

The influence of knowledge and attitudes of postpartum mothers in undergoing oukup therapy in the Nuaulu Inland Tribe based on the Health Belief Model; HBM

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Accepted: 17 Desember 2023; revision: 29 January 2025; published: 31 January 2025

Abstract

Background: The postpartum period is the recovery period after childbirth until all the woman's reproductive organs recover before the next pregnancy. If the condition of the postpartum period is ignored, it will be one of the factors in the decline in the condition of the mother after childbirth, which will lead to death. The Naulu tribe is a native tribe of Seram Island, Central Maluku Regency, Maluku Province. Every transition in their lives will be marked by a traditional ceremony. Until now, the Maternal Mortality Rate (MMR) is still in the range of 305 per 100,000 Live Births, and has not yet reached the specified target of 183 per 100,000 KH in 2024. Likewise, we still have to save babies and toddlers from death.

One of the ways health status is influenced by behavior. One theory that studies behavior is the HBM theory (health belief model)

The health belief model is often considered the primary framework for human health-related behavior and has driven health behavior research since the 1950s.

Method: This research method is quantitative research with a one group pretest and posttest only design approach. The research was carried out in the interior of the Nuaulu tribe, Maluku Province, for 3 months. The respondents in this study were postpartum mothers. The data studied were knowledge and attitudes in undergoing oukup therapy. The number of respondents in this study was 20 respondents. The sampling technique uses accidental sampling with inclusion criteria; Normal postpartum or cesarean section mothers who were separated in Pusono without complications and were able to cooperate and were willing to be respondents. This research was carried out by collecting data on respondents through observation and interviews. This research instrument uses a questionnaire. Statistical analysis of this research uses the T-test.

Results: Postpartum mothers' knowledge in undergoing adequate therapy was seen as poor before being given education and after being given education, knowledge increased to good.

Conclusion: Meanwhile, the attitude of postpartum mothers before being given education, the attitude of postpartum mothers was negative and after being given education, the attitude of postpartum mothers became average or the same. Providing health education about intimate therapy, it is hoped that informants can understand well what intimate therapy is and what attitudes and actions are to prevent postpartum infections in the perineum.

Keywords: Knowledge; Attitude; Therapy; Oukup; HBM.

INTRODUCTION

The postpartum period is the recovery period after childbirth until all the woman's reproductive organs recover before the next pregnancy. The postpartum period lasts around 6-8 weeks after delivery. If the condition of the postpartum period is ignored, it will be one of the factors in the decline in the condition of the mother after childbirth, which will lead to death. (1)

Although maternal mortality has decreased significantly, maternal mortality

remains one of the top priorities in global health, because most deaths could be prevented if women had access to and utilized skilled health personnel to give birth. (2)

Knowledge is the result of "knowing" and this occurs after people sense a particular object. Sensing occurs through the five senses, namely: the senses of sight, hearing, smell, taste and touch. The relationship between knowledge and attitudes

The relationship between knowledge and attitude is that to have a positive attitude you need good knowledge, and vice versa, if knowledge is lacking then compliance in carrying out will be less, someone who has high knowledge does not necessarily have good behavior towards a condition or situation. (3)

The postpartum period (Postpartum) is the period that begins after the birth of the placenta and ends when the uterus returns to its normal state before pregnancy, which lasts for 6 weeks or 42 days. During the recovery period, the mother will experience many physical changes that are physiological in nature and cause a lot of discomfort in the early postpartum period, which does not rule out the possibility of becoming pathological if not followed by good care. (4)

Oukup in Nuaulu tribal tradition is a way to heal internal wounds after giving birth. This means making the baby's mother sweat by boiling water with a certain concoction, then after boiling, lifting it and bringing it closer to her while wrapping it in a blanket. The hot water steam forces the mother to sweat, meaning that the mother is healthy because the remaining dirt in her body has been excreted. This is a tradition passed down from ancestors to future generations in the process of postnatal maternal health care

