

THE USE OF LOCAL HERBAL IN ALTERNATIVE AND COMPLEMENTARY THERAPIES AS MIDWIFERY CARE SYNERGISTIC THERAPY IN SASAK ETHNIC

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Abstract

Traditional healers are still the main choice of the Sasak tribe to assist with childbirth. The city of Mataram ranks second lowest in terms of the percentage of births assisted by health workers and the third lowest in the West Nusa Tenggara region in terms of the percentage of births in health service facilities because of holistic service experience, culture, education, and outreach to health facilities factors. Traditional health services have been proven for a long time and are used by the community in preventive, promotive, curative, and rehabilitative efforts. This is very useful, especially in areas where access to health services is limited. The term "integrative medicine" in synergistic therapy is used to refer to the combination of conventional and alternative medicine practices that meet the requirements of scientific evidence, safety, and effectiveness. A descriptive, cross-sectional, quantitative method was used to assess 30 traditional healers in the Mataram city area. The complementary therapies in midwifery care help to reduce symptoms such as nausea vomiting and lower back pain, prepare for labor and increase the chances of an uncomplicated birth, increase milk production or reduce pain in perineum wounds, and also to accelerate the recovery of postpartum maternal health conditions using traditional herbal therapy such as pilis, parem, tapel, serbat, boreh. It has many benefits and needs to be introduced to midwives to be more optimal in providing holistic midwifery services.

Keywords: herbal, midwifery, Sasak, synergistic, therapy.

Abstrak

Para dukun masih menjadi pilihan utama suku Sasak untuk membantu proses persalinan. Kota Mataram menduduki peringkat kedua terendah dalam persentase kelahiran yang ditolong oleh tenaga kesehatan dan terendah ketiga di wilayah Nusa Tenggara Barat dalam persentase kelahiran di fasilitas pelayanan kesehatan karena pengalaman pelayanan yang holistik, budaya, pendidikan, dan sosialisasi terhadap faktor fasilitas kesehatan. Pelayanan kesehatan tradisional telah terbukti sejak lama dan dimanfaatkan oleh masyarakat dalam upaya preventif, promotif, kuratif, dan rehabilitatif. Hal ini sangat bermanfaat, terutama di daerah yang akses terhadap layanan kesehatan terbatas. Istilah "pengobatan integratif" dalam terapi sinergis digunakan untuk merujuk pada kombinasi praktik pengobatan konvensional dan alternatif yang memenuhi persyaratan bukti ilmiah, keamanan, dan efektivitas. Metode deskriptif, cross-sectional, kuantitatif digunakan untuk menilai 30 pengobat tradisional di wilayah kota Mataram. Terapi komplementer dalam asuhan kebidanan membantu mengurangi gejala seperti mual muntah dan nyeri pinggang, mempersiapkan persalinan dan meningkatkan peluang terjadinya persalinan tanpa komplikasi, meningkatkan produksi ASI atau mengurangi nyeri pada luka perineum, serta mempercepat kesembuhan ibu nifas. Kondisi kesehatan dengan menggunakan terapi herbal tradisional seperti pilis, parem, tapel, serbat, boreh. Banyak sekali manfaatnya dan perlu diperkenalkan kepada bidan agar lebih optimal dalam memberikan pelayanan kebidanan secara holistik.

Kata Kunci : herbal, kebidanan, Sasak, sinergis, terapi.

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INTRODUCTION

Traditional healers are still the main choice of the Sasak tribe to assist with childbirth (Sahidu *et al.*, 2013; Jayanti, 2022). The city of Mataram ranks second lowest in terms of the percentage of births assisted by health workers and the third lowest in the West Nusa Tenggara region in terms of the percentage of births in health service facilities (DIKES, 2022). This is because of holistic service experience, culture, education, and outreach to health facilities factors (Hanafi, Purwana and Mataram, 2013; Suwanti, Romiastuti and Chandradewi, 2014). Traditional health services have been proven for a long time and are used by the community in preventive, promotive, curative, and rehabilitative efforts. Traditional health services can be used by the community to overcome health problems independently (self-care), both for individuals and for families through the use of family medicine plants. The term "integrative medicine" in synergistic therapy is used to refer to the combination of conventional and alternative medicine practices that meet the requirements of scientific evidence, safety, and effectiveness (Kemenkes, 2019; Triandini *et al.*, 2024). A holistic herbal approach is generally still the choice in primary health care for postnatal self-treatment. It has few side effects, although it requires consideration for long-term use (Triandini and Hairani, 2022). Cultural factors are very influential on the level of use of traditional medicine because the habits of people in ancient times tended to pass on knowledge about processing traditional medicine to the next generation (Triandini *et al.*, 2023). This study aims to find out about the local herbs in traditional Sasak medicine as a complementary therapy for midwifery services.

