

# Culture Traditional Of Betatap For Antenatal Care In Community Regency Of Lembak In Rejang Lebong District In 2017

line 1: 1<sup>st</sup> Chandra Buana  
line 2: *Poltekkes Kemenkes Bengkulu*  
line 3: *Prodi Keperawatan Curup*  
line 4: Curup, Indonesia  
line 5: chandrabagus71@yahoo.com

line 1: 2<sup>nd</sup> Rustam Adjie  
line 2: *Poltekkes Kemenkes Bengkulu*  
line 3: *Prodi Keperawatan Curup*  
line 4: Curup, Indonesia  
line 5: [adjieroestamadjie@rocketmail.com](mailto:adjieroestamadjie@rocketmail.com)

line 1: 2<sup>th</sup> Hendri Heriyanto  
line 2: *Poltekkes Kemenkes Bengkulu*  
line 3: *Prodi Keperawatan Curup*  
line 4: Curup, Indonesia  
line 5: [hendriasyik79@gmail.com](mailto:hendriasyik79@gmail.com)

**Abstract**—The Lembak tribe in Rejang Lebong district in conducting the examination of their pregnancy still checks by traditional medicine (dukun). The way of traditional medicine is called by betatap. The Objectives of the research is to know the perception of culture perception of mourning in pregnancy and nursing care in Lembak Regency society of Rejang Lebong Regency 2017. This Research used by Qalitative research of phenomenology on 10 informants consisting of pregnant mother of traditional midwife, community leader and village midwife that place of research. Data collection uses in-depth interview techniques with open questions. The Analysis data using content analysis techniques. Result: Betatap is a procedure of pregnancy examination performed by traditional medicine (dukun). Betatap done as much as 6 to 8 times during pregnancy. Discussion : Indonesian society consists of various tribes with different cultural background that greatly affect the behavior of public health so that public health efforts should pay attention to social cultural factors such as customs, customs, and the level of knowledge and traditional medicine in the local community. Conclusions : The tribe of Lembak people still apply traditional procedures called cultures of grief in the care of pregnancy and childbirth. Suggestions : Although the culture of gazing is maintained, people should be given an understanding to keep priority checks of pregnancy and delivery help in health facilities provided by the government.

**Keywords** : Betatap Culture, Pregnancy, Lembak community.

## 1. Background.

Socio-cultural conditions (customs) and environmental conditions are very influential in reproductive health. Maternal and infant morbidity and morbidity problems are inseparable from socio-cultural factors (customs) and the environment within the communities in which they live. The Lembak tribe in Rejang Lebong district in conducting the examination of their pregnancy is still examining the dukun / paraji called betatap (shaman) so that the risk for mother and fetus. Research Objectives: To find out the perception of culture perception of mourning in pregnancy and nursing care in Lembak Regency society of Rejang Lebong Regency Year 2017. Research Benefit: As input

material to improve health effort that come from public knowledge in pregnancy care.

## 2. Research Design.

**Research Methods:** This research is a qualitative research of phenomenology to obtain answers or information about the understanding of the Suku Lembak community towards the culture of gazing in the care of pregnancy. **Informants:** The research informants were 10 people consisting of pregnant mother, midwife, customary leader and village midwife at the place of research. **Data Collection Techniques:** Using in-depth interview techniques by asking open questions to informants. The results of this interview will be recorded using a tape recorder and direct field recordings. Validation of data is done by means of source triangulation: Dukun, Adat leaders and village midwives. **Processing and Data Analysis:** Using qualitative data analysis with content analysis.

## 3. Research Result.

- (1) Characteristics of research informants. Informants in this study amounted to 10 people consisting of; 3 pregnant women, 3 mothers with toddlers, 2 dukun beranak, 1 midwife PKM and 1 adat leader, namely: from 10 informants; 9 women and 1 man, the lowest age is 22 years and the highest age is 62 years. There are 7 informants who have jobs as farmers, 2 housewives and one civil servant. Informant of this research consist of; 3 pregnant women, 3 mothers with toddlers, 2 dukun beranak, 1 midwife of PKM and 1 adat leader.
- (2) Culture is staring. Betatap is a procedure of pregnancy examination performed by dukun beranak. Betatap is asking to be full of dukun beranak so that mother and child are healthy. Betatap done as much as 6 to 8 times during pregnancy.
- (3) Application of culture of gaze in the care of pregnancy. Culture gazes are obtained from some people closest to pregnant women like parents (mother) or from mother-in-law and the experience of others who already have children.

