
SOCIAL-CULTURAL ASPECT TO MATERNAL HEALTH (KARO CULTURE PRESPECTIVE)

BY ELISABETH SURBAKTI
LECTURER OF POLTEKKES KEMENKES MEDAN
DEPARTMENT OF MIDWIFERY MEDAN-INDONESIA

Preliminary

The challenge of development is essential to achieve "health for all", that is, the fulfillment of everyone's right to live a healthy life so that they can lead a productive and happy life. UU no. 23 of 1992 concerning health, particularly Maternal and Child Health (KIA) is a service to maternal and child health which includes services for pregnant women, maternity mothers, postpartum mothers, family planning, reproductive health, the examination of infants, toddlers, and healthy preschool children.

Maternal and Child Health (KIA) in Indonesia has always been a problem that needs to be prioritized. It is believed that the improvement of the quality of maternal and child health services in Indonesia, in terms of socio-political, legal, and cultural conditions, cannot yet be said to be conducive.

To achieve this condition, it is necessary to pursue activities and strategies in every aspect of life. Not only the health aspect, but also a health equalization strategy by utilizing all existing potential, both in the health, non-health, and community levels, to control environmental factors, behavior, health services, and factors that affect health status (Apay, F, 2019)

Health includes all aspects of life, the concept of health, is not only oriented to clinical aspects and medicine, but is more oriented to other sciences related to health and society, such as sociology, anthropology, psychology, behavior, and others. (Nugraheni, H, 2018).

The use of these sciences in health and society is to support the improvement of public health status. One of the branches of sociology and anthropology is basic socio-culture, which discusses culture and the elements involved in it. In this regard, we need to pay attention to the socio-cultural aspects of society in relation to the state of health in Indonesia, especially the health of mothers and children.

Disease or health problems are not only in terms of symptoms, causes, forms of the disease, medicine, and ways to get rid of the disease, but make us think about the relationship between socio-culture, geography, demography, and people's perceptions of the problem at hand (Nugraheni, H, 2018).

In Indonesia, there are cultural elements that can support the high status of public health, such as education, socio-economic conditions, and environmental health. Health services are very much needed so that they can meet client needs. The socio-cultural aspect is one of the cultural elements that play an important role in Indonesia. We know that Indonesian culture is very diverse (Waluya, B. (2007).

The word culture comes from the Sanskrit word "Buddhayah" which is the plural form of (Budi or intellect) which is defined as matters relating to human intellect and reason. Culture is a way of life that is developed and shared by a group of people and is passed down from generation to generation. Culture is made up of complex elements, including religious and political systems, customs, language, tools, clothing, buildings, and works of art. Culture is a comprehensive lifestyle, complex, abstract, and broad. Many aspects of culture also determine communicative behavior, human social activities. Culture is a means of the work, taste, and creation of the community (Selo Soemardjan & Soelaiman Soemardi, 1964). Culture is an attitude of life that is unique to a group of individuals who have been studied from generation to generation, but this attitude to life sometimes even poses a risk for the emergence of a disease. Culture is not limited by certain narrow boundaries but has broad structures in accordance with the development of the society itself (Setiadi, 2013)

Indonesia itself consists of various tribes and cultures that produce a diversity of traditions, one of which is the Karo tribe. The Karo tribe (Latin: Karo) is an ethnic group that inhabits the North Sumatra region and parts of Aceh; covering Karo Regency, East Aceh Regency, Langkat Regency, Dairi Regency, Simalungun Regency, and Deli Serdang Regency. This tribe is one of the largest tribes in North Sumatra. The Karo tribe has its own language called Karo Language or Cakap Karo. The traditional Karo clothing is dominated by red and black and filled with gold jewelry. The Karo tribe originally lived in the Karo highlands, namely Brastagi and Kabanjahe (Muthmainnah, I. S. 2020, Sinuhaji, M, 2013; Printst Darwan, 2012)

One area that will be exemplified in this paper is Karo culture which is related to aspects of maternal and child health. In the Karo tribe, which is located in the highlands of North Sumatra, there are many cultural practices related to maternal and child health (Sinuhaji, L. N. B, 2014; Printst Darwan, 2012)

Socio-cultural aspects of maternal health in a life structure begin with marriage, pregnancy, childbirth, and newborns. In this story, the four things will be discussed in detail and related to Karo culture.

1. Socio-Cultural Aspects of Marriage

The socio-cultural aspect is an important supporting factor in the success of marriage adjustment, the majority of subjects give and receive love, expressions of affection, mutual respect and appreciation, and openness between husband and wife.

