

Article

# The Relationship Between Mother's Trust In Baby Massage Performed by A Shaman With The Giving of Complementary Therapy

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## A B S T R A C T

**Research Background :** The habit of baby massage in Indonesian society is something that has been known for a long time, but unfortunately, in this case the shaman is an important role. A shaman is considered a person with charismatic powers who has a special authority that is self-acquired and is a gift from God. Giving baby massage to a shaman has become a tradition that has been passed down from generation to generation. Baby massage is one of the oldest traditional cultures in Indonesia and even in the world. **Research Objective:** To determine the relationship between mother's trust in baby massage carried out by a shaman with the giving of complementary therapy.

**Research Methods:** The type of research used is analytical research with a cross-sectional design. The research location was carried out in the working areas of 4 Kendal Regency Public Health Centers and 3 Sleman Regency Public Health Centers. The research was carried out in July-September 2023. The population used in the research was all mothers with babies. The sample for this research was mothers who had babies aged 0-24 months who were selected for research based on the results of sampling with a total sample of 118 people taken by purposive sampling. The data analysis used is univariate and bivariate analysis.

**The results of the study:** The results of statistical test there is a relationship between the mother's trust in baby massage by a shaman with the giving of complementary therapy ( $p = 0.009$ ).

**Conclusion:** From the results of this research, it is hoped that the work area will receive results Public Health Centers to open baby massage classes for mothers so that mothers are motivated to do baby massage alone.

## I. INTRODUCTION

In the midst of this developing society, 30.4% of people in Indonesia still use traditional health services, especially baby massage from traditional birth attendants (BPPK, 2013). Giving baby massage to a shaman has become a tradition that has been passed down from generation to generation. Baby massage is one of the oldest traditional cultures in Indonesia and even in the world. In China and Greece, evidence has even been found that massage has been used as a health therapy medium for thousands of years. Meanwhile, in Indonesia, almost all regions in Indonesia have the habit of massaging their babies from birth until childhood. The main perpetrators of traditional baby massage are traditional birth attendants who have acquired their skills from generation to generation (Lestari, A. F, dkk, 2018). A study on maternal and child health (KIA) states that shaman is considered important from pregnancy to post-natal period, not only in relation to women's physical needs, but also the mother's mental and spiritual needs as members of a healthy community. (Hermawati, 2012).

The habit of baby massage in Indonesian society is something that has been known for a long time, but unfortunately, in this case the shaman is an important role. A shaman is considered a person with charismatic powers who has a special authority that is self-acquired and is a gift from God. Shamans are seen as having strong "jampe-jampe" so that mothers are calmer when helped by the shaman. So far, massage is not only done when the baby is healthy but also when babies are sick or fussy and has become a routine for baby care after birth. (Lestari, A. F, dkk, 2018).

The social environment is closely related to culture or traditions and the strong influence of local community leaders. The family's belief that in the past they often massaged their babies at the shaman can influence the behavior of parents who are less likely to give baby massages. The social environment will influence the formation of attitudes and perceptions by considering that going to a shaman is a good thing and that shaman are still considered an important part of local community culture. This is in accordance with Azwar's (2013) theory that social interactions experienced by individuals in the form of personal experiences, culture, other people whose influence is strong are what influence attitude formation. This is in accordance with Dewi's (2018) research that the formation of mothers' attitudes about baby massage is strongly influenced by the strong culture that is rooted in that society. The second influencing factor is the information factor. Information is important in shaping the baby's massage behavior at the shaman.

Currently, alternative and complementary therapies There are many types. This therapy was also developed based on scientific evidence resulting from research. Each country has its own type of therapy that complements each other differently, according to the culture that exists in that society. In Indonesia, various types of complementary/alternative therapies have been developed that can be given to patients as needed (Hall, H.G, 2011).

In the world of midwifery, complementary or alternative therapies are often used in maternal and child health services. According to Skouteris, H (2008), in several countries such as Australia, 73% of pregnant women use complementary and alternative medicine during pregnancy. Conditions like this are not only experienced in Australia, many countries have utilized complementary therapies in the field of obstetrics. Currently, more midwives use complementary therapies in the midwifery profession compared to other professions. Midwives will usually use one or more types of complementary and alternative services for their patients, such as massage therapy, herbal therapy, relaxation techniques, aromatherapy, homeopathy, acupuncture, etc. (Hall, H.G, dkk, 2012).

