

# Qualitative Study: Culture of Post-Partnership Care in The Outer Baduy Tribe in Kanekes Village, Leuwidamar District, Lebak Regency, Banten Province

Ernawati<sup>1</sup>, Shinta Novelia<sup>2\*</sup>, Rukmaini<sup>3</sup>

*Faculty of Health Sciences, Universitas Nasional Jakarta, Indonesia*

*\* Corresponding Author: Shinta Novelia, Universitas Nasional;*

*shintanovelia@civitas.unas.ac.id*

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## Abstract

**Background:** Maternal and child health problems are inseparable from socio-cultural and environmental factors in the community where they live. Whether we realize it or not, traditional beliefs and knowledge factors, such as concepts regarding various taboos, causal relationships, concepts about healthy and sick, and habits, sometimes have a positive or negative impact on maternal and child health (MCH). **Objective:** The aim is to analyze health behavior during the postpartum period, both those that conflict with or do not conflict with health in the Outer Baduy Tribe in Kanekes Village, Leuwidamar District, Lebak Regency, Banten Province. **Methodology:** This study uses a qualitative phenomenological method through a triangulation approach. It took data from 10 informants (6 key informants and 4 supporting informants), and saturation was achieved when no new information was obtained on the same question. Data collection could be stopped, and the number of informants was not increased. Data analysis in this study used the Colaizzi nine-step technique. **Results:** The results of the study showed that the culture of postpartum care in the Outer Baduy tribe is contrary to health, namely not being allowed to take a nap, the culture of nyanda for 7 days, the prohibition of consuming eggs and sea fish during the postpartum period, the use of octopus for 1-3 months and cleaning the vagina from back to front. Treatments that do not conflict are the mobilization process, urination and defecation, the breastfeeding process, and breast care. **Conclusions:** Postpartum care in the Outer Baduy tribe still includes treatments that are contrary to health, but some treatments are by evidence-based obstetrics. It is recommended for health service officers to make it easier to determine a more appropriate approach strategy to change community health behavior towards healthy behavior.

**Keywords:** Postpartum Mothers of the Outer Baduy Tribe, Culture of Care

## Introduction

The postpartum period, or puerperium, begins 2 hours after the birth of the placenta and lasts up to 6 weeks (42 days) after that. In Latin, the specific time after giving birth is called puerperium, namely the word puer, which means baby and parous giving birth (Pitriani, 2014).

The Baduy tribe is located in Kanekes Village on Mount Kendeng, which is part of the forest. This area is included in Banten Province, precisely in Lebak Regency, Leuidamar District. The Sundanese indigenous community group consists of the Outer Baduy Tribe and the Inner Baduy Tribe, both of which live in Kanekes Village, Leuwidamar District, Banten Province. The Baduy tribe has inhabited the village for a long time. The Baduy community is a group of people who adhere to the customs of their ancestors from generation to generation. (Heriawan, 2018)

Baduy is divided into two, namely Outer Baduy and Inner Baduy. Baduy Luar are people who have left the customs and territory of Baduy Dalam. Baduy Dalam is part of the entire Baduy Tribe. Unlike Baduy Luar, Baduy Dalam residents still adhere to the customs of their ancestors. They are one of the tribes that implement isolation from the outside world. (Heriawan, 2018).

The customary rule that Baduy people are not allowed to pursue formal education is one of the factors that causes their short teenage life span. Adolescence ends when they enter marriage. The age of marriage for most Baduy women starts at the age of 15 years and above, although there are always extreme cases, namely being married at the age of 13 years. (Adi et al, 2014)

A set of dominant cultural elements that are the background to high or low maternal and infant mortality in an area, as follows; (1) Belief system, namely all aspects related to belief or religion; (2) Knowledge system, namely the ability of the community obtained through the learning process from family and tradition, including those related to care and treatment for pregnant women and babies; (3) Kinship system, namely a social organization that has been passed down from generation to generation and still applies today, including marriage rules; (4) Livelihood system, namely how the community obtains food sources including agriculture, animal husbandry, fisheries, plantations, crafts, and so on. (BPPD Banten Province, 2019)

