

Perspectives On Using Pilis For Holistic Healing During Postpartum Period

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Abstract: All Indonesian people who utilize traditional health services are motivated by history, living environment, and customs. During postpartum many mothers experience anxiety that has no known cause, so in reducing anxiety pilis is given as a therapy that is believed to provide calmness in postpartum mothers. If they do not use pilis, the Javanese community believes that there will be sawanan in postpartum mothers and their babies. The purpose of this study was to describe the perspective of using pilis in the holistic healing process of the postpartum period. This research uses a qualitative descriptive method with phenomenological studies. Researchers conducted interviews by revealing holistic healing of postpartum mothers in the Javanese tribe using pilis in Demak Regency. This research was conducted in the working area of the Mranggen II Health Center, Demak Regency, which still uses pilis on postpartum women. The technique of determining informants using accidental sampling. The community's perspective with pilis treatment for postpartum women can provide a sense of calm and relaxation to the mother, nourish the body, especially in reducing stress during postpartum due to lack of rest. Pilis treatment based on local wisdom, family, and community is used because the ingredients are easily available and the price is more economical compared to the use of modern medicine.

Keywords: holistic healing, pilis, postpartum period

INTRODUCTION

The diverse cultures within each community of a particular ethnic group are greatly influenced by various factors, including historical background, living environment, and local customs. This is also true in the Central Java Province, where the Javanese community preserves and believes in numerous cultural practices. According to the 2018 Basic Health Research conducted by the Indonesian Ministry of Health, 31.4% of the total 1,017,290 population in Indonesia utilized traditional health services, demonstrating the types of traditional health services utilized by the population (RISKESDAS, 2018).

During the postpartum period, a postpartum mother will experience various kinds of changes both physically, psychologically and socially, postpartum mothers should get assistance from midwives and families during the mother's postpartum period so that the mother can go through this period normally without any obstacles (Dahlan & Mansyur, 2014). The use of pilis in the postpartum healing process refers to health care that is considered a mandatory tradition after childbirth. The use of pilis is carried out shortly after

delivery until 40 days after delivery. During postpartum, many mothers experience anxiety that has no known cause, so in reducing anxiety, pilis is given as a therapy that is believed to provide calmness to postpartum mothers. If they do not use pilis, Javanese people believe that there will be sawanan in postpartum mothers and their babies. Sawan or sawanen itself is a term used to refer to someone who is experiencing the possession of a subtle spirit, usually occurring when the baby.

THEORETICAL STUDIES

Research by Sugita (2016) suggests that Javanese culture in the postpartum period which is still carried out includes pilis, parem, drinking herbal medicine, massage, using stagen, kempitan, walikdadah, sitting senden, abstinence from eating and sitting culture. Socio-cultural factors have an important role in understanding human attitudes and behavior in human life, one of which is in the postpartum period, which is passed down from generation to generation. Research conducted by Ummy Yuniadini (2021), suggests that the Malay community in Pontianak highly upholds its customs and traditions, especially in health services during the postpartum period. If you violate it, then the postpartum mother must be prepared to accept the consequences in the form of bentan.

Based on a preliminary study by interviewing 2 informants who were mothers who had given birth and used pilis in Demak district. The informant said that she underwent all postpartum health care processes according to Javanese customs. While carrying out all the processes recommended by her customs, after using it she felt that her body was healthier and did not experience sawanan and could carry out activities as usual without interruption. The mother feels that there are so many benefits, both to maintain the condition of the mother's body to remain good after giving birth, there are also other health benefits. Where the mother who treats this pilis in the form of herbs is mashed then the mother applies it to her body and is carried out for 40 days after giving birth.

At the time of postpartum many mothers experience anxiety that has no known cause, so in reducing anxiety, pilis is given as a calming therapy that is believed to provide calmness to postpartum mothers. If you do not use pilis, Javanese people believe that there will be sawanan in postpartum mothers and their babies. So that the author is interested in researching "*Perspectives on the Use of Pilis for Holistic Healing of the Postpartum Period*".

RESEARCH METHOD

This research uses a qualitative descriptive method with phenomenological studies, namely explaining or revealing the meaning of concepts or phenomena of experience based on awareness that occurs in several individuals. This research is conducted in a natural situation, to understand the phenomenon studied with the aim of obtaining in-depth information so as to provide greater understanding to find out the basis for decision makers or actions taken by certain people (Abdussamad, 2021). In this study, researchers conducted interviews by revealing holistic healing of postpartum mothers in the Javanese tribe using pilis in Demak Regency. The research was conducted at the work area of the Mranggen II Health Center, Demak Regency, which still uses pilis on postpartum mothers.