In complementary midwifery services, a midwife must pay attention to the legal basis that regulates complementary midwifery practices. In Indonesia, procedures and regulations for complementary and alternative medicine services have been regulated. Based on the legal basis that regulates the practice of complementary and alternative therapies, there are regulations that specifically regulate complementary therapies that can be applied in midwifery services, namely PERMENKES Number 1109/Menkes/Per.IX/2007 concerning alternative medicine and therapy, complementary therapies that can be applied in midwifery practice.

In Indonesia, complementary and alternative practices have developed from generation to generation over the past few decades. This is supported by the cultural culture of the Indonesian people who highly respect the culture and traditions of their ancestors, so that complementary and alternative practices have developed since ancient times. Even though it has been developing for quite a long time, it does not yet have an empirical basis so its truth cannot be confirmed (Wijayanti, N. H, 2015). After midwifery science developed into the complementary realm, much research was carried out in the complementary field and it can be used by midwifery practitioners to combine medical-based midwifery services with complementary therapies. Based on the description above, the author is interested in researching the relationship between mothers' trust in baby massage performed by shaman with the provision of complementary therapies.

## II. METHODS

The type of research used is analytical research with a cross-sectional design, where this research aims to determine the relationship between mother's trust in baby massage carried out by a shaman with the provision of complementary therapy by filling out a questionnaire. The research location was carried out in the working areas of 4 Kendal Regency Public Health Centers and 3 Sleman Regency Public Health Centers. The research was carried out in July-September 2023. The population used in the research was all mothers with babies who visited the working areas of 4 Kendal Regency Public Health Centers and 3 Sleman Regency Public Health Centers. The sample for this research was mothers who had babies aged 0-24 months who were selected for research based on the results of sampling with a total sample of 118 people taken by purposive sampling. Data processing is carried out in the stages of editing, coding, processing, cleaning and tabulating. The data analysis used is univariate and bivariate analysis. The test used is the chi square test with a degree of confidence ( $\alpha=0.05$ ), which is said to be significant if the P value is.

## III. RESULT

### Univariate Analisis

**Table 1. Mother Characteristics**

Characteristics		Frequency	Percent
Mother's age	Not high risk (20-35 years)	93	78.8
	High Risk (<20 and >35 years)	25	21.2
Education	Basic education	27	22.9
	Middle education	55	46.6
	Higher education	36	30.5
Total		118	100.0

Based on this table, it was found that the majority of mothers' age did not have a high risk, as many as 93 (78.8%) respondents and the mother's education was mostly secondary education,

as many as 55 (46.6%) respondents.

**Table 2. Mother's Trust in Baby Massage by a Shaman**

		Frequency	Percent
Mother's Trust in Baby Massage	Believe	109	92.4
	Don't believe	9	7.6
	Total	118	100.0

Based on this table, it was found that 109 (92.4%) respondents trusted mothers in baby massage by a shaman.

**Table 3. The giving complementary therapy**

		Frequency	Percent
The giving complementary therapy	Ever	97	82.2
	Never	21	17.8
	Total	118	100.0

Based on this table, it was found that the majority of mothers who had provided complementary therapy had given complementary therapy, 97 (82.2%) of the respondents.

#### Bivariate Analysis

**Table 4. The relationship between mother's trust in baby massage carried out by a shaman with the giving of complementary therapy.**

Mother's Trust	The Giving complementary therapy				Total		P Value
	Ever		Never				
	F	%	f	%	f	%	
Believe	93	85,3	16	14,7	109	100	0,009
Don't Believe	4	44,4	5	55,6	9	100	
<b>Total</b>	97	82,2	21	17,8	118	100	

The results of mothers' trust in baby massage by a shaman had given complementary therapy were mostly believed by 93 (85.3%) respondents, while those who had provided complementary therapy but did not believe it were 4 (44.4%) respondents. The statistical test results obtained a p value  $<0.05$  ( $p=0.009$ ), so there is a significant relationship between maternal trust in baby massage by a shaman with the giving of complementary therapies.

#### IV. DISCUSSION

Based on the results of this research, it was found that 109 (92.4%) respondents trusted mothers in baby massage by traditional birth attendants. In the midst of this developing society, giving baby massage to a shaman has become a tradition that has been passed down from generation to generation. Social environmental factors are closely related to culture or traditions and the strong influence of local community leaders. The family's belief that in the past they often massaged their babies at the dukun can influence the behavior of parents who are less likely to give baby massages. Social environmental factors will influence attitudes and perceptions that consider going to a midwife to be a good thing and that midwives are still considered an important part of local community culture.

