

SOME FACTORS RELATED TO THE TRADITIONAL MEDICINE UTILIZATION FOR POST PARTUM WOMEN IN THE BINEH KRUENG VILLAGE, SOUTH WEST ACEH DISTRICT

Yeni KURNIATI*, MARNIATI, RAHMAYANI

Universitas Ubudiyah Indonesia (UUI), Jln Alue Naga Desa Tibang, Banda Aceh, Indonesia

Abstract

A Preliminary survey was conducted by researchers who found that seven out of ten postpartum women in Krueng Bineh still use traditional medicine for treatment after giving birth and they believe in the efficacy of traditional medicine. This study aims to investigate factors related to the traditional medicine utilization for postpartum women in the Krueng Bineh Village, Tangan-Tangan, South West Aceh District, Indonesia. Our study used analytical research with the sectional analytic approach. The population under study was 22 postpartum women who resided in the Krueng Bineh village. The Sample used is a total sampling. This research was conducted on the 5th – 14th of July 2013. The data we collected was gathered through questionnaires. Research results showed that there was a relation between knowledge and the traditional medicine utilization of postpartum women counted for 10.9 and the relation between trust and the traditional medicine utilization of postpartum women counted for 13.5. Moreover, we found a relation between family income and the traditional medicine utilization for postpartum women which counted for 10.9. To summarize, we would argue that knowledge, trust and family income are the decisive factors in the utilization of traditional medicine by the postpartum women under study.

Keywords: *Traditional medicine; Knowledge; Trust; Family income; Post partum women*

Introduction

A traditional herbal medicine that was inherited from our ancestors, can be found in the form of dried herbs, ready consumed by brewing and boiling, as well as sold by the traditional herbal sellers. A traditional herbal medicine, commonly called *Jamu* in Indonesia, is also produced in the form of ingestible capsules and pills for reasons of practicality. In general, the herbs are formulated based on ancestral recipes that have not been researched scientifically yet. The quality and safety of the herbs is known by hereditary experience [1-4].

Recently, that alternative treatment has increased in popularity. The data obtained in the United States showed that more patients use alternative treatment, compared to the number of patients that choose modern medicine, while in Europe the usage varies. 23% of women in Denmark and 49% in France choose herbal medicine and 90% of patients in Taiwan received conventional therapy combined with Chinese traditional treatment. In Australia approximately 48.5% of the people are using alternative therapies. Data on the usage of alternative therapies for cancer also varies from 9% to 45% and the use of alternative therapies in patients with

* Corresponding author: yeni_kurniati@yahoo.com

neurological diseases varies from 9 to 56%. The study in China showed that 64% of the people in an advanced stages of a disease are using alternative therapies, while in the UK there are around 40% of doctors that offer alternative treatment services [5].

Seasons (2007) mentioned that from a result of a survey, 30.90% of the populations of Indonesia feel pain or injury for one month. 65.01% of the total patients chose their personal traditional treatments. The definition of traditional medicine is an ingredient consists of plant material, animal material, mineral materials, sarian, or mixtures of these materials that has historically been used for treatment based on experience [6].

The awareness of the Aceh province community of the modern health service access is still minimum; in fact, it is reflected in the high percentage of people who are still using the traditional medicine (37.36% in 2010). This percentage is also higher than the national average, which was 27.58% in 2010 [7].

The data obtained from the Krueng Bineh Village, Tangan – Tangan Sub District, South West Aceh indicated that in 2013 there were 22 postpartum women. Out of the 10 women that had been interviewed, the researchers found that seven still used traditional medicine, especially for maternal care 44 days after giving birth. According to the interview, the researchers found that they still use traditional medicine for maternal treatment after giving birth and that the communities in the Bineh Krueng Village still believe in the efficacy of traditional medicine. Furthermore, based on the background mentioned above, the problem in our research was to identify the factors related to the traditional medicine utilization for post partum women in the Bineh Krueng Village, Tangan-Tangan Sub District, South West Aceh District in 2013, which constituted our primary objective

Additionally, as secondary objectives there were : (1) to investigate the relationship between the knowledge and traditional medicine utilization for postpartum women in Bineh Krueng Village, Tangan-Tangan Sub District, South West Aceh District; (2) to investigate the relationship between trust and traditional medicine utilization for postpartum women in Bineh Krueng Village, Tangan-Tangan Sub District, South West Aceh District and (3) to investigate the relationship between family income and traditional medicine utilization for postpartum women in Bineh Krueng Village, Tangan-Tangan Sub District, South West Aceh District.