The total sample in this study was 16 people consisting of 11 postpartum women, 3 parents of postpartum women and 2 village midwives. The technique of determining informants using accidental sampling, namely in the process of conducting research, any informant is encountered who happens to match the criteria determined by the researcher. Informants in this study included postpartum women who used pilis for 40 days, parents of postpartum women, and village midwives then conducted interviews with informants to obtain information about the problem under study and observe how the use of pilis by informants. In in-depth interviews, researchers determine the right time to carry out research, followed by introductions to informants then asking questions from the core of the problem to informants who have knowledge and are willing and able to provide this information well. The interview process was carried out with an in-depth interview about the perspective of using pilis for holistic healing for mothers who are experiencing the postpartum period.

Phenomenology that occurs in the Demak community, especially in the Mranggen II area, especially in postpartum women with pilis treatment can be interpreted as a science of describing what a person sees, what he feels, and knows in his immediate awareness and experience (Fitrianti & Angkasawati, 2015). Analysis in the study with data triangulation to provide an overview of what is seen, felt, and known by the Demak community, especially in the Mranggen II area about the treatment of using pilis for holistic healing of the postpartum period. Data analysis in this study used the Miles and Huberman interactive model data analysis technique, namely data reduction, data presentation and conclusion/verification.

RESULTS AND DISCUSSION

1. Pilis

Pilis is a traditional herb widely used by women after childbirth which is one of the treatments for postpartum mothers carried out for 40 days for postpartum mothers who are applied to the forehead by the people of Demak district. Pilis is obtained by the parents of postpartum mothers making it themselves or by buying it from the market or traditional herbalists. The reason why mothers use pilis is because they are instructed by their parents, or parents in-laws because it is the first time and also because they have previously used pilis during the first child or previous birth. The parents of postpartum mother Mrs. "A" said that

"Pilis menika sampun turun temurun saking simbah kakung ing kaluwarga kangge ibu-ibu ingkang sampun 40 dinten nglairaken saha caranipun dipunolesi ing bathuk saksampunipun adus enjing". The meaning is "this pilis has been practiced for generations from the great-grandparents in the family for mothers who have given birth for 40 days and how to use it is applied to the forehead after bathing in the morning".

As expressed by Parsons T, et al., (2018) said that as long as the actions of individuals carried out have subjective meaning or meaning for themselves and are directed towards the actions of others, as a prerequisite for choice, and the surrounding environment feels the benefits logically and consistently.

Referring to what was obtained from several informants in the parents of postpartum women, pilis is believed to have benefits including relieving dizziness or headaches after childbirth and is also believed to relax head muscle tension. The father of the puerperal mother Mr. "J" said that

"Tujuwane nggunakake pilis yaiku kanggo menehi rasa anget lan nyaman ing sirah, supaya getih putih ora munggah, supaya paningal ibu cetha amarga biasane yen ibu wis babaran bisa dadi burem nalika nglairake. terus ketegangan nalika kerja". This means that "The purpose of using pilis is to provide a sense of warmth and comfort to the head, so that white blood does not rise, so that the mother's vision is bright because usually if the mother has given birth, her vision is blurred, maybe during childbirth she kept pushing".

As revealed by Safari, et al., (2022) said in the traditional treatment of postpartum mothers there are two types of external medicine, namely pilis applied to the forehead and herbal medicine as internal treatment, fragrant pilis is used for 40 days some of the ingredients used in making this pilis which has properties one of which provides a warm feeling that can cause a sense of comfort in the head.

2. Postpartum Mothers Who Use Pills

Mothers who use pilis feel refreshed when using it, especially to keep their eyes cool. Because it is believed that postpartum mothers should not sleep in the morning, the white blood will rise. So by using pilis to keep the eyes cool and also so that the child of the mother who is in labor does not experience sawan (disturbed by spirits).

One informant Mrs. 'N' said that “using pilis before having experience in the first child did not use pilis when a week after giving birth and often experienced headaches, and what was felt by this mother was very disturbing for the mother felt by the mother like there was pressure on the temple between the mother's eyebrows like being depressed. So that the mother wants to use pilis until now when the mother is postpartum. Because the mother feels after using the pilis the headache that is felt is somewhat reduced and better than not using the pilis”.

The headache felt by mothers after giving birth is normal, this is caused by a significant decrease in the hormone estrogen which triggers headaches in mothers. This is in line with what Boushra, et al., (2020) said that the condition of Post-dural puncture headaches (PDPH) is not life-threatening. However, both conditions can cause delays in the rapid return to normal functioning of body systems and additional emotional turmoil during an already stressful life change so that mothers cannot focus on taking care of themselves and their babies.

