

**TRADITIONAL BELIEFS AND PRACTICES AMONG PREGNANT WOMEN IN
JAVANESE COMMUNITIES: A LITERATURE REVIEW**
*Kepercayaan dan Praktik Tradisional Antara Perempuan Hamil Di Masyarakat Jawa:
Tinjauan Literatur*

Salshabiyla Naura Almamira Cukarso¹, Cahya Kharin Herbawani¹

¹Public Health, Faculty of Health Science, UPN Veteran, Jakarta
chahyakharin@upnvj.ac.id

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ABSTRACT

Background: *The Javanese community is one of the largest ethnic groups in Indonesia. This culture influences people's behaviour in daily life, including maternal care. Some people still believe in traditional myths and practices related to pregnancy. Even it can threaten the pregnancy. Purpose:* *This article aims to describe the behaviour of people related to practices and beliefs in Javanese culture. Method:* *This review used a literature review method. A systematic and relevant search for scientific articles through Google Scholar with a publication period between 2010-2020. Result:* *There are still many people who obey the traditional beliefs that has no scientific basis. They hope by believing this can make the pregnancy run smoothly and avoid unwanted events. Conclusion:* *Traditional beliefs and practices have positive and negative impacts on pregnant women. Health workers must provide evidence-based interventions or health education about pregnancy to the community to prevent behaviour that is contrary to health values and can be harmful to the mother and fetus. Information about pregnancy care is not only conveyed to pregnant women but can also be shared with her husband or parents.*

Keywords: *Culture, Beliefs, Javanese, Pregnancy*

ABSTRAK

Latar Belakang: *Suku Jawa merupakan salah satu etnis terbesar yang ada di Indonesia. Budaya Jawa mempengaruhi perilaku masyarakat dalam kehidupan sehari-hari termasuk dalam perawatan kehamilan. Beberapa masyarakat masih memegang teguh mitos tradisional dan praktik budaya yang berkaitan dengan kehamilan. Tujuan:* *Tinjauan pustaka ini bertujuan untuk menggambarkan perilaku masyarakat dalam perawatan kehamilan menurut budaya Jawa. Metode:* *Tinjauan pustaka ini menggunakan metode literature review. Pencarian artikel ilmiah secara sistematis dan relevan melalui Google Scholar, ProQuest dan Garuda dengan rentang waktu publikasi antara tahun 2010–2020. Hasil:* *Masyarakat masih banyak yang mematuhi kepercayaan-kepercayaan tradisional yang tidak memiliki bukti ilmiah. Mereka berharap dengan mematuhi pantangan dan anjuran dapat membuat kehamilannya berjalan lancar dan terhindar dari kejadian yang tidak diinginkan. Kesimpulan:* *Kepercayaan tradisional dan praktik budaya dapat berdampak positif dan negatif untuk sang ibu hamil. Tenaga kesehatan harus memberikan intervensi atau penyuluhan kesehatan mengenai perawatan kehamilan yang benar kepada masyarakat untuk mencegah perilaku yang bertentangan dengan kesehatan dan dapat berdampak buruk bagi ibu maupun janinnya. Informasi mengenai perawatan kehamilan tidak hanya disampaikan kepada ibu hamil, tetapi juga dapat disampaikan kepada suami atau orang tuanya.*

Kata Kunci: *Budaya, Kepercayaan, Jawa, Kehamilan*

INTRODUCTION

Maternal Mortality Rate (MMR) is one indicator of the degree of public health (Eldawati, 2015). According to WHO, in 2017 in various worlds around about 295,000 women died during pregnancy and after giving birth. Every day about 810 women die related to pregnancy. 94% of maternal deaths occur in low-income countries (WHO, 2019). WHO states the Maternal Mortality Rate (MMR) in Indonesia in 2017 is 177 per 100,000 live births. MMR is still a problem that needs serious attention in developing countries, including in Indonesia.

One of the factors causing the high MMR in Indonesia is the impact of cultural and social demographics. Socio-cultural factors underlie community attitudes and behavior related to pregnancy and childbirth care. Various restrictions and recommendations must be done by a mother during pregnancy and after birth based on a cultural value system are still strongly held and adhered by the community (Kasnodihardjo & Kristiana, 2012).