Equal distribution of village health posts and midwives is an intervention

carried out to provide closer access to health services due to geographical distances, and the provision of village ambulances as a means of transportation. Utilizing community resources or institutions is one of the interventions carried out to increase family and community participation, so that families and communities have plans to deal with pregnancy and childbirth. The health office also implements various programs that have a direct impact on reducing MMR through training to improve the skills of officers in managing emergency cases. (Batubara, 2012)

There is a tradition carried out by postpartum mothers, namely, not being allowed to take a nap because they are afraid that white blood will rise to the eyes. Scientifically, no research proves that not taking a nap will increase white blood to the eyes. This habit is considered detrimental because it limits the comfort of postpartum mothers, and based on the results of journal searches, postpartum mothers need mobilization to smooth blood vessels, which can also be facilitated by doing postpartum gymnastics (Rahmilasari et al, 2020).

Related to research on Cultural Practices of Pregnancy, Childbirth and Postpartum Care in the Inner Baduy Ethnic Group. The postpartum period is very short for Baduy ethnic mothers; the duration of the postpartum period is between 3 to 7 days. if there is a postpartum mother whose postpartum period is more than 7 days, suffering from a certain disease. Although the blood only comes out for 7 days, for 40 days the wife is not allowed to gather with her husband (Adi et al, 2014).

In addition, the culture of the community is related to health problems, especially postpartum care, Researchers are interested in studying the culture of postpartum care in the Outer Baduy tribe in Kanekes Village

## **Method**

### *1. Research design*

This study uses a qualitative phenomenological method through a triangulation approach. Phenomenological studies help researchers understand a person's life experiences and interactions with their surroundings (Morse, 1999).

### *2. Setting and samples*

State The population in this study were postpartum mothers (1-40 days) and postpartum mothers' families in the Baduy Luar tribe, Kanekes Village, consisting of

three villages, namely Cihulu, Kadu Ketug, and Cipondok. The number of informants used as samples in qualitative research is largely determined by the repetition of information or data saturation. The number of participants in this qualitative study was 10 informants (with key informants and supporting informants), but if saturation has been reached, where no new information is obtained on the same question, data collection can be stopped, and the number of informants is not increased. (Creswell, 2012). In this study, data was taken based on the number of 10 informants (6 postpartum mothers and 4 postpartum mothers' families), with saturation having been achieved where no new information is obtained on the same question, data collection can be stopped, and the number of informants is not increased. With informant criteria: The original Outer Baduy community, postpartum mothers (1-40 days) and the postpartum mothers' families who care for them.

### *3. Measurement and data collection*

Data collection tools in this qualitative research consist of interview guides, voice recorders, writing instruments and field notes to be used during observation. In this research process, researchers use the immersion principle, namely positioning themselves as if they were part of the observed phenomenon.

### *4. Data analysis;*

Qualitative research data analysis aims to organize data into a more structured form and gain meaning from the data that has been obtained. Qualitative research often combines data analysis and data collection simultaneously, not waiting for all data to be collected first, so that the search for important themes and concepts occurs after the data is obtained. Data analysis techniques in qualitative research are directed to answer the formulation of research problems (Polit & Beck, 2012).

## Results

Based on data from Kanekes village, the population in December 2021 was 11,759 people, consisting of 5,902 men and 5,858 women. based on the village midwife, postpartum mothers consisted of 6 people from 3 villages. The presentation of the results of data analysis in this study includes the culture of postpartum care according to the Outer Baduy tribe.