Interviews to informants indicate that there are several types of food that maternal counterparts breed during pregnancy in the Lembak, as shown in the following on table 1 :

**Tabel 1**  
Types of Foods Challenge For Pregnant Women in Lembak  
Year 2017

No	Kinds of food	Effect
1	Tape, Durians, peneaples	Miscarriage
2	Peneaples	Disease scales (Dwarf, stunted growth)
3	Baby bamboo	will experience scurvy
4	Guava	Baby will experience a boil disease
5	Red cane	Bleeding during childbirth
6	Salak	Disease scales (Dwarf, stunted growth)

- (4). Shaman in the treatment of pregnancy of the Lembak tribe. Dukun beranak is someone who is always ready to help if there is a pregnant mother who is sick. The shaman not only performs a pregnancy test, but also treats a feverish mother and handles / treats the baby. The knowledge of dukun dukun beranak acquired the knowledge of ancestry / ancestors. S was found for generations of his ancestors.
- (5) The reason people do pregnancy treatment in the tribal cultures. Based on the interviews of informants about the reasons for pregnant women still using the traditions of Lembak culture, each informant has a different reason but has the same purpose, the informant expresses the perception with the same goal of perceiving that pregnancy care is traditionally considered necessary because it is a tradition down who are still believed to be pregnant mothers and their fetuses protected from harm and spared from the disturbance of spirits and evil spirits, other informants consider the existence of interdependence between medically and traditionally or customary treatment of pregnancy.

#### 4. Discussion.

- (1). Culture of gazing Indonesian society consists of various tribes with different cultural backgrounds that greatly affect the behavior of people's lives including health behavior. Public health efforts such as improving individual health, health education, prevention and eradication of infectious diseases, maternal and child health, and family planning should also take into account other factors such as customs, customs, and the level of knowledge of traditional medicine communities. In some areas there are several designations for pregnancy screening. Darwin <sup>1st</sup> (2001) mentions that in Madurese terms, the examination of pregnancy is referred to as the Observing term. Viewing is a series of inspections kehamlan conducted by a shaman. In

this case, dukun beranak has an important role for the village community in maintaining the health of pregnancy and improving the position of the fetus, which in which by subtly smooth the waist of the pregnant mother while reading the mantra and put together ketengah, in such way, pregnant women can feel a comfort and convenience during childbirth. (Darwin 2001) <sup>1st</sup>

- (2). Cultural practices are staring at pregnancy care. Culture gazes are obtained from some people closest to pregnant women like parents (mother) or from mother-in-law and the experience of others who already have children. In the culture of gazing examination of pregnancy by the dukun done by touching the stomach of pregnant women, without mengurutnya. From the results of the touch the shaman can know whether a mother in a state of pregnancy, gestational age, fetal presentation and health status of the mother and the health of the fetus. The results of Edy S<sup>2nd</sup> (2006) study on the treatment of pregnancy by shamans in Dayak Sanggau tribe stated that in general they stated during pregnancy at least should check the pregnancy as much as 3-4 times. Basically, the birth attendant is based on the beliefs of the local community or is a work that has been passed down from ancestors or family and is usually aged  $\pm$  40 years and over (Prawirohardjo, 2005)<sup>3th</sup>. Food abstinence in the culture of the tribe Lembak generally terdiri of abstinence eating tape, durian, pineapple, bamboo shoot, guava, red sugar cane and bark. This abstinence food is aimed at avoiding mothers and babies from diseases such as elderliness, scalp disease (dwarfs, stunted growth, scurvy, ulcers, postpartum hemorrhage and dwarf-scale disease, late growth Edy S (2006)<sup>2nd</sup> Dayak Sanggau about healthy foods during pregnancy can be grouped into two groups, namely the aspect of the type and aspect of the amount of food. According to Swasono Meutia (1998)<sup>4th</sup> every culture has a belief about the various procedures of pregnancy care, socio-cultural factors have an important role in the attitude and behaviors in response to pregnancy, as well as the care of infants and mothers. There are a number of abstinence actions that prohibit pregnant women and their husbands from doing certain things that are supposedly considered to be bad for their babies (Sudiarna 1996 in Swasono Meutia F, 1998)<sup>4th</sup>. this study most of the respondents still memp believe in the existence of abstinence actions such as pregnant women are forbidden to go in and out of the house door because it is linked will be difficult when giving birth, still abstinence time out Tigekoneng (time of maghrib) because it is considered the mother will experience danger because it will be disturbed by spirits and evil spirits, the existence of dietary restrictions and so on that are associated with the birth of a baby in a state of disability.