Java is one of the largest ethnic groups in Central Java and East Java Provinces. Javanese culture source from the life of the palace which was influenced by Hinduism and Islam (Aeni, 2015). Until now this culture can be seen in everyday life including pregnancy care. Javanese people strongly believe in the myths developed by their predecessors (Rofi'i, 2013). Myths about pregnancy and child health are numerous and still maintained by some communities. Myth is a belief that is widely circulated in the community regarding a matter whose truth is not necessarily known (Novitasari & Fitriyah, 2019). The communities will obey the advice and do anything so the mother and her baby will get safety. Sometimes these beliefs conflict with modern medical health values, so that can

impact health problems for pregnant women (Arkanudin & dkk, 2019).

METHOD

The research design used in this study is a literature review. Literature obtained through the internet in the form of journals. Search and selection of literature are done through various addresses of scientific article databases are from Google Scholar, ProQuest, and Garuda.

The inclusion criteria used are: 1) Research on pregnancy care practices with Javanese culture. 2) Research is published in the form of scientific journals and can be accessed with full text. 3) Scientific articles published in last 10 years between 2010–2020 and published in English or Indonesian. The keywords were used are “myth in pregnancy”, “Javanese culture myth in pregnancy”, “cultural practices in pregnancy care”, “Javanese culture pregnancy care”, “taboo and recommendation for pregnant women” and “pregnancy ceremony in Javanese society”.

RESULT

Based on the search keyword used "myth in pregnancy" found 31.400 journals. Then the keyword was narrowed down again to "Javanese culture myth in pregnancy" and found 533 journals. Journal searches are limited by publication time, journals used in this study is last 10 years so that 268 journals were found. From the search results, 262 journals were excluded because they did not fit with the inclusion criteria. There are 6 articles with complete text and suitable for a literature review. Based on the findings, there are some restrictions and recommendations that must be done by pregnant women according to Javanese culture. These abstinence and advice as a form of inheritance from their parents need to be obeyed, so that pregnancy and childbirth goes smoothly

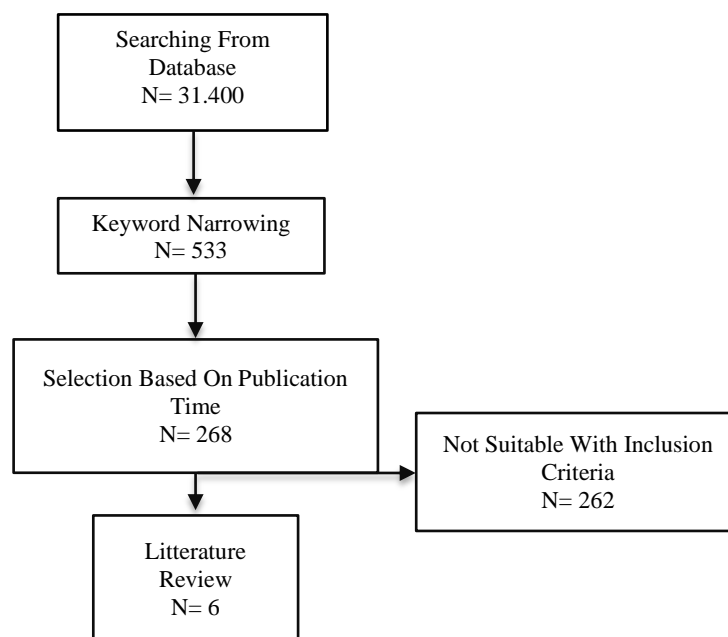


Figure 1. Prisma Flow Diagram

Table 1. Taboo and Recommendation For Pregnant Women

Researcher	Place	Result			
		Food Taboo	Behavioral Taboo	Behavioral Recommendation	Pregnancy Ceremony
Kasnodihardjo (2013)	Yogyakarta	1) Eating pineapple and durian 2) Drinking ice water 3) Eating crust rice 4) Eating banana heart and banana coincide	1) Fishing, shooting or hurting animals 2) Sitting on the door or broom 3) Take a bath when sunset 4) Looking apes 5) Going out from home during sunset (<i>maghrib</i>) or rainfall 6) Wrapping cloth around the neck	1) Cooking utensils and tableware must be clean 2) Consuming fibrous food 3) Bring scissor or sharp object when leaving home 4) Consuming coconut water 5) Consuming eel at 8–9 months of pregnancy 6) Doing physical activity (walking, moping, sweeping floor) 7) Spitt before entering home 8) Bring garlic and put in the nail on hair 9) Reading Al-Quran	Ceremonia 1 3, 5, 7 months pregnancy and celebrating

Table 2. Taboo and Recommendation For Pregnant Women (Cont')