**Table 1**  
**Informant Initials**

Code	Informant Initials	Age
I.1	Mrs. M (20 days postpartum mother)	25 years old
I.2	Mrs O ( family of postpartum mothers)	54 years old
I.3	Mrs. S (19 days postpartum mother)	27 years old
I.4	Mrs. R (16 days postpartum mother)	22 years old
I.5	Mrs. S (family of postpartum mothers)	60 years old
I.6	Mrs. J (9 days postpartum mother)	20 years old
I.7	Mrs. S (family of postpartum mothers)	23 years old
I.8	Mrs. S (32 days postpartum mother)	24 years old
I.9	Mrs. A (13 days postpartum mother)	21 years old
I.10	Miss. J (family of postpartum mothers)	24 years old

### *Mobilization and Rest*

The majority of respondents believe that they should not take a nap because it usually causes illness. The informant goes to bed early at night but often wakes up in the middle of the night because the baby is thirsty. Out of 10 informants, 4 informants believe that they still practice the nyanda culture, which is a sleeping position that involves leaning on a pile of pillows and holding the legs up using wood/stones so that they do not change position for 7 days. They believe that if they do not nyanda their bodies will swell up due to the dirty blood not coming out.

### *Nutrition*

All informants have a prohibition against consuming spicy and sour foods because they can cause bland breast milk. They also have foods to avoid during the postpartum period, such as salted fish, eggs, tuna, and other sea fish, except freshwater fish, these foods are considered to cause itching during the postpartum period. The recommended food to consume is sambal pepeuh, a chili sauce made from turmeric, which is efficacious for the health of postpartum mothers and can also facilitate breast milk for mothers whose breast milk is not smooth. There are also herbal medicines that must be

drunk during the postpartum period, namely kencur, ginger, cecendet roots, nutmeg, cape sabiloto leaves, capituher leaves, nutmeg, which are boiled and drunk every morning and evening. This concoction is used by postpartum mothers to treat internal wounds due to childbirth.

#### *Urination and defecation*

All informants do not have the habit of holding in their urinate and defecate because holding it in can cause illness. After giving birth, if they want to urinate and defecate, they should go straight to the bathroom if they are not strong enough to walk to the bed to urinate and defecate. Informants with difficulty defecating will be advised to consume a lot of ripe papaya to facilitate defecation.

#### *Self-care*

Every morning, you have to take a shower and wash your hair for 7 days, it is considered to purify yourself. The use of gurita cloth for at least 40 days aims to restore the stomach so that it is not sagging and like before pregnancy, the use of this gurita cloth is worn all day long, only removed when you want to take a shower, even when sleeping, they wear this, for wound care they do not use anything, they only clean from back to back using clean water.

#### *Breast-feed*

All informants breastfed their babies after the delivery process. The majority of respondents started breastfeeding their babies on the first day after giving birth when breastfeeding the areola entered the baby's mouth. If there was no breast milk, all informants answered not to give anything to the baby, at most the mother should eat a lot of katuk leaves and young papaya in vegetable form so that breast milk comes out immediately.

#### *Breast care*

All informants also carried out breast care, the majority of informants carried out breast care, one of which was cleaning the breasts before breastfeeding, if the breasts were swollen or sore, what was done was compressing the breasts using warm water and

applying breast milk to the sore nipples.

Before breastfeeding, the breasts are cleaned using a clean cloth dipped in warm water to clean the breasts and nipples. If there are any abrasions or swelling while breastfeeding, compress the breasts with warm water. If it does not heal, seek treatment at the health center.

## **Discussion**

### *Mobilization and Rest*

All informants after giving birth, had mobilized as early as possible because according to them, sleeping alone is not good for health. And after one week of doing housework, but not heavy work, for 40 days. This is by the statement (Dewi, 2011) which states that early mobilization is to encourage mothers to get out of bed as soon as possible and guide them to walk or sit as soon as possible. And all informants think that they should not take a nap because it usually causes jaundice, this is not by the statement (Nuursafa, 2021). Postpartum mothers need enough rest, the sleep rest needed by postpartum mothers is around 8 hours at night and 1 hour during the day. The first three days can be difficult for mothers due to the accumulation of fatigue due to the labor process and the pain that occurs in the perineal wound. Theoretically, sleep patterns will return to close to normal within 2 to 3 weeks after delivery. Statement (Maritalia, 2012)

From 10 informants, there were also 4 informants who argued that they still practiced the nyanda culture, namely a sleeping position that leans on a pile of pillows and the legs are supported using wood/stones so as not to change the nyanda position for 7 days, they argued that if they did not nyanda their bodies would swell due to their dirty blood not coming out. This is not in accordance with the statement (Midwifebieehafshawaty, 2013) practices that carry the risk of infection, one of which is nyanda (after giving birth, the mother sits in a leaning position and her legs are straightened forward for hours which can cause bleeding and swelling).

