

THE CORRELATION OF KNOWLEDGE AND ATTITUDE WITH "Tarak" CULTURE OF POSTPARTUM MOTHERS IN WONODADI BLITAR

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Abstract

Indonesia is a multicultural society. Each region has a different culture that is embraced by the trust from the previous generation. "Tarak" on postpartum mothers is a habit of not eating chicken dishes, meat, eggs and certain other foods, fearing the wound did not heal and their infants vomiting after breastfeeding. Cultural aspect is very important to facilitate in providing nursing care. The purpose of this research was to identify correlation between knowledge and attitude with a culture of "tarak" in the postpartum mothers at Wonodadi Blitar.

The design of this research was cross-sectional with a sample of 40 mothers in the postpartum at Wonodadi Blitar taken by *Consecutive sampling* with inclusion criteria: maternal postpartum phase of letting go. The variable in this research was the knowledge, attitudes about postpartum maternal nutrition and culture "tarak". The instruments used questionnaire. The result by Spearman rank analysis showed no correlation between postpartum maternal nutritional knowledge of the culture of incontinence with a value of $\rho = 0,658$, correlation between attitude and cultural behavior "tarak" with the value $\rho = 0.01$. eventhough the level of knowledge of mothers of postpartum in nutrition was good but it did not guarantee that the mother did not follow the culture of "tarak", this is in accordance with Manurung (2012) that culture is not only influenced by the knowledge but also a strong belief. While the attitude is a feeling that followed the tendency to act so that the attitude of postpartum mothers have a correlation with the "tarak". Therefore, the role of nurses is very important in reconstructing the culture of "tarak".

Key Word: Knowledge, attitudes, culture "Tarak", postpartum mothers

Background

Post partum period called postpartum or puerperal period is a period or time since the baby was born and the placenta comes out until the next six weeks, accompanied by the restoration of the organs associated with the content, which changes as injury and other related

During childbirth (Suheri . Et al , 2008) . While the purpose of the provision of care during childbirth, according Saleha (2009), among others maintains the health of mother and baby, detect problems; write your health education and providing family planning services. Maternal care community is very important in this regard. In nursing theory, saw man should nurse holistic in providing nursing care.

Differences in cultural values is also part of a holistic human

Indonesian society is a multicultural society. Each region has a different culture that is embraced by the trust from previous generations. Many people who believe in the culture of previous generations because the culture was obtained from parents who think they have more experience. With this belief they are convinced that the behavior he does will bring positive results and beneficial to their health. Not all treatments are performed based on the heritage can be fully accepted, could have carried out such treatments provide less favorable health outcomes for mother and baby (Manurung, 2009). Behavior or habits that harm eg nursing mothers are prohibited from eating foods that fishy eg fish, eggs and others because the baby will

sweat odor. Postpartum mothers are prohibited nap. Post partum mothers had to sleep sitting or half-sitting for fear of bad blood rose to the eye (Mubarak et al, 2012). Based on the preliminary research conducted in September 2012 in the Cempaka (space Ruling) Hospital Ngudi Waluyo Wlingi obtained 15 of the 22 mothers postpartum do not want to eat chicken dishes, meat and eggs because their parents forbid fearing the wound did not heal and their breastfeeding infants vomiting. Based on interviews with the head of the room, the nurse had provided health education about the importance of nutrition to patients' post-partum mothers. Some elements involved in the socio-cultural according to Mubarak, et al (2012) among other things: knowledge, belief, art, morals, law, customs and abilities as well as custom made by the community. Knowledge has a profound influence on health. Likewise, related public confidence about the care of the sick is very influential on the public health level. Culture is the behavior resulting from human perception, behavior that would be stronger if it is based on the powerful stance anyway. Medeleine Leininger developed the concept of transcultural nursing, bringing the role of cultural factors in nursing