Aeni (2014)	Pati	<ol style="list-style-type: none"> 1) Consuming protein food 2) Drinking ice water 3) Eating instant noodle 4) Eating cassava tape and pineapple 	<ol style="list-style-type: none"> 1) Going out from home during sunset (<i>maghrib</i>) 2) Holding things in a pocket 3) Sweeping interspersed with other work 4) Killing animals 5) Insulting the physical weaknesses 	-	-
Murniasih (2016)	Banyumas	<ol style="list-style-type: none"> 1) Eating fish 2) Eating melinjo leaf 3) Eating pineapple 4) Eating shrimp 	<ol style="list-style-type: none"> 1) Going out during sunset 2) Tying hair 3) Taking a nap in the afternoon 4) Hating people 5) Hurting animals 	<ol style="list-style-type: none"> 1) Using <i>sambetan</i> in clothes 	<i>Ngupati</i> and <i>Mitoni</i> Ceremony
Novitasari (2019)	Gresik	<ol style="list-style-type: none"> 1) Eating cassava tape, durian, pineapple 	<ol style="list-style-type: none"> 1) Taking bath after 5 p.m 2) Going out from home during sunset (<i>maghrib</i>) 3) Wrapping towel around the neck 4) Insulting the physical weakness 	<ol style="list-style-type: none"> 1) Morning walking 2) Drinking coconut water and coconut oil 3) Using pin on clothes 4) Bring the nail when going out from home 	-
Triratnawati (2019)	Wonosobo	<ol style="list-style-type: none"> 1) Eating fried rice 2) Eating spicy food 3) Eating durian, jackfruit, apple, sugar cane 	<ol style="list-style-type: none"> 1) Throwing trash to trash bin 2) Taking a nap in the afternoon 3) Tying rope 4) Roasting food 5) Killing animals 	<ol style="list-style-type: none"> 1) Bring <i>dingo</i> and <i>bengle</i> when going out from home 2) Eating using a bigger plate 3) Spread oil in front of bedroom with oil before going to sleep 4) Keep cleaning 	-
Furilta (2020)	Ponorogo	<ol style="list-style-type: none"> 1) Eating warm food (pineapple and durian) 2) Eating spicy food 3) Eating instant noodle 	<ol style="list-style-type: none"> 1) Bad talking 2) Slaughtering animal 3) Cutting hair 4) Cooking with furnace 	<ol style="list-style-type: none"> 1) Morning walking 2) Always think Positively 	-

DISCUSSION

Food Taboo and Recommendations

During pregnancy, an unborn child receives nutrition from his mother (Triratnawati, 2019). Nutritional during pregnancy play a role in supporting the growth of the brain and body parts of children. Nevertheless, Javanese traditional culture still determines some dietary restrictions and establishes certain codes of behavior for pregnant women (Triratnawati, 2019). Future mothers in Javanese society are given information about some foods that should not be consumed during pregnancy because it believed to have a negative impact for her pregnancy. Abstinence from food is believed to protect pregnant women and their children from various disasters such as falls, colds, until miscarriages (Kasnodiardjo & Kristiana, 2012; Rofi'i, 2013).

Pregnant women in Java are prohibited from consuming foods that may effect to increase the body temperature such as cassava tape, durian, and pineapple during pregnancy (Aeni, 2014; Kasnodiardjo & Kristiana, 2012; Murniasih, Masfiah, & Hariyadi, 2016; Novitasari & Fitriyah, 2019; Triratnawati, 2019). Most people believe eating that fruit can cause diarrhea, itching, the shape of a child's head resembling a pineapple, and the delivery process will be difficult (Chahyanto & Wulansari, 2018; Novitasari & Fitriyah, 2019). Pineapple and durian are believed to contain acids and can affect the uterus become hot which results in miscarriage and slow healing after childbirth (Angraini, 2013; Novitasari & Fitriyah, 2019).

Based on science pineapple contains bromelin enzyme which can stimulate prostaglandin secretion. Increased prostaglandin levels can cause stimulation of uterine contractions. In addition, pineapple also contains serotonin which also has a role in stimulating uterine contractions. Several studies have shown that there is a significant relationship between the consumption of young pineapple with uterine contractions. But in principle, the bromelin content will decrease along with the increasing level of pineapple maturity (Chahyanto & Wulansari, 2018). Basically, pineapple contains vitamin C and various nutrients needed by pregnant women to increase the need for collagen which functions to support the growth of skin, bones, and baby's body parts (Novitasari & Fitriyah,

2019). Although pineapple rich in nutrients, it should not be consumed during trimester 1 and 2 of pregnancy because it can trigger uterine contractions (Furilta, Rosjidi, & Icha, 2020).