This study contributes in four aspects: (1) disseminating the right understanding on how to utilize the traditional medicine for women, (2) developing the conceptual knowledge for university teaching in terms of the utilization of traditional medicine for post partum women; (3) improving the conceptual knowledge and empirical evidence on the traditional herbal medicine study, (4) becoming an input for the village leader and the community in regards to the correct information on traditional medicine utilization.

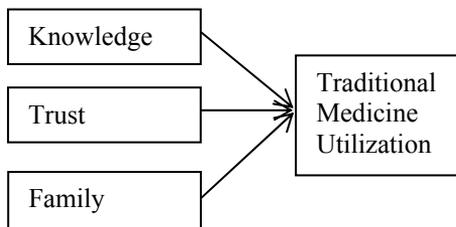
Research Methodology

This study uses quantitative method, where Analytical Approach is applied. Data was collected through self-administered questionnaire and some interviews. Relevant documents and archives related to this study also reviewed. This study was done in Bineh Krueng Village, Tangan-Tangan, South West Aceh, Indonesia on 5th -14th of July 2013. There are 22-postpartum women in the village who became the respondents of this study.

The four variables researched on this study are:

1. The utilization of the traditional medicine: did the postpartum women use the traditional medicine used? The variable was measured by using the questioners. The result is divided into 2 categories: (1) Yes (using), if the women using the traditional medicine, (2) No (Not using), if the women are not using the traditional medicine.
2. Knowledge: All information known by the postpartum about the traditional medicine. The variable is measured by using the questioners. The result is divided into 2 categories, they are: (1) High, if $x \geq 7,32$, (2) Low, if $x < 7,32$. The measurement result is ordinal scale.

3. Trust: All information trusted by the postpartum about the efficacy of the traditional medicine. The result is divided into 2 categories, they are: (1) Trust, if $x \geq 5,2$, (2) Do not trust, if $x < 5,2$. The measurement result is nominal scale.
4. Family income: Family income earned every month or income derived from the efforts. The result is divided into 2 categories, they are: (1) High, if $x \geq \text{Rp. } 1.550.000$, (2) low, if $x < \text{Rp. } 1.550.000$. The measurement result is ordinal scale. These variables led to the following framework and hypotheses:



The hypotheses are as following:

The first hypothesis - There is a relationship between knowledge and the traditional medicine utilization to postpartum women in Bineh Krueng Village, Tangan-Tangan Sub District, South West Aceh District in 2013.

The second hypothesis - There is a relationship between trust and traditional medicine utilization to postpartum women in Bineh Krueng Village, Tangan-Tangan Sub District, South West Aceh District in 2013

The third hypothesis - There is a relationship between family income and traditional medicine utilization to post partum women in Bineh Krueng Village, Tangan-Tangan Sub District, South West Aceh District in 2013.

Results and Discussions

Based on the data we collected by self-administered questionnaires from 22 respondents, the frequency distribution related to respondents under this study are listed in Table 1.

Table 1. Frequency Distribution of Respondents

Utilization of traditional medicine	F	%
Use	15	68.2
Not Use	7	31.8
Knowledge	F	%
High	8	36.4
Low	14	63.6
Trust	F	%
Trust	16	72.7
Not Trust	6	27.3
Income	F	%
High	8	36.4
Low	14	63.6
Total	22	100

The data in Table 1 indicates that from 22 respondents, 68.2 % use traditional medicine, 63.6 % of respondents have a knowledge index classified as low, 72.7 % of them trust the traditional medicine utilization and 63.6 % of the respondents are high income women.