practice into the discussion on how to provide nursing care according to need. According Leinenger (1978) transcultural nursing is a nursing service berfocus on the behavior of individuals or groups, as well as the process to maintain or improve health behavior and the behavior of physical pain and psikokultural provided to clients in accordance with the cultural background (Tommey and Alligood, 2006). Swasono Statement (1998) in Manurutng (2009) argue that there are some people kepercayaaan value associated with post partum care, with knowledge of the cultural aspect is important to be known by health workers to facilitate the approach to providing health care. This of course requires special attention to overcome. According to nursing theory leineinger medeline there are several strategies are in use in providing nursing care, among others maintaining the culture, the culture of negotiation and change the culture (Tommey and Alligood, 2006). From the description above, the researchers wanted to identify how the correlation between postpartum maternal nutritional knowledge and attitude to culture "incontinence" in postpartum mothers in Wonodadi Blitar

METHODS

The research design used cross sectional, which connects between knowledge and culture "incontinence" and attitude with a postpartum mother culture "incontinence" in the mother postpartum. Knowledge in this research was knowledge about postpartum maternal postpartum maternal nutrition, attitude in this research is the attitude of postpartum mothers in meeting their nutritional culture whereas "incontinence" was the behavior not eats tempeh, tofu, egg, chicken, meat/ goat, fish freshwater and saltwater fish. The sample in this research was 40 people listed in the postpartum maternal health centers Wonodadi. The sample in this research were drawn in a way convenient sampling with inclusion criteria postpartum mothers who are already in the phase of letting go, the mother and the baby does not have a particular disease and do not have allergies to certain foods. This research was conducted from September 26 to October 6, 2014.

RESULTS AND ANALYSIS

RESULTS

Postpartum maternal characteristics in Blitar Wonodadi as many as 40 people as in the table below:

Table 1 Postpartum maternal characteristics in Wonodadi -Blitar

characteristics of Respondents	f	%	Table 3 above shows that 43 % of respondents have a good attitude towards nutrition postpartum mothers and 20 % of respondents had a very bad attitude towards the fulfillment of postpartum maternal nutrition.		
Age					
≤ 20 years	3	8%			
21-30 years	16	40%			
31-40 years	20	50%			
41-50 years	1	2%			
Education			Table 4	Frequency distribution of " Tarak " culture in postpartum mothers	
Elementary School	7	17%			
Junior High School	18	45%			
Senior High school	15	38%			
Priory to Occupation					
Primipara	14	35%			
Multipara	26	65%			
Housewife	36	90%			
Privat employees	4	10%			
Information about postpartum maternal nutrition					
No	30	75%			
Ever	10	25%			
			Culture " Tarak "	Frequ	percen
				ency	tage
					(%)
			Do not follow the culture of " Tarak "	9	23%
			Following some cultures " Tarak "	5	13%
			Following culture " Tarak "	26	64%
			overall		
			Based on Table 4 above shows that the majority of 64 % of respondents follow the culture of "tarak" and only 23 % who do not follow the culture of "Tarak"		

Table 2 The frequency distribution of knowledge about postpartum maternal on postpartum maternal nutrition

Table 5 The correlation between postpartum maternal nutritional knowledge of the culture of " Tarak " postpartum mothers

Pengetahuan	Frekuensi	Persentase (%)	Culture " tarak "	Knowlegdement				Total		ρ
Good	15	37%		Good		Sufficie nt				
Sufficient	25	63%		N	(%)	N	(%)	N	(%)	
Table 2 above shows that most respondents have sufficient knowledge of as many as 25 people (63 %)			Following culture " Tarak " overall	16	40	10	25	26	65	0,658
Table 3 Frequency distribution attitude postpartum maternal postpartum maternal nutrition in meeting			Following some cultures " Tarak "	2	5	3	8%	5	12	
attitude	frequency	percentage (%)	Do not follow the culture of	7	18	2	5	9	23	
Good	17	43%								
Sufficient	15	38%								
Bad	8	20%								

" Tarak									have
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Table 5 above shows that the Spearman rank test results obtained value of $\rho = 0.658$ which means that there is no correlation with postpartum "tarak" culture .

sufficient knowledge anyway, it was evident that one of the factors affecting the level of knowledge is education. In addition to educational information is also greatly affect a person's knowledge. Based on Table 1 of the 40 respondents 75% had never received information about

postpartum maternal nutrition. Information could be received from the media or health workers, in this case the role many are nurses. Therefore Wonodadi PHC nurses should provide health education particularly on postpartum maternal nutrition.