The use of efficacious plants for traditional medicine based on local wisdom is very common nowadays. Research to obtain data on the use of plants based on local wisdom, socio-economics of the community from medicinal plants will be very important in building a database that can be used as important information in the plant development process has medicinal properties for increasing productivity both in terms of quality and quantity, as well as pioneering community independence in using plant-based medicines. (5)

The Nuaulu tribe is a native tribe of Seram Island, Central Maluku Regency, Maluku Province. Among them there is a ceremony that is very closely related to the life cycle (individual circle). Traditions and

ceremonies always surround the life of the Naulu people, every transition in their lives will be marked by a traditional ceremony. The Nuaulu tribe has unique customs in childbirth. Every woman of this tribe who becomes pregnant at the age of nine months must be separated from her husband or other men, and placed in a special house called Posuno.

This separation is because the Nuaulu tribe views the process of pregnancy at the age of 1-8 months as a normal event. However, at 9 months of pregnancy there is a view that the pregnant woman will be overwhelmed by the influence of evil spirits which can cause various supernatural dangers to herself and the baby she is carrying, and even to other people around her, especially men. To avoid the influence of these evil spirits, the pregnant woman needs to be isolated or separated from the main house, and live in posuno or tikosune until the time of giving birth. After giving birth, the mother is not allowed to bathe until the postpartum blood is completely clean and dry. So that the postpartum blood can dry quickly, they use oukup therapy every morning and evening.

METHOD

The research method does not explain the intervention delivery technique, how long it is given, and the evaluation techniques and instruments used. This type of research uses quantitative with a one group pretest and posttest only design approach. This research was carried out in the Nuaulu Inland Tribe, Maluku Province. The research will be carried out for 3 months. The respondents in this study were postpartum mothers. The data studied were knowledge and attitudes in undergoing oukup therapy. The number of respondents in this study was 20 respondents. The sampling technique uses accidental sampling with inclusion criteria; Normal postpartum or cesarean section mothers who were separated in Pusono without complications and were able to cooperate and were willing to be respondents. This research was carried out by collecting data

on respondents through observation and interviews. This research instrument uses a questionnaire. Statistical analysis of this research uses the T-test.

RESULTS

This research was carried out in communities living in the Nuaulu Tribe in Negeri Sepa, Amahai District, Central Maluku Regency with a total of 20 respondents. The average age of respondents is reproductive age. The research results were obtained through observations with the Nuaulu tribe community and at the same time interviews with the Nuaulu tribe community.

This research was carried out for approximately 3 weeks and was assisted by data collectors. This type of research is a quasi experimental research with a one-group pretest posttest design approach, which aims to determine the influence of postpartum mothers' knowledge and attitudes in undergoing okup therapy.

The following is a table of research results:

1. Distribution of Respondents Based on Age, Education and Occupation. The results of the descriptive review of general data are presented in the form of a table. They are as follows:

Table 1. Frequency Distribution of Respondent Characteristics Based on Age, Education and Work of Postpartum Mothers in the Interior of the Nuaulu Tribe

Characteristics	Frequency (n)	Presentation (%)
Age		
18 – 25 Years old	7	35
26-35 Years Old	13	65
Education		
ES	8	40
JHS	5	25
SHS	7	35
Work		
Housewife	18	90
Government employees	2	10
Total	20	100%

Table 1. above shows the characteristics of respondents based on age with the largest majority being aged 26 – 325 years, namely 13 (65.0%) respondents,

while the respondents with a small majority are aged 18 – 25 years, namely 7 (35.0%) respondents.

From Table 1.1, it can be seen that respondents with educational characteristics that have the highest frequency are elementary school education with 8 (40%) respondents and the education with the least frequency is junior high school education, namely 5 (25%) respondents. Job characteristics in Table 1.1 show that the most respondents work as housewives with 18 (90%) respondents, while the fewest are civil servants with 2 (10%) respondents.