The relationship between knowledge and traditional medicine utilization

The data in Table 2 indicates that from 14 respondents who have a low knowledge index, 50% use traditional medicine. From 8 respondents that have a high knowledge index, only 18.2% use traditional medicine. The result of the Chi Square Test indicates that the counted value is 10.9. The value is higher than the table value (3.841), which means that there is a relationship between knowledge and traditional medicine utilization.

Table 2. Relationship between Knowledge and Traditional Medicine Utilization

Knowledge	Traditional medicine utilization				Total		x ² counted
	Yes		No				
	f	%	f	%	F	%	
High	4	18.2	4	18.2	8	36.4	10.9
Low	11	50	3	13.6	14	63.6	

Knowledge is an impression in the minds of people as a result of the use of the senses, that which is known, which is based on the experience of every human being. Knowledge is also considered as a case, considering all events that ever happened either intentionally or unintentionally and this occurs after the contact or observation of a particular object [8].

According to Murni, in her study entitled “The Existency of Traditional Medicine Planting Utilization of *SerawaiEtnic in Medicalization Life Period*”, there is a relationship between knowledge and the use of traditional medicinal plants. Since the lower level of knowledge of the Serawaietnic community causes a higher level of traditional medicine usage. Local people still use traditional medicine for healing or as disease prevention, the treatment blended or mixed either alone or by a Shaman [9].

According to the researchers’ assumption, it can be stated that the use of traditional medicine is influenced by the level of knowledge. The lower the level of knowledgeable women, the higher level of traditional medicine usage; this is because the woman’s knowledge of modern medicine is still very low, thus many of them prefer to use the traditional medicine which was used hereditarily in the family.

Relationship between trust and traditional medicine utilization

The data in Table 3 indicates that from 16 respondents that have a high level of trust in traditional medicine, 63.6% use it. From 6 respondents with a low trust level, only a small percentage (4.5%) use traditional medicine.

Table 3. Relationship between Trust and Traditional Medicine Utilization

Trust	Traditional medicine utilization				Total		x ² counted
	Yes		No				
	F	%	f	%	F	%	
High	14	63.6	2	9.1	16	72.7	13.5
Low	1	4.5	5	22.8	6	27.3	

The result of the Chi Square Test indicates that the counted value is 13.5. The value is bigger than the table value, which is 3.84, which means that there is a relationship between trust and traditional medicine utilization. This is consistent with Notoatmodjo, who mentioned that trust is a cognitive component of socio-psychological factors and trust here has no relationship to magic, but only by the belief that something is right or wrong [10].

Widiono, in his research entitled "Ethobotany Study of Traditional Medicine Utilization on Karo Etnic in Jaranguda Village of Merdeka Sub District of Karo District" mentioned that there is a relationship between trust and the traditional medicine utilization, because the Karo

communities believe that traditional medicine is very useful to keep the immune system or improving health. The Karo community also has traditions in regard to the use of medicinal plants and traditional medicine [11].

According to the researchers' assumption, it can be stated that the use of traditional medicine has a relationship with trust, because all postpartum woman in Krueng Bineh Village still use traditional medicine for treatment after childbirth and they also believe that the traditional medicine has the same efficacy compared to the modern medicine based on their experiences that they have inherited it from generation to generation.

Relationship between income and traditional medicine utilization

The data Table 4 indicates that from 14 respondents who have a low income, about 50% use traditional medicine. Alternatively, from 8 respondents who have a high income, 18.2% use traditional medicine. The result of the Chi Square Test shows a value of 10.9. The value is bigger than the table value (3.841), which means that there is relationship between family income and traditional medicine utilization.

Table 4. Relationship between Income and Traditional Medicine Utilization

Family income	Traditional medicine utilization				Total		x ² counted
	Yes		No		F	%	
	F	%	F	%			
High	4	18.2	4	18.2	8	36.4	3.841
Low	11	50	3	13.6	14	63.6	

According to Asmiadi, an economic level is the amount of money from many sources that received by the parents in one month and then divided by the number of family members that are depended. The level of family income will affect people life style and the way they get health service [12].