The marriage adjustment pattern is generally carried out gradually. In the first phase, getting to know each other, getting married, honeymooning with a partner, living life happily, which is based on love at the beginning of a marriage. In the introduction phase, couples know the true characteristics and habits of each partner. In the second phase, a marriage crisis begins, there is a process of adjustment to the differences that occur (Anjani, C, 2006)

Sometimes socio-cultural aspects are also an inhibiting factor that can make marriage adjustment difficult, both husband and wife cannot accept changes in nature and habits at the beginning of the marriage, do not have the initiative to solve problems, cultural and religious differences, do not know their roles and duties in the household (Anjani, C, 2006).

In general, marriage is a social bond or legal agreement between individuals that forms kinship and is an institution in local culture in formalizing interpersonal relationships which are usually intimate and sexual. Marriages are generally started and formalized with a wedding ceremony. Generally, marriages are carried out with the intention of forming a family. The form of marriage can vary depending on local culture with different purposes. In general, marriage is exclusive and recognizes the concept of infidelity as a violation of marriage. Between husband and wife, there must be a bond, love each other so that mental and psychological bonds can be formed. The two bonds above must exist in a marriage, if there is no one, it will cause problems in the couple's marital life (Walgitto, 2004).

There are various views on marriage, including Marriage according to customary law is one of the most important events in the life of indigenous people, because marriage does not only involve the bride and groom, but also the parents of both parties, siblings, and even their respective families. respectively. Based on this, it can be concluded that marriage is a sacred physical and spiritual bond between men and women that involves sexual relations, child care rights, and the division of husband-wife roles as well as intimacy, commitment, friendship, love, and affection, sexual fulfillment, friendship. and opportunities for emotional development between husband and wife (Abrar, Z., & Nurjanah, N, 2016).

Marriage according to customs and culture, namely the ceremony of binding a marriage promise which is celebrated or carried out by two people with the intention of formalizing the marriage bond according to religious norms, legal norms, and social norms. Wedding ceremonies have many varieties and variations according to ethnic, religious, cultural, and social class traditions. The use of certain customs or rules is sometimes related to certain religious rules or laws (Salmah, S, 2017)

Marriage according to the Big Indonesian Dictionary, is called *nikah*, which means the bond (contract) of marriage which is carried out in accordance with legal provisions and religious teachings. While mating (relationship with humans, not animals) is defined as forming a family with the opposite sex, having a husband or wife. Marriage in Wikipedia states that marriage is a social bond or legal agreement between individuals that form kinship and which is an institution in the local culture that formalizes personal relationships, usually intimate and sexual.

Expert Opinion About Marriage

Bachtiar (2004), the definition of marriage is the door for the meeting of two hearts in the shade of long-term life, in which there are various rights and obligations that must be carried out by each party to get a decent, happy, harmonious life. , and get offspring. Marriage is a strong bond based on a very deep feeling of love from each party to live together in order to maintain human continuity on earth.

Terruwe (in Yuwana & Maramis, 2003) states that marriage is a union. It is created by the love and support a man gives to his wife, and a woman to her husband.

According to Goldberg (Yuwana & Maramis, 2003), marriage is an institution that is very popular in society, but it is also not an institution that can withstand the test. Marriage as a unit still promises a lasting and even lasting intimacy and the preservation of culture and the fulfillment of inter-personal needs. According to Kartono (1992), marriage is a social institution that is recognized in every culture or society.

Even though the meaning of marriage varies, the practice of marriage in almost all cultures tends to be the same. Marriage refers to an event when a pair of prospective husband and wife are formally met in front of the religious leader, witnesses, and a number of attendees to then be officially legalized by the ceremony of certain rituals.

Marriage according to various views of the general public, or people say, marriage or marriage (from various sources) is:

1. Marriage is sailing across the ocean of life in the ark of the household
2. Marriage is not just a spiritual connection and a passionate hug; marriage also three meals a day and remember taking out the trash.
3. Marriage is harmony in the household
4. Marriage means being king in his wedding ceremony
5. After marriage, husband and wife become two sides of a coin; they just couldn't face each other, but still lived together
6. Marriage should be a duet when one person sings the other clapping
7. Marriage is a song and a day that cannot be forgotten
8. Marriage is giving something that is not very useful at the time of the couple's birthday
9. The anniversary of marriage is a celebration of love, mutual trust, partnership, tolerance, and fortitude. The order varies for a given year and there are names
10. Marriage can be flavored with music, gentle words, and perfume; but its survival is underpinned by hard work, care, mutual respect, and good food
11. Marriage is communication with many words and expressions of feelings
12. Marriage is giving and receiving mutual affection
13. Marriage is crying and laughing together
14. Marriage can mean disaster
15. Marriage is having people who understand what you are grieving without you telling them first
16. Marriage not only unites two hearts but also brings together two different extended families
17. Our wedding feast passed many years ago, but the celebration continues to this day
18. Marriage is transferring funds even faster than an ATM machine
19. A happy marriage is a union of two people who are willing to forgive each other
20. Marriage is the only war where a person sleeps with his enemy.
21. Marriage is a rainbow and colorful life
22. Marriage will always find something new about people who feel they already know them well
23. Marriage is growing old together with people who are loved
24. Marriage is a memory
25. According to Koentjaraningrat (2007) Marriage is an institution that not only binds a man with a woman but also binds in a certain relationship, the relatives of the man and the relatives of the woman.
26. According to health, marriage is a bond that is expected by everyone, however many marriage customs that occur are not compatible with reproductive health for women.