This is in accordance with Azwar's (2013) theory that social interactions experienced by

individuals in the form of personal experiences, culture, other people whose influence is strong are factors that influence attitude formation. People who perform baby massage have been known to the public for a long time by a shaman. A shaman is someone who gives birth to a mother and provides care to the baby and mother after giving birth for 40 days. Most midwives are people who are well known in the village, are considered parents who can be trusted and have a great influence on the families they help (Anggorodi, R, 2009).

Belief and cultural factors (44.14%) provide an overview of the transition regarding baby massage which has become a habit or tradition that has been passed down from generation to generation from parents. This is also illustrated by the results of research by Bastian, A. (2014) who carried out traditional baby massage habits in Medan sub-district. Research results show that baby massage is the oldest and most popular form of traditional touch therapy known to humans for centuries with knowledge that has been passed down from generation to generation.

Factors that also influence people's trust in midwives are self-confidence and the ability of the dukun themselves to assist with childbirth. In social cognitive theory, according to Bandura, self-efficacy is a key factor in the source of human action (human agency), what people think, believe and feel influences how they act. (Mukhid, A., 2018). Apart from that, high self-efficacy can improve a person's performance. (Harrison et al, 1997).

Trust is the belief in an individual in a vulnerable condition that the person they trust (trustee) will show consistent, honest, trustworthy behavior, pay attention to the interests of the person who trusts (truster), strive for the best for the truster through an attitude of accepting, supporting, sharing, and work together (Solberg E, 2022). In line with this theory, from the results of this research, the attitudes shown by shaman, such as paying more attention, being patient, friendly and trusting, are factors that make people go to shaman to give birth.

According to Taylor, Bannet & Murphy, cognitive influence is related to a person's confidence or self-confidence in behavior. Confidence in carrying out a behavior will have an influence in carrying out a certain action. In social cognitive theory, both internal and external factors are considered important. Events in the environment, personal factors, and behavior are seen to interact with each other in the learning process. Personal factors (beliefs, expectations, attitudes, comfort and knowledge), physical and social environments (resources, consequences of actions, other people and physical settings) all influence and are influenced by each other. (Santrock, 2010). Another reason people still entrust their births to shaman is because the midwife is an influential person in society who is trusted and believed to have the skills and abilities to assist with childbirth. A person's trust depends on the person's own experience. The shaman is considered experienced because he has often helped with births. The shaman is also generally elderly people, so they understand how to calm a mother who is pregnant or is about to give birth. They usually say calming things which can then strengthen the pregnant mother and her family.

The shaman is also considered more experienced. The informant stated that they trusted the shaman because the shaman had been assisting with childbirth for many years and nothing had happened that was dangerous or detrimental to the informant's life. Apart from that, the shaman is also patiently willing to wait for the mother in labor until the mother gives birth and is even willing to care for the mother in labor until the baby's umbilical cord falls off. The shaman can also clean the placenta and can correct the baby's position in the mother's stomach if it is not correct or the position is down. Mothers don't get services like this from midwives (Nurhidayanti, S, 2018).

The results of mothers' trust in baby massage by shaman had given complementary therapy were mostly believed by 93 (85.3%) respondents, while those who had provided complementary therapy but did not believe it were 4 (44.4%) respondents. The statistical test results obtained a p value

$<0.05$  ( $p=0.009$ ), so there is a significant relationship between maternal trust in baby massage by shaman with the giving of complementary therapies. This is in accordance with Dewi's (2018) research that the formation of mothers' attitudes about baby massage is strongly influenced by the strong culture that is rooted in that society. The second influencing factor is the information factor. Information is important in shaping the baby's massage behavior at the shaman.

Research conducted by Yufuai, A. R., & Widadgo, L. (2013), also stated that the experiences, traditions, beliefs and rules that have been passed down from generation to generation by the community make them more likely to use traditional ingredients such as massage, consuming drinks from leaves, abstaining from eating, and carry out certain activities. The ritual is even started at 9 months of pregnancy by saying prayers (mantras) until the birthing process is complete.

## V. CONCLUSION

Based on the results of the study, It was found that the results of mothers' trust in baby massage by a shaman had given complementary therapy were mostly believed by 93 (85.3%) respondents, while those who had provided complementary therapy but did not believe it were 4 (44.4%) respondents. The statistical test results obtained a p value  $<0.05$  ( $p=0.009$ ), so there is a significant relationship between maternal trust in baby massage by a shaman with the giving of complementary therapies.

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