METHODS

A descriptive, cross-sectional, quantitative method was used to assess 30 traditional healers in the Mataram city area using a questionnaire from Kemenkes (Kemenkes, 2015) with snowball sampling. Research inclusion criteria include a) domiciled in the area; b) aged 25 years or over; c) able to communicate verbally; d) currently opening a traditional midwifery medicine practice; e) Sasak tribe; f) willing to take part in research.

RESULTS AND DISCUSSIONS

The complementary therapies during pregnancy help to reduce symptoms such as nausea vomiting and lower back pain, prepare for labor to increase the chances of an uncomplicated birth, increase milk production or reduce pain in perineum wounds, and also to accelerate the recovery of postpartum maternal health conditions (Ong and Kim, 2015; Al-Zeidaneen and Jaber, 2021). Traditional herbal therapy such as pilis, parem, tapel, serbat, boreh.

Table 1. Herbal Medicines of Sasak Tribe in Midwifery Service

Herbal Medicine	Compositions	Functions	How to Use
Pilis	<i>Kaempferia galanga</i> , <i>Curcuma domestica</i> , <i>Syzygium aromaticum</i> , <i>Tamarindus indica</i> , <i>Cuminum cyminum</i> , <i>Nigella sativa</i> , <i>Myristica fragrans</i> ,	reduces dizziness, and blurred vision after giving birth	pounded and attached to the forehead

Boreh	<i>Oryza sativa</i> , <i>Alpinia galanga</i> , <i>Myristica fragrans</i> , <i>Syzygium aromaticum</i> , <i>Zingiber officinale</i> , <i>Cinnamomum verum</i> , <i>Piper nigrum</i> and <i>Santalum album</i> ,	relieves flu, eliminates fatigue, but can also act as an antioxidant so that the health of pregnant women can be maintained	pounded and mixed it with water and applied it while massaging it onto the body area
Tapel	<i>Oryza sativa</i> , <i>Citrus limon</i> , <i>Alpinia galanga</i> , and <i>Cinnamomum verum</i>	reduces pain and helps shrink the stomach, remove stretch marks, and tighten the stomach after giving birth	pounded and smeared on the stomach
Parem	<i>Curcuma rhizoma</i> , <i>Kaempferia rhizoma</i> , <i>Zingiberis aromatica</i> <i>rhizoma</i> , <i>Phyllanthi herba</i>	helps maintain the health of the mother's body after giving birth, helps promote breast milk production	pounded and mix it with warm water and apply it to the body.
Serbat	<i>Syzygium aromaticum</i> , <i>Cinnamomum verum</i> , <i>Cymbopogon citratus</i> , <i>Pandanus amaryllifolius</i>	help maintain the health of the mother's body after giving birth, and increase stamina.	boiled to drink

Based on the results (Fig. 1), it was found that the level of respondents' knowledge about medicinal plants was in a good category. Most respondents (80%) have a medicinal plant garden in their home environment. 85% of respondents had received information about the use of medicinal plants from generation to generation. Even though most respondents have medicinal plant gardens at home, they prefer to buy traditional herbal ingredients at the market because they are more complete and easy to find (Fig. 2). However, having traditional medicinal plant garden at home is essential for emergency (Triandini et al., 2022).

Various different part of plant organ have been utilized as herbal medicine ingredient. Based on the result, it shows that the dominant plant part used is the leaves (Fig. 3). Leaves are commonly used as herbal medicine ingredient in traditional therapy (Wangiyana, 2020). The leaves part can be brewed or boiled into infusion as the herbal beverage. This beverage known as herbal tea which becomes popular and well accepted based on hedonic test (Wangiyana & Triandini, 2022).

