including conducting advocacy efforts for the sustainability of the program to build norms of healthy nite traditions accepted by the Gayo ethnic community.

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