There are many tribes in Indonesia and have their own procedures in traditional ceremonies or traditions that have been passed down through generations. One of them is the Karo traditional wedding tradition. In this paper, the writer takes one example of the cultural aspects of the marriage of the Karo tribe, which is located in the highlands of the island of North Sumatra. Karo traditional weddings require a long stage (days), which may be the same as other Batak traditions.

The implementation of marriage in the Karo community is sacred, important and brings together two families where the marriage cannot be carried out at will, but has a patron or descendant in stages and takes time.

In a sacred marriage in Karo, the bride and groom are considered valid if the marriage has been legalized by religion and tradition. Karo traditional marriages are considered valid if the bride and groom have completed their obligations by paying customary debts. Those who are married to Karo women will use Karo customs and undergo a series of customary traditions. Philosophically, marriage for the Karo people who hold a party is the parents of the bride and groom, especially the parents of the prospective groom. The bride and groom actually have no responsibility in financing the wedding party (Sinuhaji, M, 2013; Ginting E P 2014; Printst Darwan, 2012)

Karo traditional marriage is divided into 3 stages, namely the stage of traditional work, traditional parties, and events after traditional parties. Even though it is tiring, this procession is guaranteed to be memorable and will have a story for posterity

2. Socio-Cultural Aspects Of Pregnancy

The socio-cultural aspect of pregnancy begins through marriage. Pregnancy care is one factor that really needs to be considered to prevent complications and death during childbirth, as well as to maintain the health of the fetus and its growth. Understanding prenatal care is important in order to know the impact on the health of babies and mothers

There are still many mothers who are not aware of the importance of antenatal care, causing undetected high-risk factors that may be experienced by the mother. The risk is usually known when labor begins so that late handling of cases can lead to fatalities, namely death. This is likely due to low levels of education and lack of information. Apart from the lack of knowledge on the importance

of pregnancy care, problems in pregnancy and childbirth are also influenced by the factor of early marriage which is still often found in rural areas (Sinuhaji, L. N. B, 2014; Ipa M, 2016)

Another problem that has a significant impact on pregnancy is nutrition. This is due to the belief in and abstinence from certain foods. It is not surprising that anemia and malnutrition in pregnant women are quite high, especially in rural areas. The main cause of the high rate of anemia in pregnant women is a lack of nutrients needed for the formation of blood cells. In Central Java, for example, there is a belief that pregnant women abstain from eating eggs because it will complicate labor and abstain from eating meat because it will cause a lot of bleeding (Radharisnawati N, 2017; Suryawati C, 2007)

Many pregnant women in rural areas still trust traditional birth attendants to help with childbirth and it is usually done at home. The choice of a dukun beranak as birth attendant was basically due to several reasons, including being closely known, low cost, understanding and being able to help with traditional ceremonies related to childbirth and caring for mothers and babies for up to 40 days (the postpartum period is over). Besides that, there are still limitations to the reach of existing health services. The interaction between the health condition of pregnant women and the ability of the birth attendant will determine the birth, namely death or survival. Medically, the classic causes of maternal death due to childbirth are bleeding, infection, eclampsia (pregnancy poisoning) (Muzakkir, H. (2018; Suryawati C, 2007).

Many pregnancy problems can also be overcome or even exacerbate the conditions with the inherited socio-cultural traditions. Tradition or habit (Latin: tradition, "passed on") is something that has been done for a long time and has become part of the life of a group of people, usually from the same country, culture, time, or religion. The most basic thing from tradition is the existence of information that is passed from generation to generation, both written and oral so that the tradition does not become extinct.

The traditions that exist in the Karo community have the aim that human life is rich in culture and historical values. In addition, the tradition will also make life harmonious. But this will be realized if humans respect, respect and carry out a tradition properly and correctly and also according to the rules. One of the cultures that are currently implemented in pregnant women is seven months or mbesur-mbesuri (Sinuhaji, M, 2013; Printst Darwan, 2012)

Mbesur-mbesuri (7 months)

Mbesur-mbesuri some areas call it Mesur-mesuri but it means the same thing. Mbesur-mbesuri comes from the word Besar (satiated). If it is interpreted literally, it is a tradition to feed as much as possible to a prospective mother who is seven months pregnant, together with her husband so that she is healthy in mind and body so that she is ready to enter a new phase as mother and father after the birth of the baby.