Postpartum Maternal Attitude In Meeting Nutrition

Table 3 shows that postpartum mothers who have a good attitude as much as 43%. According Notoatmodjo (2010) knowledge, thoughts, beliefs and emotions play an important role in determining the attitude intact. These results strongly support the theory tersbut, of the 17 respondents who have a good attitude, 12 have a good knowledge anyway. According to the theory Anwar (2007) health communication using the design principles of

teaching is one of the efforts to foster an attitude. The theory is supported by the results of this research, based on table 1 postpartum mothers who never get information about postpartum maternal nutrition as much as 75%. Information obtained through communication poses. Communication is the exchange of thoughts, feelings and opinions and give advice in which occur between two or more people work together. Communication is also an art to compose and deliver a message in a way that is easy so that others can understand. Therefore, health professionals, especially nurses play an important role in changing attitudes in meeting the nutritional postpartum mothers. Providing health education through the media and attractive method is the right way to make it easier to understand the postpartum mother and

"Tarak" Culture	Attitude						Total		ρ
	Bad		Not good		Good		N	%	
	N	%	N	%	N	%			
Following culture " Tarak " overall	1 5	3 8	3 8	8 8	8 2	2 0	2 6	65	0,01
Following some cultures " Tarak "	0	0	4	1 1	1 3	5	12		
Do not follow the culture of " Tarak "	0	0	1	3	8	2 0	9	23	

Table 6 above shows that the Spearman rank test results obtained value $\rho = 0.01$, which means that there were correlation between attitudes in nutrition with a postpartum mother " tarak" culture

Knowledge About Nutrition Maternal Postpartum Maternal Postpartum With Cultural "Tarak"

Table 2 shows that most respondents (63%) have sufficient knowledge about postpartum maternal nutrition. One's knowledge according Notoadmodjo (2010) could be affected by several external factors, namely, education, information and experience. Based on Table 1 of the 40 respondents were educated terakir SPM as many as 18 (45%) of the 18 respondents 15 who have enough knowledge. While respondents were educated last 7 SD whole

motivated to apply. If the postpartum mother can understand very well it will form a good attitude as well. Of a good attitude will have a tendency to behave well.

“Tarak ” Culture Of Mother Postpartum

Indonesian society is a multicultural society. Each region has a different culture that is embraced by the trust from previous generations. Many people who believe in the culture of previous generations because the culture was obtained from parents who think they have more experience. With this belief they are convinced that the behavior he does will bring positive results and beneficial to their health. Culture is the behavior resulting from the perception of cultural manusia. Masyarakat Wonodadi Blitar have in providing care to mothers postpartum, one of which is the culture of "tarak". Culture "incontinence" behavior is not consuming all kinds of proteins, among others; do not eat meat beef or mutton, chicken, eggs, tempeh, tofu, fish, freshwater and marine fish. Blitar Wonodadi community considers consume meat, chicken, eggs, fish, freshwater and saltwater fish will lead to the failure of wound healing. While consuming tempe and tofu would result in accumulated dirt eye on breastfeeding infants. Culture "tarak" adopted Wonodadi Blitar society is very contradictory to the theory Widasari (2009) which says that the fulfillment of adequate protein will help the healing process.