In addition to abstinence from eating which can cause heat, pregnant women are also prohibited from consuming crusty rice, sticky rice, and gravel because their parents worry the placenta will sticking (Juwarni, 2015; Kasnodiardjo & Kristiana, 2012). Javanese culture also forbids pregnant women from drinking ice water and eating instant noodles. Drinking ice and eating instant noodles are believed can make the baby get bigger so that it is feared the give birth will be difficult (Aeni, 2014; Kasnodiardjo & Kristiana, 2012). Drinking ice during pregnancy is also believed to cause bleeding, infants become colds, blood coagulates and even babies born will be deformed (Chahyanto & Wulansari, 2018). The basic ingredients for making ice are from frozen drinking water so that when viewed from the basic ingredients ice is not dangerous for pregnant women. Until now there has been no published research on the dangers of drinking ice for pregnant women (Chahyanto & Wulansari, 2018). Instant noodles contain chemicals that if consumed in the long time can have a negative impact on health, such as cancer. Pregnant women are advised not to consume instant noodles because it can affect the health of both mother and baby (Furilta et al., 2020). Improper eating habits in pregnant women can cause hypertension (Rafsanjani, 2019).

Pregnant women from the perspective of Javanese culture are forbidden to eat bananas coincide because it is believed that babies born coincide or conjoined twins (Kasnodiardjo & Kristiana, 2012). Pregnant women are also prohibited from consuming banana's heart because it can cause the baby's shaped like a banana heart, body aches, babies are difficult to be born, do not have friends and children will experience heart disease. Scientifically it has not been proven true. Banana heart contains several nutrients that are good for pregnancy (Chahyanto & Wulansari, 2018). During pregnancy the mother also prohibited to eat fried rice and spicy foods, their parents worrying about diarrhea and causing a child to become unhealthy (Triratnawati, 2019).

Several studies reveal in Java culture pregnant women prohibits from consuming

foods that contain protein such as fish, shrimp, squid, crabs, eggs because it is believed that eating foods from animal classes can cause milk to become fishy, the body becomes itchy, difficult to give birth and the children will be scaly (Angraini, 2013; Rofi'ah, Husain, & Arsi, 2017). Viewed from its nutrient content, the food contains omega 3, vitamins, and minerals and other nutritional components that can help optimize and develop fetal growth (Chahyanto & Wulansari, 2018). Adequate protein consumption during pregnancy can help accelerate the healing of perineal wounds after delivery (Purnani, 2019).

Although pregnant women are prohibited from consuming certain types of food, there are some foods that are recommended to be consumed during pregnancy from the perspective of Javanese culture. Pregnant women are encouraged to consume fibrous foods such as meat so that nutritional needs during pregnancy can be fulfilled (Kasnodihardjo & Kristiana, 2012).

Pregnant women are also encouraged to drink coconut oil and drink coconut water before giving birth (Kasnodihardjo & Kristiana, 2012; Novitasari & Fitriyah, 2019). Drinking coconut water during pregnancy is believed to cleanse the membranes and the baby will be white and clean (Kasnodihardjo & Kristiana, 2012; Rahadini & Rahmat, 2018). Drinking coconut oil or *klentik* oil according to Javanese society can make giving birth easily (Angraini, 2013). Drinking coconut water or coconut oil while pregnant does not cause any benefit and is very unrelated to the birth process. All food substances will be broken down in the small intestine and made into glucose, fatty acids, amino acids, and others to be easily absorbed by the intestine (Novitasari & Fitriyah, 2019). Research in Gadungsari Village, Yogyakarta states that pregnant women are encouraged to consume eels at 8-9 months of pregnancy so that delivery can smooth (Kasnodihardjo & Kristiana, 2012). The ease of giving birth is influenced by 5 P factors, power (maternal power), passage (birth canal), passenger (fetus), psychological (maternal readiness and mentality) and paramedics or birth attendants. If the five factors are in good condition, the give birth process will also run smoothly (Mutmainnah, Johan, & Sorta, 2017).

Behavioral Taboo

In addition to dietary restrictions, there are some restrictions in the form of behaviors that must be avoided. This culture-based abstinence is expected to be obeyed from the time a woman is declared pregnant until she giving birth. For this reason, a pregnant women or a mother must be very carefully her attitude and speech (Kasnodihardjo & Kristiana, 2012).