The purpose of the mbesuri is to prepare the mother psychologically to survive giving birth to her baby. The hope is that if there is indeed a psychological or mental burden experienced by prospective mothers in the household, both on husbands, in-laws and other families, I hope that after this ritual is held all burdens will disappear and the mother will feel happy.

Usually, the food served is a typical karo dish, consisting of a whole chicken that is curried in a typical karo, 2 (two boiled free-range chicken eggs, chicken tasak telur and also included small karo snacks such as cimpa unung-unung, cimpa pouring, lemang , whole young coconuts and there are several others. As for those who prepare equipment and all food from the woman's side, in the karo tradition it is called the singalo bere-bere and the singalo perkempun. Usually, the future mother and father sit together on a white mat (amak mbentar) or on the bed. Then the prospective mother and father eat, followed by family and other relatives (Sinuhaji, M, 2013; Printst Darwan, 2012)

In addition to the seven-month activities, there are also a number of customary habits and behaviors that are detrimental to the health of pregnant women and even become obstacles to creating a healthy lifestyle for pregnant women in the community. Behaviors, habits, and customs that are detrimental to pregnant women, such as:

- a. Pregnant women are prohibited from taking naps for fear that their babies will be large and will find it difficult to give birth.
- b. Mothers who have difficulty in childbirth, have their hair untied and the delivery is done on the floor, it is hoped that the mother can give birth easily.

During pregnancy and after giving birth, you should wear yellow to keep your body warm Apart from this, there are also some taboos that should not be done by mothers during pregnancy, such as (from various sources):

- a. Carrying jerango during pregnancy, so that spirits do not approach pregnant women.
- b. You are not allowed to sit in front of the door while pregnant so that the mother can give birth when she is pregnant
- c. Unable to hold something up or put things on the head, maybe so that the mother doesn't fall
- d. Cannot peel the fruit from bottom to top

- e. Cannot kill animals
- f. Cannot cut hair
- g. Cannot move house (Muzakkir, H. (2018))

3. Socio-Cultural Aspects Of Childbirth

In rural areas, most pregnant women still trust traditional birth attendants to help with childbirths which are usually done at home. Household health survey data for 1992 showed that 65% of deliveries were assisted by traditional birth attendants. Several studies that have been conducted reveal that there are stillbirth practices by traditional healers that can endanger the mother.

The choice of a dukun beranak as a birth attendant is basically due to several reasons, including:

1. Be known closely.
2. Low cost.
3. Understand and can assist in traditional ceremonies related to childbirth.
4. Can care for mothers and babies for up to 40 days in addition to the limited reach of existing health services.

In addition to factors of delay in decision making, geographical factors, and economic factors, the delay in seeking help is also caused by the resignation of society that everything that happens is destiny that cannot be avoided. In addition to pregnancy, taboos or recommendations are still applied during the postpartum period (Seprina, Z, 2015)

Abstinence or advice related to the process of restoring physical conditions, for example:

1. There are certain foods that should be consumed to increase milk production
2. There are certain foods that are prohibited because they are considered to affect the health of the baby.
3. Postpartum mothers should sleep sitting or half-sitting for fear of dirty blood rising to their eyes.
4. After giving birth, at least 1.5 months rest
5. After giving birth, you have to eat porridge (no)
6. After giving birth, the hair cannot be shampooed and the head must be covered with a cloth for 1.5 months
7. Giving certain herbs to strengthen the body (Iskandar et al, 1996).

Traditionally there are practices by dukun beranak to restore the physical and health of the mother, for example;

1. Massaging the stomach which aims to return the uterus to its original position.
2. Inserting ingredients such as leaves into the vagina with the intention of cleaning the blood and fluids that come out due to the delivery process (Sinuhaji, L. N. B, 2014; Nasution Jamilah, 2009)

4. Socio-Cultural Aspects of the Postpartum Period.

The socio-cultural aspect of the puerperium is something related to human reason and mind to achieve common goals in the postpartum period. Postpartum care is a critical period for both mother and baby. Postpartum care is a very important period because it is estimated that 60% of maternal deaths occur after delivery and 50% of deaths after delivery within the first 24 hours. Maternal mortality which is the main cause is dominated by direct obstetric deaths due to complications of pregnancy, childbirth, and the puerperium which include bleeding, eclampsia, and infection. About 60% of maternal deaths during the puerperium occur within the first 24 hours. Most of the maternal deaths occur during the puerperium, so postpartum health services play an important role in reducing maternal mortality through effective activities, namely postpartum care (Basic Health Research, 2013; Heryani Reni, 2015)