Based on Table 4 shows that 26 respondents (65%) followed tarak overall culture, which means did not take all of the above proteins. While 5 respondents (13%) follow some cultures continence which means do not consume any animal protein? According to nursing theory leineinger medeline there are several strategies are in use in providing nursing care, among others maintaining the culture, the culture of negotiation and change the culture (Tommeay and Alligood, 2006). Based on the theory Wonodadi PHC nurse can provide nursing care to negotiate a culture at 65% of respondents who follow the culture of "tarak" as a whole by providing

knowledge that protein is essential for wound healing and nutrition to the baby. While the 13% who follow some cultures "tarak" could be given nursing care to maintain the culture or the culture of negotiation because although postpartum mothers do not consume animal protein, the protein needs met mothers of vegetable protein.

Correlation Between postpartum maternal nutritional knowledge of the culture of “tarak”

Based on Table 5 shows that the test results obtained with the Spearman rank ρ value > 0.05 , which means that there was no correlation between postpartum maternal nutrition to the culture of “tarak”. Some elements involved in the socio-cultural according to Mubarak, et al (2012) among other things: knowledge, belief, art, morals, law, customs and abilities as well as custom made by the community. Knowledge has a profound influence on health. The theory is not in accordance with the results of this research, 65% of respondents who follow the culture of "tarak" overall, 40% have a good knowledge of postpartum maternal nutrition. Such conditions show that other elements, namely trust, tradition and habits Wonodadi community was very strong against the culture of "incontinence".

Wonodadi public confidence towards “tarak” culture strong need special attention. According Leineinger (1978) transcultural nursing is a nursing service berfokus on the behavior of individuals or groups, as well as the process to maintain or improve health behavior and the behavior of physical pain and psikokultural provided to clients in accordance with the cultural background (Tommeay and Alligood, 2006). According to the research most of respondents who embrace the culture of “tarak” have a good level of knowledge about postpartum maternal nutrition, so that according to nursing theory transkultur cultural negotiation not only to individuals but also families who care for postpartum mothers. Negotiations

culture can be done by providing counseling to families or even society at large about the importance of postpartum maternal nutrition.

Correlation Between Attitude In Meeting With Postpartum Maternal Nutrition Culture “Tarak”

Based on Table 6 shows that the test results with rank Spearman ρ value < 0.05 , which means that there was a correlation between attitudes in meeting with a postpartum maternal nutrition culture " tarak ". According B.Karr Snehandu (1983) in Notoadmojo (2010) or the resultant behavior was the result of the stimulus (external factors) and response (internal factors) in the subject or The person who behaves . While culture was the behavior resulting from human perception .

According to the theory Lawrence Green in Notoadmojo (2010) said that behavior is influenced by some of the factors that influence it, among others pre-disposing factors that allow and amplifier factors . Pre-disposing Factor of behavior such as knowledge, attitudes, beliefs, values, traditions and so on . The theory was in accordance with the results of this research, 65% of postpartum mothers who embrace the culture of " tarak " overall 38 % had a very bad attitude and 8 % had a bad attitude towards the fulfillment of postpartum maternal nutrition .

Based on the results of the research 75 % had never received information about postpartum maternal nutrition. This is consistent with the theory that some of the factors that facilitate the occurrence of behavior was the facility in infrastructure or health behaviors. Therefore, the role of health personnel on duty at the health center Blitar Wonodadi very important to negotiate on the culture of “tarak ” . It was also proven from the results of this research of 65 % of respondents who follow incontinence culture overall 40 % had good knowledge about nutrition postpartum mothers and 20 % of respondents have a good attitude towards the fulfillment of nutrition, but they still

behave " tarak " . This was because the huge belief in the culture of “tarak“ in Wonodadi Blitar .

Conclusions

1. There were no correlation between postpartum maternal nutrition to the culture of " tarak " postpartum mothers in Wonodadi Blitar
2. There were correlation between attitudes in meeting with a postpartum maternal nutrition culture " tarak " postpartum mothers in Wonodadi Blitar

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The instrument not yet passed by validity and reliability test.

We cannot control honesty of respondent because of researcher little interaction with them during research and may they not yet believe with us.

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