2. Distribution of Respondents Based on Knowledge of Postpartum Mothers Before and After Being Given the Intervention.

Table 2. Frequency Distribution of Knowledge Prior to Oukup Therapy in Tribes Nuaulu Outback

Knowledge	Frequency (n)	Presentation (%)
Good	4	20
Enough	3	15
Not Enough	13	65
Total	20	100

Based on table 2 above, the distribution of knowledge before adequate therapy among postpartum mothers is mostly poor, namely 13 respondents with a percentage (65.0), while the least is sufficient, namely 3 respondents with a percentage (65.0%).

Table 3 Frequency Distribution of Knowledge After Oukup Therapy in Tribes Nuaulu Outback

Knowledge	Frequency (n)	Presentation (%)
Good	15	75
Enough	5	25
Total	20	100

Based on table 3 above, the distribution of knowledge after adequate therapy among postpartum mothers is mostly good, namely 15 respondents with a percentage (75.0%), while the least is poor, namely 5 respondents with a percentage (25.0%).

3. Distribution of Respondents Based on Postpartum Mothers' Attitudes Before and After Being Given the Intervention

Table 4 Frequency Distribution of Attitudes Before Oukup Therapy in Tribes Nuaulu Outback

Attitude	Frequency (n)	Persen (%)
Positif	6	30
Negatif	14	70
Total	20	100

Based on table 1.4 above, the distribution of attitudes before occup therapy among postpartum mothers is mostly negative, namely 14 respondents with a percentage (70.0%), while the least positive is 6 respondents with a percentage (30.0%)

Table 5 Frequency Distribution of Attitudes After Oukup Therapy in Tribes Nuaulu Outback

Attitude	Frequency (n)	Persen (%)
Positif	10	50
Negatif	10	50
Total	20	100

Based on table 1.5 above, the distribution of attitudes after occup therapy among postpartum mothers, the number of respondents with positive and negative attitudes was the same, namely 10 respondents with a presentation (50.0%).

Before the bivariate analysis, a normality test was carried out to determine the spread of the data distribution using the Shapiro Wilk test because the sample consisted of less than 50 respondents. If the data is normally distributed (sig value > 0.05) then the test carried out is the t-dependent test and if the data is not normally distributed (sig value < 0.05) then the test carried out is the Wilcoxon test.

Table 6 Normality Test of Postpartum Mothers' Knowledge Data Before and After Oukup Therapy in the Interior of the Nuaulu Tribe

Knowledge	Shapiro-Wilk		
	Statistic	Df	Sig.
Respondents' Knowledge after Oukup Therapy	.659	20	.000
Respondents' knowledge before Oukup Therapy	.544	20	.000

Table 7 Normality Test of Postpartum Mothers' Attitude Data Before and After Oukup Therapy in the Interior of the Nuaulu Tribe

Attitude	Shapiro-Wilk		
	Statistic	Df	Sig.
Respondents' Knowledge after Oukup Therapy	.580	20	.000
Respondents' knowledge before Oukup Therapy	.641	20	.000

Uji Shapiro Wilk, 2024

Table 8. Influence of Knowledge and Attitudes of Postpartum Mothers Before and After Oukup Therapy in the Interior of the Nuaulu Tribe

Knowledge Pre dan Post	Frequency	Average	SD	p value
Respondents' Knowledge after Oukup Therapy	20	146,00	6,806	0,002
Respondents' knowledge before Oukup Therapy	20	124,00	5,982	

From the table above, there is a measurement of the average knowledge of respondents after and before undergoing adequate therapy, where the average value of knowledge after receiving adequate therapy is greater than the average value before receiving adequate therapy knowledge.

DISCUSSION

Postpartum mothers in the inland Naulu tribe always use oukup therapy using burning coals and believe that this therapy has been carried out for generations and is efficacious for perineal health, but after conducting interviews with 6 postpartum mothers, none of them could describe it scientifically.

1. Knowledge of Postpartum Mothers

Knowledge is the result of human sensing, or the result of a person's knowledge of objects through the senses they have (eyes, nose, ears, and so on). A person's knowledge of objects has different intensities or levels (2)

In the research that has been conducted, it was found that the knowledge

of postpartum mothers before being given intervention was largely lacking. This shows that the level of knowledge of mothers in the interior of the Nuaulu tribe in 2024 is said to be very poor. The results of this research are in line with research conducted by The results of this research are in line with "The relationship between knowledge and behavior of postpartum mothers in undergoing okuop therapy in Kp. Uncleyaran Ds. Linduk District. (3) Pontang District. Serang-Banten".