There are socio-cultural aspects during the puerperium that can hinder or benefit the health of the mother during the postpartum period, for example:

1. Eating eggs, meat, shrimp, sea fish and catfish, snails, lavender leaves, bitter melon, pineapples, brown sugar, and oily foods are prohibited during the postpartum period. The impact can be detrimental to the mother because the postpartum period requires nutritious food so that the mother and baby are healthy
2. After childbirth or after surgery, you can only eat tofu and tempeh without salt, it is prohibited to eat and drink a lot, food must be grilled/grilled. This needs to be consumed by the mother to accelerate wound healing.
3. The postpartum period is prohibited from taking a nap. In fact, the postpartum mother has to get enough rest, taking care of heavy work. Restoring energy to the mother is very beneficial for the health of both mother and baby
4. Postpartum/breastfeeding after Maghrib should not eat solid foods. Because after sunset, consuming solid food can cause the postpartum mother's body to accumulate fat, besides that the uterine organs during the postpartum period have not yet recovered, so with various restrictions on maternal nutrition it becomes less so that milk production is also reduced

5. Postpartum period should not leave the house before 40 days. Actually, this is not necessary, because the postpartum period and newborn babies need to be given immunizations, and health checks for neonates at least 2 times in secular, namely the age of 0-7 days and 8-30 days (Harnany, A. S, 2006; M, 2016)

Karo Ethnic Perspective On Postpartum Or Childbirth Mothers

In general, the Karo people who live in the village always provide traditional Karo medicine. The people of Karo believe that traditional Karo medicine is very useful for maintaining endurance or improving health.

In the Karo culture of postpartum care, there is also *dumbarat*, namely sleeping near a fire that has been installed in the kitchen of a traditional house or house consisting of eight families which functions to heat the mother's body which lasts for two or three weeks, but this tradition has begun to be abandoned because at Generally, the community no longer uses the fire monument for cooking and the traditional house is inhabited by 8 families (*si waluh jabu's house*)

There are several things that can be done for postpartum mothers that have been done for a long time and until now most Karo women still practice the habits of postpartum mothers such as:

1. Efforts to maintain a healthy body by smearing yellow welding all over the body, smearing *parem* throughout the body, doing *tup* (*oukup*) before taking a shower, doing eye *tups* with rice porridge, smearing plain *mentar* on mothers who are *singgaren* (swelling),
2. Apply yellow welding all over the mother's body to prevent colds and postpartum dizziness
3. Perform *tups* (*Oukup*) with various spices, its functions are to sweat, make the body fresher, relax tense muscles, and also accelerate the discharge of dirty blood after childbirth
4. Efforts to remove breast milk (ASI) include: eating rice porridge mixed with *sira* pepper, eating awakened vegetables and *katuk* leaves,
5. Eating rice porridge using *sira* pepper aims to facilitate and increase the amount of breast milk and prevent constipation
6. Efforts to speed up the discharge of dirty blood, namely by eating plain or sprayed.
7. Smear *Tawar* on the mother's body to prevent infection and postpartum swelling
8. Gives a spray to the mother's body its function is to reduce soreness or fatigue and accelerate wound healing (Sari. N, 2013; Sembiring Mediana; Febriyana Siringo -Ringo, 2015)

In addition to the reddest things above, there are still some that are carried out by mothers during childbirth such as Karo people also use protection, namely a mixture of betel, *pahing*, pepper, and garlic to nourish the whole body, restore energy and carry dirty blood and it is recommended to consume black *silada* porridge, leaves *wake-up*, *katuk* leaf and banana flower to thicken and facilitate breast milk. Another habit that is still used by postpartum mothers in the Karo community is *Anggih-anggih*, the purpose of giving this *anggih-anggih* is to nourish the eyes of the post-partum mother, by taking the tamarind sticks and cutting off the ends, the water that drips from the *Cekala Acid Batah* is dropped into the mother's eyes (Sari.N. 2013;). In this case, it is very important to note that not all postpartum care carried out according to the Karo culture can be fully accepted because not all can be beneficial for the postpartum mother and her baby so that it is necessary to pay attention to overcome it.

5. Socio-Cultural Aspects of Newborns

A newborn is a baby immediately after birth for up to twenty-eight days. A newborn baby generally weighs about 2.7 - 3.6 kg with a length of 45 - 55 cm. Babies will lose up to 10% of their body weight after birth. Then at the end of the first week, her weight will start to gain back up.