The researcher's assumption regarding early mobilization in postpartum mothers is in accordance with the midwifery theory, they have implemented the health education given by midwives, in the postpartum cultural rest pattern, this is not in accordance with the midwifery theory because postpartum mothers in the Baduy tribe are not allowed to sleep because this habit has been passed down from generation to generation in the



Baduy tribe. In addition to the postpartum mother's rest pattern, some of the Baduy tribe still practice the culture of leaning back with their legs straightened for at least 7 days. According to researchers, this is not by midwifery theory because they are obedient to their parents so they still apply this culture of leaning back. The researcher's recommendation for health workers, especially village midwives, to carry out a more appropriate approach strategy to change community health behavior towards healthy behavior and improve health status. By doing this, it will help them determine what needs to be changed and what needs to be preserved in improving their health status.

### *Nutrition*

All informants have a prohibition against consuming spicy and sour foods, they think it causes breast milk to become bland because of the effects of mothers consuming sour and spicy foods. The results of the researcher's search cannot be proven in obstetric theory, they did not find any supporting journals about spicy and sour foods related to lactation with breast milk. Other existing studies even show that the fat composition in breast milk one month after delivery is not related to the mother's body composition, and appears to be weakly correlated with the mother's fat intake. (Rahmilasari, et al., 2020)

The recommended food to consume is pepeuh chili sauce, which is believed to increase breast milk production, namely chili sauce made from. This is by the statement (Citra et al, 2021). Jamu is a traditional herbal medicine made by pounding and boiling water. This herbal medicine is believed to be able to facilitate breast milk production. There is also herbal medicine that must be drunk during the postpartum period, namely herbal medicine made from kencur, ginger, cecendet roots, nutmeg, cape sabiloto leaves, which are boiled and drunk every morning and evening. This concoction is used by postpartum mothers to treat internal wounds due to childbirth. This is by the statement (Pratiknjo, 2020) The function of the herbal drink is efficacious for cleaning the uterus, cleaning dirty blood, restoring the mother's immune system after giving birth, strengthening the womb, facilitating blood stimulation and increasing breast milk, helping to maintain immunity, relieve pain, and increase appetite. Based on the researcher's assumption regarding the nutrition of postpartum mothers, there are food taboos such as eggs and fish, but postpartum mothers are still allowed to eat freshwater fish even though they



have been given health education by health workers, they still carry out these prohibitions because their culture regarding sea fish and eggs can cause allergies. So our health workers need to provide health education regarding nutrition.

#### *Urination and defecation*

In this urination and defecation, there is no culture related to urinating and defecating because when they want to defecate and urinate, they immediately release it without holding it in because it can cause disease. This is in accordance with the statement (Nuursafa, 2021). In the fourth stage of labor, urine monitoring is carried out for 2 hours, every 15 minutes in the first hour and every 30 minutes in the following hour.

Informants who have difficulty defecating will be advised to consume a lot of ripe papaya to facilitate defecation. This is in accordance with the statement (Budianto, 2020) Papaya plants (*Carica papaya* L.) produce papain and chymopapain, both of which are important proteolytic enzymes in the industrial, pharmaceutical and medical worlds found in the white sap produced by the fruit. These two compounds are widely known to be useful for digestive disorders and the digestive tract.

The researcher's assumption that there are no problems with urination and defecation is that everything is in accordance with the theory, because there is no culture that conflicts with health and is done in accordance with proper postpartum care. Recommendations for health workers to continue to improve public health behavior towards healthy behavior and improving public health status.