The results of the study showed that the proportion of postpartum mothers who had newborn babies was higher in postpartum mothers who had less knowledge (84.6%) compared to postpartum mothers who had good knowledge (28.6%). The results of the chi-square test at $\alpha = 0.05$ obtained a value of $p = 0.022$ ($P < 0.05$), this means that statistically there is a significant relationship between knowledge of oukup therapy in Kp. Uncle Yaran Ds. Linduk District. Pontang District. Serang-Banten.

Researchers argue that the level of knowledge is influenced by education, one of which is. Where education affects a person's ability to perceive new information. So knowledge is closely related to education, where it is hoped that with higher education, knowledge will be broader.

2. Postpartum Mother's Attitude

Attitude is a person's closed response to a stimulus or object. Attitude cannot be seen directly and is a readiness to react to objects in a certain environment as an appreciation of the object.

Research that has been carried out shows that the attitudes of postpartum mothers are the same. This shows that the attitude of mothers in the interior of the Nualu tribe in 2024 can be said to be weak. The results of this research are in line with the "knowing the description of the level of knowledge and behavioral attitudes of postpartum mothers in carrying out oukup therapy in Warisa Village, Talawaan District, North Minahasa Regency", the results of research from 33 respondents showed that the majority of mothers had Negative

attitudes about baby umbilical cord care were 23 respondents (69.7%), and the minority of mothers had positive attitudes as many as 10 respondents (30.3%) (5).

Attitude can be interpreted as readiness/willingness, this process does not happen immediately by itself, but there are several stages, one of which is the learning process, this learning process occurs because of a person's experience with certain objects by connecting one experience with other experiences. Having a lot of experience can help someone to determine their attitude towards the action they will take. (1).

Researchers assume that the attitude of postpartum mothers in carrying out uterine therapy is not entirely a matter of education, which is the main factor determining a person's level of knowledge, because the ability to learn from oneself is the main factor in a person's knowledge and attitude. So education can also be obtained informally, namely in the form of information from other people or in the form of experiences that can be proven to be true.

3. The Influence of Health Education on the Knowledge and Attitudes of Postpartum Mothers in Undergoing Oukup Therapy

In the research that has been carried out, it was found that there is an influence of health education about postpartum maternal therapy. A person's health behavior is greatly influenced by health workers. A person who already knows the benefits of a healthy behavior can be hindered because the attitudes and actions of health workers do not support and motivate the individual to carry out a healthy behavior.

The results of this research are in line with research conducted by Farah, with the title the influence of adequate therapy education on the knowledge and attitudes of postpartum mothers in the Jombang Health Center Work Area. There is a significant influence between adequate therapy education with a p-value of $0.000 < \alpha 0.05$ and there is a significant relationship between mother's knowledge and attitudes

and adequate therapy with a p value of $0.000 < 0.05$.

The researcher assumes that the mother's behavior in undergoing oukup therapy must be based on good knowledge and understanding, the higher a person's education, the better their knowledge. On the other hand, the lower a person's education, the less knowledge they have.

CONCLUSIONS

Based on the data obtained from the results of the analysis, several conclusions can be drawn as follows: Postpartum mothers' knowledge in undergoing adequate therapy was seen as poor before being given education and after being given education, knowledge increased to good. Meanwhile, the attitude of postpartum mothers before being given education, the attitude of postpartum mothers was negative and after being given education, the attitude of postpartum mothers became average or the same.

ACKNOWLEDGEMENTS

Author thanks. In most cases, sponsor and financial support acknowledgments. The author, would like to thank you very much, because the women as respondents were willing to share their time and experiences with me to support the results of my research. I also don't forget to thank the team from the health information research journal who reviewed my journal.

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