Neonatal health services must be started before the baby is born, provided to pregnant women. Various forms of prevention and early control of factors that affect the condition of a pregnant woman need to be prioritized, such as nutrition, anemia, the close distance between pregnancy, and poor hygiene. In addition, it is also necessary to carry out adequate pre-natal health development and control of the factors that cause perinatal death such as 1) bleeding, 2) hypertension, 3) infection, 4) preterm birth / *redah* birth weight, 5) asphyxia and 6) hypothermia (Manuaba, 2010). A normal newborn is a baby born with a gestational age of 37 weeks to 42 weeks and a birth weight of 2500 grams to 4000 grams (Depkes RI, 2005).

Among the various socio-cultural aspects carried out by the community, sometimes the truth is proven, but sometimes it really doesn't make sense which makes the family confused. There are several socio-cultural aspects which, if followed, will be beneficial. For example, babies use octopus so that their stomachs are not distended, immunizations, treat health services when the baby has a fever or cold. In fact, if it is related to health, babies using octopus too tight can reduce their breathing, which in the end can make babies short of breath, because babies use more abdominal breathing patterns, different from adults who use chest breathing patterns.

Being a new parent is fun, but sometimes it can also be nervous or timid because of the many myths about babies that have been passed down from generation to generation from parents

(families) that we may ourselves become part of the myths held by our parents. Some of the myths that are still circulating in society such as:

1. Cleft so that the legs do not bend
2. The nose is pulled so that it is sharp
3. Use of octopus to avoid bloating
4. Cut lashes to curl
5. Give a drop of coffee so that the baby does not step (convulsions)
6. Do not squeeze hard when washing baby clothes, the baby will be restless sleeping
7. Do not breastfeed the baby if the mother is sick
8. Newborns who are sleeping must be accompanied by sharp objects
9. Infants aged 1 week can be given rice or bananas so that the meconium can come out quickly (Tuti, P, 2016; Reni Yuli, 2015)

New Born Perspective in Karo Tribe

Children are very important for the Karo community. Children are the successors of life. Besides that, children also function to strengthen and maintain kinship with the Kalimbubu and the new children. Boys are expected to be able to strengthen ties with the kalimbubu while girls are expected to strengthen relationships with the new children. When a mother is considered to be giving birth, several family members will gather. Families who visit are called kade-kade (Sinuhaji, M. (2013)

There are several activities carried out through customs at the birth of a child. In the Karo tribe society, when a child is born, the child and the mother are first cleaned. In ancient times, the new son or sibling of his mother called the mbelin teacher (dukun) and pengulu to cut the child's umbilical cord. After that they gathered and sat on a bench called kundulen. After that they took a sore and cut the child's umbilical cord. After that, they wrapped or wrapped the child in a long cloth (cerawisen). Then after that the child is bathed with belo penurungi and durian leaves. After that, jerango leaves are taken to warm the baby. But for now it is almost no longer done because health services have reached the village and transportation to the village has also been getting smoother (Sari. N, 2009; Sinuhaji, M. (2013)

Some of the myths or activities related to the birth of children in the Karo tribe, perhaps most of which have been abandoned due to the situation of the times, including:

- a. Maba Anak Kulau, is defined as a ceremony to bring a child to the bath (shower or river). This ceremony is held when the child is 4 to 7 days old depending on instructions from the teacher (dukun). Currently, this ceremony is very difficult to find.
- b. Juma tiga, a week after the new student's son Kulau, a three-month ceremony was held. This method is done for the official-position (to find out the work of the child in the future). For that, the child is taken to a place for juma (fields) or three (markets). The child is then placed on a cloth and brought closer to him with reeds (bamboo), ser-ser (a type of plant with hairy stems), soil, and others. From what is held by the child, the dukun will interpret the child's talents or work in the future (this is also rarely done).
- c. Erbahan gelar, can be interpreted as the process of giving a child's name. The giving of this name, when addressed to boys, is done by Kalimbubu while it is for girls who give the name by the new child (aunt). But this ceremony is also hard to find in Karo society today.
- d. Merken Amak Tayangen, is a ceremony aimed at kalimbubu singalo ulu emas, in the form of giving a putuh mat / mat made of pandanus leaves as a sleeping mat (amak tayangen). This ceremony is carried out by a family who usually for one or two years has been blessed with offspring. This ceremony is a form of expression of love between a bebere to his mother. In addition to giving amak tayangen, there are several more items that were also handed over to the traditional event, namely kampuh (sarong), and nakan (rice) along with their side dishes. Kalimbubu singalo ulu emas also gives perembah (sling cloth) to the beber for his grandson's sling. At the end of the event, the event was closed with a meal together.
- e. Ngelegi Bayang – Bayang. The first child in the Karo community has a special position because it is only him that this custom is practiced. For the first child, Kalimbubu has the obligation to provide: a pair of wristbands, a pair of anklets, a necklace and a gendit (a belt) and a perembah (a sling). Furthermore, for the second child or so on, this custom is no longer practiced. This process is known as Adat ngelegi shadows and is still frequently practiced by Karo people.
- f. Ergunting. To cut a baby's hair, Kalimbubu (Mama) must first do it according to Karo's custom. Before being cut, the child first visited the rice by Kalimbubu (Mami) with rice soaked in water Lau bulong - bulong si lias tite. Furthermore, the child's hair was cut by his mother (uncle). This ceremony aims to keep this child healthy and avoid hurried things.
- g. Kacip-kacipi, comes from the word kacip which means clamp. This is a type of circumcision found in Karo adolescents which is done traditionally and is secret. The process is simple and the equipment used is only with a clean knife or a clean knife and then treated traditionally, the process of implementation is only guided by adults based on their previous experiences.