Midwife "U" said that mothers who give birth here usually do not use pilis at the puskesmas or midwife, but use it at home. We usually make a re-visit at home to see whether the postpartum period is going well or not. There is no prohibition for mothers to use pilis, usually only reminded that if there is an allergy felt in the form of itching, heat, redness when using it is better to stop, if there is no allergy caused by the use of pilis, the mother may use it as long as it does not harm the mother.

As revealed by WHO (2022) in the "WHO recommendations on maternal and newborn care for a positive postnatal experience", postpartum women must carry out postnatal care (PNC) carried out by health workers with the aim of:

- a. Prevent bleeding, pain, complications, infection, anemia, and postnatal depression,
- b. Breast care so that breast milk is smooth,
- c. Providing nutrition and vitamin A, and
- d. Providing counseling services for families in caring for postpartum mothers.

A positive postnatal experience is one in which women, newborns, partners, parents, caregivers and families receive consistent information, reassurance and support

from motivated health workers; where a resourced and flexible health system recognizes the needs of women and infants, and respects their cultural context..

The postpartum mother Mrs. "H" said that ... "*alasane nggunakake pilis amarga efek sampinge sithik banget, luwih akeh keuntungan sing dipikolehi ibu, rasane luwih tenang, santai lan ora stres amarga aroma bahan pilis sing digunakake, lan cara pangolahan lan panggunaane gampang banget*".

"The reason for using pilis is that the side effects caused are very small, more benefits are obtained by the mother to feel calmer, relaxed and not stressed due to the aroma of the pilis ingredients used, as well as how to process and use it very easily".

That as Withers M, et al. (2018) said, revealed in parts of Asia shows that traditional beliefs and practices still hold meaning and significance in various cultures in Asia. Moreover, most traditional beliefs and practices are not harmful to women or their babies. In fact, it has many psychological and physical benefits for women.

3. Perspectives on the Use of Pilis for Holistic Healing of the Postpartum Period

The use of pilis by the community, especially postpartum women in Demak Mranggen II district, is still quite widespread. This certainly raises the question of why they still use pilis treatment for postpartum mothers? According to people who use pilis with postpartum care, it is believed to have benefits for postpartum women (a) providing warmth and feeling comfortable in the head that feels dizzy, (b) inhibiting the increase in white blood, and (c) also blurred or foggy vision.

Based on this explanation, it can be seen that the community's perspective with pilis treatment in postpartum women can provide a sense of calm and relaxation in the mother to nourish the body, especially in reducing the mother's stress during postpartum due to lack of rest, especially at night in caring for her baby. This understanding causes pilis treatment to still be widely practiced by the local community, even according to them pilis treatment is a traditional treatment from outside and does not harm the mother or her baby and can be used together with modern drugs from health workers. Therefore, they still use pilis until now.

That in accordance with what was revealed by Fatmawati (2019) said that mothers after giving birth have irregular sleep patterns which can cause mothers to experience sleep deprivation so that it will be easy to change the psychiatric atmosphere which can be prone to sleep disorders because they cannot adapt to psychological changes and their new roles.

Research on the use of pilis for holistic healing in the postpartum period from the pharmacological aspect with ethnography is needed for holistic healing of the postpartum period for mothers. The standardized results that become one of the holistic treatments that can be used in postpartum care for mothers with traditional medicine based on local wisdom, family, and community are needed, especially in the context of Indonesian society which is diverse both geographically and ethnically. If this is done, then the essence of postnatal care (PNC) to cure, prevent disease, and nourish can be realized in complementary midwifery services.

That according to what was revealed by Putri, et al., (2021) said that the postpartum period is a transitional period, where many changes occur both physically and mentally which are different for each woman. Efforts to overcome complaints such as perineal wounds, breast problems and even postpartum depression at this time by utilizing complementary therapies, namely the use of herbs, massage and aromatherapy. complementary treatments to overcome these complaints because women tend to trust complementary therapies more because they are felt to be more natural and safe.

CONCLUSIONS AND SUGGESTIONS

The use of pilis for holistic healing of the postpartum period with external treatment applied to the forehead for 40 days with the benefit of providing a sense of calm, and comfort to the mother after childbirth. Pilis as a traditional medicine continues to be used because of its perceived benefits and in accordance with the expectations of the people who use it. Pilis is used because the ingredients are easily available and the price is more economical compared to the use of modern medicine. With treatments based on local wisdom, family, and community. Suggestions for further research are the need to pay attention to maternal health, especially postpartum women, with the use of complementary care with the socio-cultural context of the community and human resources and natural resources around available. In complementary care, there is a need for one understanding between health workers and the community that is adopted without harming the user, so follow-up research is needed so that it can be standardized in policy.

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