According to Nugroho & Julianti in their research entitled "Factors Related to Decision Maker of Traditional Analgetic Medicine Utilization", there is a relationship between economic status and the decision to use a traditional analgesic medicine, because during the economic crisis, the modern analgesic medicines had become more expensive and unreachable for the community. Hence, it was necessary for the community to find other alternative medicines that are cheaper and reachable [13].

According to the researchers' assumption, it can be mentioned that there is relationships between traditional medicine utilization and family income because the lower family income, the higher consumption of the traditional medicine will get. This is because the price of traditional medicine is cheaper than that of modern medicine, ingredients are easily found around us and the processing is not complicated as it can be made in the kitchen without the need for special equipment or expensive costs.

Conclusions

Based on the results of our research, we may conclude that knowledgeable women in postpartum incline to use traditional medicine. In other cases, women who have trust and a high family income also tend to use traditional herbal medicine based on the study in the Bineh Krueng Village, Tangan-Tangan Sub District, South West Aceh District, Indonesia. This study is limited by the number of the respondents and the specific area of the study in the Bineh Krueng Village. For future research, we suggest that the research should be done in wider areas and include more number of respondents, in order to generate a better generalization level.

The study recommends three things: firstly, knowledge and skills are required to improve the dissemination of correct information in regard to the use of traditional medicine, secondly, the knowledge about how to use traditional medicine should be provided in educational institution libraries and thirdly, researchers can improve the knowledge and skill by publishing the results of their researches, as well as by providing the right understanding on how to use the traditional medicine.

References

- [1] Y.C. Yeh, W. St John, L. Venturato, *Doing the month in a Taiwanese postpartum nursing center: An ethnographic study*, **Nursing and Health Sciences**, **16**(3), 2014, pp. 343-351.
- [2] C.P. Mahonge, J.V. Nsenga, E.J. Mtengeti, A.Z. Mattee, *Utilization of medicinal plants by waluguru people in east Uluguru Mountains Tanzania*, **African Journal of Traditional, Complementary and Alternative Medicines**, **3**(4), 2006, pp. 121-134.
- [3] H.G. Hall, D.L. Griffiths, L.G. McKenna, *The use of complementary and alternative medicine by pregnant women: A literature review*, **Midwifery**, **27**(6), 2011, pp. 817-824.
- [4] N. Yulianti., **Healthy, Beautiful and Fit by Traditional Medicine and Herb**, Yogyakarta, ANDI, 2009.
- [5] Maichel, **INTERNATIONAL SURVEY OF ALTERNATIVE MEDICINE UTILIZATION**, 2009, www.blogspot.com, (Viewed on January, 10th2015).
- [6] S. Supardi, A.L. Susyanty, *The use of traditional medicine in self-medication in Indonesia (data analysis of Susenas 2007)*, **Buletin Penelitian Kesehatan**, **38**(2), 2010, pp. 80-89.
- [7] P. Yuni, **Aceh Statistic**, 2012, available online at www.bps.go.id, accessed on January, 23rd2015)
- [8] W.I. Mubarak., **Health Promotion to the Midwifery**, Salemba Medika, Jakarta, 2011.
- [9] S.A. Murni, *The Existency of Traditional Medicine Planting Utilization of Serawai Ethnic Medicalization Life Period*, **Naturalis (Jurnal Penelitian Pengelolaan Sumber Daya Alam dan Lingkungan)**, **1**(3), 2012, pp. 225-234.
- [10] S. Notoatmodjo, **Health Behavior Science**, Rineka Cipta, Jakarta, 2010, p. 27.
- [11] E.Y.B. Ginting, *Ethobotany Study of Traditional Medicine Utilization on Karo Etnic in Jaranguda Village of Merdeka Sub District of Karo District*, **PhD Thesis**, State University of Medan (UNIMED), 2012.
- [12] T.M. Asmiadi, **Motivasi Alihan Pelajar**, Gadjah Mada University Press, Yogyakarta, 2007.
- [13] T. Nugroho, H.P. Julianti, *Factors Related to Decision Maker of Traditional Analgesic Medicine Utilization*, **Jurnal Kedokteran - Media Medika Indonesiana**, **37**(3), 2004, pp. 52-60.

Received: October, 11, 2015

Accepted: February, 12, 2016