The implementation process is carried out in jambur and sometimes it is also carried out in ditapin (public bathing place) with the aim that when soaking the whole body will be wet and cold

so that at the time of the implementation process it does not bleed much. Nowadays, nuts are not practiced anymore.

- i. Erpangir Kulau, is a ceremony for bathing or washing hair in a river that aims to expel evil spirits or purify oneself from the influence of evil spirits, giving offerings to those who are in power so that they are given good fortune. This ceremony can still be found in several places, especially around hot springs in Rajaberneh village (Febriyana Siringo Ringo, 2015; Sari. N; Prints Darwan, 2012)

Closing

Culture is a part of our lives, where we are. Most of the Karo tribe community still believe in the existence of cultural and customary aspects that have developed since a long time ago which have been implemented until now. But some of them have been able to sort and filter which cultures can still be implemented according to health and which ones are not in accordance with health. In the life of the medical world or health services, the community cannot eliminate existing cultural habits that have been carried out from generation to generation, so that the principle is as long as it does not violate the principles of health then all of this can be done because the culture is also to provide welfare to its people.

Daftar Pustaka

1. Abrar, Z., & Nurjanah, N. (2016). Phenomenon of Marriage Communication between Husband and Wife with Differences in Income Levels (Study on Wife's Income is Greater Than Husband in Pekanbaru City) (Doctoral dissertation, Riau University)
2. Anjani, C. (2006). Marriage Adjustment Patterns in the Early Period. In *Insan Journal*, 8 (3), 198-210
3. Apay, F., Tafor, D., & Yaroserai, M. M. (2019). The Role of Onoafi's Leadership in Supporting Health Service Programs in Sentani Barat District, Jayapura Regency. *Papua Tropical Nursing Journal*, 2 (1), 80-89
4. Batubara, R. P. (2020). Oukup Development Strategy for Health Ecotourism in Karo District. *Scientific Journal of Tourism*, 25 (2).
5. RI Health Department, 2005. Lactation Management. Directorate General of Community Health. Jakarta
6. Febriyana Siringo-Ringo. Views of the Karo Batak Tribe. Customs in postnatal mothers. health. 2015
7. Ginting, E. P. R. (2013). Changes in the traditional Karo ethnic wedding ceremony process in Perbulan Village, Lau Baleng District, Karo Regency (Doctoral dissertation, UNIMED)
8. Ginting E P. Getting to Know the Karo Culture (Religion of Karo) [Internet]. Servant of the work. Field. KabanJahe: Karo Herbal; 1999. Available from: <http>
9. Harnany, A. S. (2006). The Effect of Food Taboo, Nutritional Adequacy Level, Consumption of Iron Tablets, and Tea on Hemoglobin Levels in Pregnant Women in Pekalongan City in 2006 The Influence Of Food Taboo, Nutrient Sufficiency Level, The Consumption Of Tea And Iron Tablets To Pregnant Women Hemoglobine In Pekalongan City 2006 (Doctoral dissertation, Diponegoro University Postgraduate Program)
10. Heryani Reni. Postpartum and Breastfeeding Maternity Care. Yogyakarta: TEAM; 2015.
11. Indonesia, K. K. (2013). Basic health research 2013. Jakarta: Indonesian Health Research and Development Agency
12. Ipa M, Prasetyo DA, Kasnodihardjo K. Cultural Practices of Care in Childbirth and Postpartum Pregnancy in Inner Baduy Ethnic. *J Reproductive Health*. 2016; 7 (1).
13. Kartono, Kartini. 1992. Psychology of Women, Volume I (Knowing Teenage Girls and Adult Women). Bandung: Mandar Maju
14. Manuaba. Gynecological Diseases and Breastfeeding Mother. Jakarta: EGC; 2010.
15. Printst Darwan, Adat Karo, Medan..Bina Media Perintis, 2012
16. Muthmainnah, I. S. (2020). Development of Islamic Inheritance Law in the Karo Muslim Tribe Society 2015-2019 (Case Study in Kwala Musam Village, Batang Serangan District, Langkat Regency) (Doctoral dissertation, State Islamic University of North Sumatra Medan)
17. Muzakkir, H. (2018). Traditional healers and midwives in a sociological perspective (Vol. 1). SAH MEDIA
18. Nasution Jamilah. Oukup, a traditional Karo Tribe for Postnatal Health: A Bioprospective Analysis of Indonesian Tropical Plants. health. 2009;
19. Nugraheni, H., Wiyatini, T., & Wiradona, I. (2018). Public Health in Socio-Cultural Determinants. Deepublish
20. Radharisnawati N, Kundre R, Pondaag L. Relationship between Maternal Nutritional Needs Fulfillment and Breastfeeding for Breastfeeding Mothers at Shoulder Health Center, Manado City. *J Nursing*. 2017; 5 (1)