- (3). Shaman in the treatment of pregnancy of the Lembak tribe. In this study concluded that dukun beranak is someone who always ready to help if there are pregnant women who are sick. In line with that, according to Adimihardja K (2005)<sup>5th</sup> dukun beranak is someone who performs delivery help. This ability is derived from the mother to the child or from other close family. How to get this skill is to accompany the dukun in childbirth and from experience alone or while assisting in childbirth. The results of this study also found that the Suku Lembak community still has a belief about patterns of traditional pregnancy care tradition as there is still a belief to ask Langer in the third trimester at the age of pregnancy at the age of seven, eight and nine months this is done with the aim that pregnant women and the fetus is protected from danger, safe until delivery. This study concurs with the research according to Putro Sulaksono (1998)<sup>6th</sup> on the people of Aceh there is a belief that pregnant women are vulnerable to the disturbance of jinn, therefore during pregnancy a woman is required to use sharp objects such as peneiti or carrying knife believed to be feared jinns or spirits, pregnant women also must tie the yarn of the seven colors to the waist. According to Adimihardja (2006)<sup>5th</sup>, the midwife is a woman or man who helps deliver. This ability is derived from the mother to the child or from other close family.
- (4). The reason society conducts pregnancy care in the tribal cultures. This research shows that Lembak tribe people still perform pregnancy treatment according to cultural tradition because it is a form of preservation of hereditary traditions so that pregnant and fetal mothers are protected from danger and avoid the disturbance of spirits and evil spirits. In addition, pregnancy examination to the dukun also provides confidence that her pregnancy in good health. According to Lestari (2003)<sup>7th</sup> that some mothers in rural areas prefer to take advantage of TBA services. This is because in accordance with the local cultural system and a shaman usually comes from a local area that is well known by the whole community. The existence of a shaman can not be separated from the prevailing religious system of religious organization. Suparlan (1991)<sup>8th</sup> states that many people still assume that if the childbirth is helped by the midwife the cost is expensive while if helped by a shaman can pay anything. The most important thing is that the shaman is seen to have a strong 'jampe' so that the mother will be calmer if helped by a shaman. Another reason why midwives are not chosen in assisting childbirth is that in addition to their relatively young age, midwives are seen as having no childbirth experience and are mostly unknown to the public. The role of dukun baby in the process of pregnancy and childbirth is closely related to local culture and local customs. According to

Rina (2009)<sup>9th</sup>, Facto-factor causing people still choose helper helper with shaman's power can be caused by several factors, among others: Kemiskina, Still rarely medical personnel in rural areas, Culture of society,

#### 4. Conclusion

Betatap is the practice of a pregnancy examination performed by a shaman in Lembak district of Rejang Lebong district. The application of culture to gaze in the treatment of pregnancy and childbirth in the Lembak tribe community includes pregnancy examination, setting certain taboos and improving the position of the fetus in the womb. In the treatment of pregnancy and childbirth in the community Lembak tribe role as a monitor and provide confidence to the mother that pregnant women and the fetus they contain in a healthy state.

#### 5. Suggestion

Although the culture of gazing is maintained, it is better for the community to prioritize the examination of pregnancy and delivery assistance in the health facilities provided by the government. The government is expected the government can improve the welfare, protection and equitable distribution of health workers, especially midwives to the hinterlands so that the quality of health services can increase.

#### REFERENCES

- [1] Darwin, Muhadjir dan Tukiran (2001), *Menggugat Budaya Patriarkhi*, Yogyakarta : Gajah Mada.
- [2] 2. Chrisawardani, Basrin, Erwin (2011) *Suku Lembak Tengah Kepunggut*. diunduh pada Selasa tanggal 15 Agustus 2016 <http://sejarah.kompasiana.com>
- [3] 3. Prawirihardjo, Rochayati, Duma Tubun, A.E (2000) *Kebudayaan, Kesehatan orang Papua dalam Persepektif Antropologi Kesehatan*. Skripsi Jurnal Antropologi Papua, Vol. 1 No. 1
- [4] 4. Swasono, Meutia F. (1998) *Kehamilan, Kelahiran, Perawatan Ibu dan Bayi dalam Konteks Budaya*. Jakarta: Universitas Indonesia
- [5] 5. Adimihardja K.(2006), Paraji: Tinjauan Antropologi kesehatan Reproduksi. Dalam: Sarwono P, editor.*Bunga Rampai Obstetri dan Ginekologi Sosial*. Jakarta: Yayasan Bina Pustaka.
- [6] 6. Putra S, Rina Anggorodi (2009), *Dukun Bayi Dalam Persalinan Oleh Masyarakat Indonesia*, Departemen Promosi Kesehatan dan Ilmu Perilaku, Fakultas Kesehatan Masyarakat, Universitas Indonesia, Depok 16424, Indonesia
- [7] 7. Lestari Handayani (2008), Peran Dukun Bersalin Tradisional Dalam Perawatan Kehamilan, Pertolongan Persaiinan, Perawatan Pasca Persalinan dan Kepercayaan, Litbangkes, Jakarta.
- [8] 8. Suparlan, Suprabowo Edy (2006), *Praktik Budaya Dalam Kehamilan, Persalinan dan Nifas Pada Suku Dayak Sanggau Tahun 2006*, Jurnal Pendidikan Kesehatan dan Ilmu Perilaku, Makara Kesehatan, Vol 13 No 1, Juni 2006.
- [9] 9. Suparlan, Suryawati, Chriswardani (2007) *Faktor Sosial Budaya dalam Praktik Perawatan Kehamilan, Persalinan, dan Pasca Persalinan*. Jurnal Promosi Kesehatan Indonesia, vol. 2 No. 1 Diponegoro: Universitas Diponegoro