#### *Self-care*

All informants performed self-care in ways that have become habits or traditions in the outer Baduy culture, namely: every morning you have to take a shower and wash your hair for 7 days, which is considered to purify yourself, this is in accordance with the statement (Hamilton, 1992). The mother's personal hygiene helps reduce sources of infection and increases the mother's sense of comfort. According to the statement (Rahmilasari et al, 2020), the use of a corset is detrimental, because some of the mother's skin usually becomes allergic due to the accumulation of sweat and fabric materials that are not suitable for the mother's skin. The use of corsets that are too strong also causes discomfort to the mother, because it inhibits the mother's breathing

and movement patterns. Different from the opinion (Rahayu, 2018). If bengkung or corset is used according to the correct procedure, it will not endanger the health of the postpartum mother. Even the results of uterine involution in this study for mothers who used bengkung and mothers who used gurita also did not give worse results when compared to mothers who did not use bengkung or gurita at all. And based on the results of research and observations for 14 days on mothers who use bengkung and gurita, researchers did not find any significant obstacles or even could interfere with the health conditions of postpartum mothers or their babies.

For wound care, they do not use anything, just clean it using clean water, clean it from back to front. This is not in accordance with the statement (Budianto, 2020) To maintain vaginal cleanliness during the postpartum period, it can be done by flushing the mouth of the vagina with clean water every time you finish urinating or defecating. Wash from front to back until there is no remaining dirt stuck around the vagina, be it urine or feces that contain microorganisms and can cause infection in stitches.

Based on the researcher's assumption, there are still some self-care that are not by midwifery theory, namely the use of gurita/stagen because based on interviews with postpartum mothers in the Baduy tribe, they use it for the same period, which is 40 days, some are up to 30 months, besides that, when sleeping, it is still used and opened only when bathing, there are informants who say that sometimes it is uncomfortable because it is stuffy and itchy. After all, it is damp, but they still use it because it is a hereditary habit, so this interferes with the comfort of postpartum mothers. In vaginal care, it is not by the existing theory because their cleaning method (wiping) is still wrong from back to front even though the village midwife has provided counseling regarding postpartum care that is by midwifery science, but after going home they do not apply it so that health workers need to provide counseling to families who care for the postpartum mother.

#### *Breast care*

All informants also do breast care, the majority of informants do breast care, one of which is cleaning the breasts before breastfeeding, if the breasts are swollen or sore what is done is compressing the breasts using warm water and applying breast milk to the sore nipples. This is in accordance with the statement (Mardiatun, 2013). Breast care

is an action to care for the breasts, especially during the postpartum period (breast feeding period) to facilitate the release of breast milk. Postpartum breast care is a continuation of breast care during pregnancy. Implementation of postpartum breast care begins as early as possible, namely 1-2 days after the baby is born. Breast care is done twice a day. The benefits are: facilitating the reflex of breast milk release, stimulating breast milk production, preventing breast congestion and reducing the risk of injury during breastfeeding. The researcher's assumptions on breast care are correct and by midwifery theory so that recommendations for health workers continue to improve public health behavior towards healthy behavior and improving public health status.

### **Limitation**

The distance of the research location is quite far from the researcher's residence, making it difficult to reach if conducting long-term research and observations are carried out simultaneously during the interview.

### **Conclusion**

The results of the study showed that some postpartum care did not comply with the theory and evidence-based midwifery such as not being allowed to take a nap, the culture of nyanda for 7 days, the prohibition of consuming eggs and sea fish during the postpartum period, the use of octopus for 40 days and cleaning the vagina from back to front.

From the culture of postpartum care, some comply with the theory of evidence-based midwifery, such as the process of mobilization, urination and defecation, the process of breastfeeding, and breast care.

### **Ethical Considerations**

Researchers also give participants the freedom to withdraw from the study. Then, the selection of interview locations is offered to participants. This is a form of respect for the rights of participants and for the sake of comfort in the interview process so that participants can tell their experiences calmly. Fulfilling the principle of anonymity, it is obligatory not to publish the identity of the informant by replacing the informant's name with the informant code, namely I.1, I.2 and so on. (Kumalasari, 2018)

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