21. Salmah, S. (2017). Early marriage is viewed from a social and educational point of view. *Al-Hiwar: Journal of Da'wah Science and Engineering*, 4 (6)
22. Sari.N. Suggestion. Post Partum Treatment According to Karo Cultural Perspective (Yellow Benefits). *Public Health of North Sumatra Univ.* 2010; (2009): 2009–10
23. Seprina, Z. (2015). Factors influencing mothers in choosing birth attendants at Puskesmas XIII Koto Kampar I. *Journal of Community Health*, 2 (6), 283-288
24. Setiadi, E. M., & Kolip, U. (2013). *Introduction to political sociology*. Golden
25. Sinuhaji, L. N. B. *Oukup in the Health Care of Postpartum Women in the Karo Tribe in Berastagi, Karo Regency in 2014*
26. Sinuhaji, M. (2013). Preservation of Adat in the Karo Batak Community Marriage Ceremony as a Tourist Attraction in Supporting Tourism in the Karo Level II District. *Journal of Geography*, 5 (2), 113-122
27. Soemardjan, S., & Soemardi, S. (1964). *Sociology an introduction*.
28. Suryawati C. *Socio-Cultural Factors in Practical Care of Pregnancy, Childbirth, and Post-Delivery (Study in Bangsri District, Jepara Regency)*. 2007; 2 (1): 21–31.
29. Tuti, P., Rahayu, A. P., & Sureskiarti, E. (2016). *Phenomenology Study: Javanese Culture on Exclusive Breastfeeding in Kutai Kartanegara*
30. Walgito, Ben. 2004. *Introduction to General Psychology*. Yogyakarta: ANDI OFFSET.
31. Waluya, B. (2007). *Sociology: Exploring social phenomena in society*. PT Grafindo Media Pratama
32. Wikipedia. Profile of Tanah Karo Regency. In: *The Free Encyclopedia [Internet]*. Available from: https://id.wikipedia.org/wiki/Kabamatan_Karo
33. Yuwana, TA, and Maramis, W.F. 2003. *Present Marriage Dynamics*. Malang: Diana.
34. <http://yohanamarina.blogspot.co.id/2010/11/aspek-sosial-budaya-dan-kesehatan-ibu.html>
35. <http://intannurulhayati.blogspot.co.id/2013/04/aspek-sosial-budaya-terhadap-kesehatan.html>
36. file:///C:/Users/ACER/Documents/ANASTASIA/Pengertian%20Perkawinan%20Makalah%20Masalah%20Tujuan%20Definisi%20Perkawinan%20Menurut%20Para%20Ahli.html
37. (<http://health.kompas.com/read/2013/04/30/15025148/Mitos.Keliru.Seputar.Makanan.untuk.Ibu.Nifas>)
38. (<http://aimi-asi.org/berbagai-mitos-menyusui-2/>)
39. (Sumber: <http://ibuhamil.com/ngobrol-apa-saja/33560-berbagai-macam-larangan-pasca-melahirkan.html#ixzz2qlGeUsCc>)
40. (<http://health.kompas.com/read/2013/04/30/15025148/Mitos.Keliru.Seputar.Makanan.untuk.Ibu.Nifas>)
41. http://www.tanahkaro.com/lama/index.php?option=com_content&view=article&id=223:pernikahan-menurut-adat-karo&catid=96:budaya-bahasa&Itemid=259(diakses pada tgl 24 desember 2013)
42. <http://brahmanalimanag.blogspot.com/2012/04/sebutan-suatu-perkawinan-dalam-suku.html>



The author is Elisabeth Surbakti, obtained a Bachelor of Public Health from the University of North Sumatra in 1992, obtained a Masters in Public Health from the University of North Sumatra 2004, and obtained a Doctor of Public Health in 2018. Has been a Lecturer at the Poltekkes Kemenkes Medan Midwifery Department Diploma three since 1999. Current research interests include reproductive health, socio-culture in society. Intense teaching basic socio-cultural subjects to midwifery students