

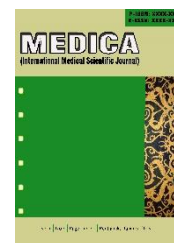
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## Cultural Utilisation of Mamandi Boe Asieng Panas in Postpartum Care of Bajo Buton Tribe

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### Abstrak

The Bajo tribe in Bajo Bahari Village, Buton Regency, has long practiced the cultural tradition of Mamandi Boe Asieng Panas, a hot bath using salty water. This practice is believed by traditional birth attendants and the local community to expedite the healing process for mothers who have recently given birth. The purpose of this study was to determine the effect of the Mamandi Boe Asieng Panas tradition on the speed of uterine involution in postpartum mothers. The research method was quasi-experimental, involving an intervention where postpartum women underwent Mamandi Boe Asieng Panas after giving birth. The height of the fundus uteri (in cm) was measured on the third and seventh days postpartum. The results indicated a significant effect, with a p-value of 0.000 and a 95% confidence interval mean difference of 3.25 (21-56-22). In conclusion, postpartum women who received the Mamandi Boe Asieng Panas intervention experienced a faster decrease in uterine involution compared to those who did not participate in the tradition.

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## 1. INTRODUCTION

The puerperium is the period after childbirth. Complications or disorders often occur during this healing period so mothers need to be careful. The experience of postpartum care affects the cultural behaviour of the postpartum period (Lestari, 2016).

Based on Buton Regency data, in 2015 there was 1 case of maternal death, in 2016 there were 2 cases of maternal death, and in 2017 there were 3 cases of maternal death, the main cause of maternal death was bleeding (Dinas Kesehatan Kabupaten Buton, 2018).

Postpartum women often experience postpartum discomfort such as perineal pain, breast enlargement, and excessive sweating which occurs on average 1-3 days (Danefi, 2016). One way of postpartum care that is a mainstay in the family is traditional care (Usman, & Sapril, 2018).

Since long ago, the ancestors of the Bajo people in Buton Regency carried out the cultural tradition of Mamandi Boe Asieng Panas (warm bath using salt water). According to the Bajo community, apart from being practical and easily accessible, traditional birth attendants and the local community believe that the Mamandi Boe Asieng Panas cultural tradition will accelerate the healing process of wounds experienced by mothers who have just finished giving birth. According to the beliefs of traditional healers and the local community, it can also help the mother's recovery by strengthening the muscles and tightening the skin so that it will look fresh and fit again, like before giving birth.

Previous research revealed that traditional treatments in postpartum women such as Tamboro steam bath treatment in Muna can help regain fitness after pregnancy and childbirth (Indriastuti & Tahiruddin, 2021).

The purpose of this study was to determine the effect of Mamandi Boe Asieng Panas culture on postpartum women on the speed of uterine involution.

## 2. METHOD

Type of research quasi-experiment with after-test design. Using two independent groups, namely the intervention group and the control group, each with 12 postpartum respondents in Bajo Bahari Village, Buton Regency, the inclusion criterion was postpartum women who gave birth normally and term. Exclusion criteria were postpartum women who delivered Sectio Caesarea and experienced complications of childbirth. Bivariate analysis using a Paired t-test (utilizing the SPSS program) to determine the effect of performing Mamandi Boe Asieng Panas on uterine involution.

## 3. RESULTS AND DISCUSSION

**Table 1.** Frequency distribution of respondent characteristics of postpartum women

Variable	Group		Total
	Intervention	Control	
Age			
<20 years	1 (8,3%)	1(8,3%)	2 (100%)
20-35 years	9 (75%)	10 (83,3%)	19 (100%)
≥ 36 years	2 (16,7%)	1 (8,3%)	3 (100%)
Parity			
Primiparous	3 (25%)	1 (8,3%)	4 (100%)
Multiparity	9 (75%)	11 (91,7%)	20 (100%)

Based on Table 1, the distribution of respondents' characteristics showed that both the intervention and control groups were mostly aged 20-35 years and had multiparous parity.

**Table 2.** A comparison of uterine involution between intervention and control postpartum women

Variable	Decrease in uterine involution		Mean $\pm$ s.b	Mean difference (IK 95%)	p-value
	Day 3>5cm	Day 7<2cm			
Intervention	0	12 (100%)	5,13 $\pm$ 1,702	3,25 (21,56-22)	0,000
Control	12 (100%)	0	2,88 $\pm$ 1,727		

Table 2 shows that postpartum women who received Mamandi Boe Asieng Panas culture intervention decreased uterine involution when compared to those who did not do Mamandi Boe Asieng Panas culture. The p-value <0.05 or 0.000 <0.05 indicates that there is a difference in the mean decrease in uterine involution performed by Mamandi Boe Asieng Panas culture and those who do not perform Mamandi Boe Asieng Panas culture with a mean difference of 3.25 (21.56-22) with a 95% confidence degree. In this study, more respondents were aged 20-35 years. This age is a productive age in undergoing pregnancy, childbirth, and the postpartum period (Bentelu, Kundre, & Bataha, 2015).

Based on the results of bivariate analysis, there was a significant difference between the decrease in the speed of uterine involution in the group of postpartum women who performed Mamandi Boe Asieng Panas culture and the control group. In the examination of fundus uteri height (FUH) on day three, the group of postpartum women who performed Mamandi Boe Asieng Panas culture had a significant decrease in fundus uteri height < 5 cm and day seven < 2 cm or not palpable. This situation occurred in all respondents of the intervention group from the first day of normal fundus uteri height of 12 cm. Whereas the control group on the third day found all of them with fundus uteri height > 5 cm and on the seventh day fundus uteri height was still palpable for all respondents. This shows that the group who performed the Mamandi Boe Asieng Panas culture experienced a faster rate of decline in uterine involution than the group who did not perform the Mamandi Boe Asieng Panas culture.

Culture cannot be separated from the joints of life. Likewise, the customs of the Bajo tribe in Buton Regency have become a belief that is closely held to children and grandchildren (Mariyati, & Tumansery, 2018)(Putri, 2021) The Mamandi Boe Asieng Panas culture (warm compresses using salt water) utilizes the salt water around. As is known, seawater is water that contains a lot of chlorine (Cl), sodium (Na), magnesium (Mg), sulfur (S), calcium (Ca), and potassium (K) which is very good for body recovery (Susana, 2003).

The effect of warm water compresses is to increase blood flow to the affected area. Dilate blood vessels and improve blood circulation in the tissue. In muscles, heat has the effect of reducing tension, increasing white blood cells in total, and the phenomenon of inflammatory reactions and the dilatation of blood vessels which results in increased blood circulation and increased capillary pressure (Hannan et al., 2019).The pressure of O2 and CO2 in the blood will increase while the blood PH will decrease. Continuous application of warm compresses is harmful to epithelial cells causing redness, localized weakness, and blistering. A warm compress is given for an hour or more.

#### 4. CONCLUSION

This study concluded that postpartum women who performed the Mamandi Boe Asieng Panas culture (hot bath with salty water) accelerated the process of uterine involution compared to postpartum women who did not perform it. These treatments can be used by health providers as one of the non-pharmacological therapies to improve postpartum health.

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