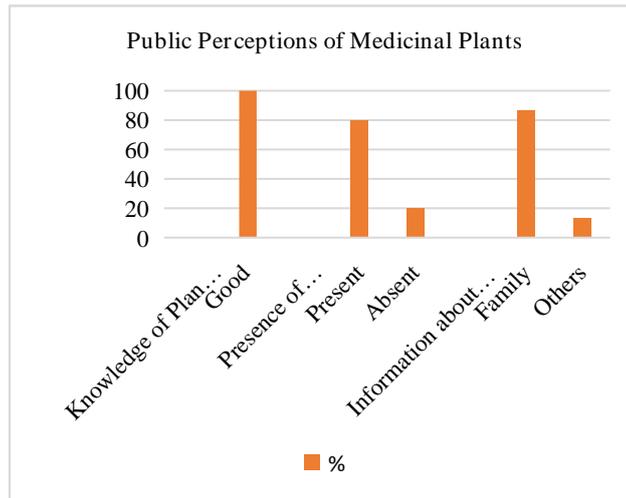
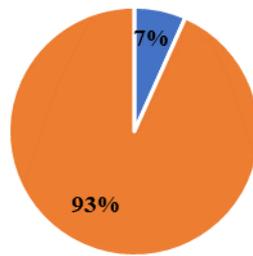


Figure 1. Public Perceptions of Medicinal Plants



■ Home yard ■ Market

Figure 2. The Places to Get Medicinal Plants

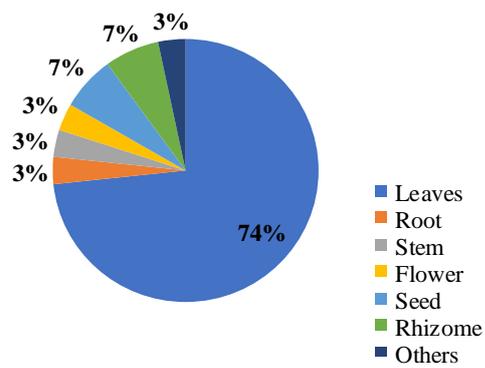


Figure 3. The Dominant Plant Parts Used for Medicine

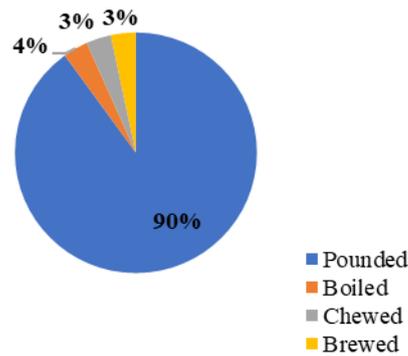


Figure 4. Utilization of Plants

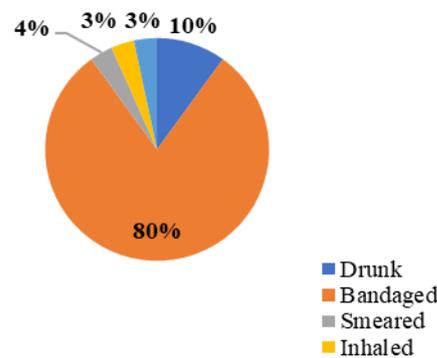


Figure 5. Medication Processing Method

The dominant way of processing medicinal plants is by pounding them (Fig. 4) with the medication processing method by bandaging (Fig 5.). Knowledge of medicinal plants is gained through trial and error for a long period and passed on to grandchildren based on Lontar Usada and traditional rituals (Jannah and Ridwan, 2013; Yamin *et al.*, 2018; Wangiyana, 2019). The use of external medicine is also relatively safe because it has been tried from generation to generation. To make a standard herbal concoction it is necessary to know the true ingredients, dosage accuracy, accuracy time of use, accuracy of method usage, accuracy of review information, without misuse, and appropriate selection of drugs and indications. Sasak tribe still uses some traditional treatment methods but does not refuse treatment with modern treatment methods. Baby care is still carried out according to traditional traditions in local communities and has been passed down from generation to generation. The Sasak people still believe in the restrictions and recommendations for both mother and baby based on tradition (Mukti, Marhamah and Fatmawati, 2020). Midwives do not consider the presence of traditional healers as a threat as long as the treatment they provide does not conflict with scientific health science. However, if something goes wrong, the midwife takes steps to build emotional closeness with the patient so that they can consider things that could hurt the health of the mother and fetus (Damaiyanti, 2015). To approach local communities, midwives should embrace the “belian” as known as Sasak traditional healers in providing synergistic services. For pregnant women, this partnership has a positive meaning because pregnant women feel safe and comfortable. After all, the birth is assisted by traditional birth and midwives (Hayati, 2018).

CONCLUSIONS

This complementary therapy has many benefits and needs to be introduced to midwives to be more optimal in providing holistic midwifery services. To approach local communities, midwives should embrace the “belian” as known as Sasak traditional healers in providing synergistic services.

SUGGESTIONS

It is hoped that the government can provide programs to encourage collaboration between traditional healers and health workers in improving maternal and child health.

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