Many various restrictions for pregnant women, they are not allowed to sit and eat in front of the door (Furilta et al., 2020; Kasnodihardjo & Kristiana, 2012). This abstinence is believed the pregnant mother will experience difficulties during childbirth because her baby will stop coming out when it comes out half (Soniatin, 2018). Similarly with abstinence for pregnant women is not permitted to sit on the ground and broom. It is believed if abstinence is violated the placenta will experience adhesions during childbirth (Kasnodihardjo & Kristiana, 2012). Birth abnormalities and complications can be caused by hypertension, fetal location, pregnancy over time, lack of child movement, and other causes (Setyaningrum, 2013). So that abstinence has no relationship between baby abnormalities and the causes of difficult giving birth (Furilta et al., 2020).

Pregnant women are prohibited from bathing in the evening, it is believed that the baby's skin is not reddish (Kasnodihardjo & Kristiana, 2012; Novitasari & Fitriyah, 2019). Women who are pregnant are prohibited from seeing monkeys because it is worried their future baby will be similar to apes (Kasnodihardjo & Kristiana, 2012). Pregnant women are also not allowed to go out during the sunset (*maghrib time*) or at night, go out during the rainfall because it is feared that there are spirits who follow and interfere with the womb (Aeni, 2014; Kasnodihardjo & Kristiana, 2012; Murniasih et al., 2016; Novitasari & Fitriyah, 2019). At the time of *maghrib*, Bathara Kala was believed to be a god who could cause misfortune to go out and look for people who were out of the house so that pregnant women were prohibited from leaving the house during sunset (Aeni, 2014).

These behavioral taboo not only apply to pregnant women but also her husbands. Behavior that should not be done by pregnant women and their husbands are wrapping the

cloth around the neck or wrapping other objects such as towels, ropes, and thread, so that the baby not wrapped around the umbilical cord (Kasnodihardjo & Kristiana, 2012; Novitasari & Fitriyah, 2019; Triratnawati, 2019). Pregnant women should not tie something on their daily lives and may not tie her hair when they leave the house. If pregnant women want to tie something, they should ask for help from others because if it is violated the baby being conceived by the umbilical cord so that the mother difficult to give birth (Aeni, 2014; Murniasih et al., 2016; Triratnawati, 2019). In the medical world, umbilical cord twisting can occur due to hyperactivity of infant movements (Furilta et al., 2020). For the same reason, pregnant women are prohibited from holding things in their pockets and forbidden from interfering sweeping with other work. The community believes that if this denied, the mother will have difficulty giving birth (Aeni, 2015). Pregnant women and their husbands are also prohibited from insulting the physical weaknesses and hating other people, as a result if these taboo violated, their baby will have the same disability (Aeni, 2014; Murniasih et al., 2016; Novitasari & Fitriyah, 2019).

Other taboos that are believed by Javanese people are future parents should not to fishing, shooting birds, hurt or killing animals (Aeni, 2014; Kasnodihardjo & Kristiana, 2012; Murniasih et al., 2016; Triratnawati, 2019). If this taboo is violated, it is feared that the child in the future will suffer something bad at birth and the baby born are believed to have physical characteristics such as animals killed (Aeni, 2014). This will affect the occupation of the baby's parents. When a husband's profession as a fisherman, after knowing his wife is pregnant will rest the tools used to catch fish. They immediately sought other occupations as farmers, as farm laborers working on other people's land or their own land (Kasnodihardjo & Kristiana, 2012).

Pregnant women are forbidden to roast and cook in the furnace because it can cause babies born to be sick (Furilta et al., 2020; Triratnawati, 2019). Cooking using a furnace releases pollutants in the form of fine particles (PM_{2,5}) its containing black carbon, so this prohibition is intended to keeping health of pregnant women (Furilta et al., 2020). Pregnant women are also prohibited from throwing garbage in the trash bin. This

prohibition is intended to prevent pregnant women from unclean environments that will affect the health of themselves and their children. So this task must be done by her husband, or mother-in-law (Triratnawati, 2019). Pregnant women are forbidden from taking naps in the afternoon because their parents are worried that mother and her child will become lazy (Triratnawati, 2019).

These abstinence if violated will have an impact on miscarriage, the conceived baby will move, disaster, difficult on giving birth, a lot of water in the fetus, disability in the baby, the baby wants to be born can be obstructed, and the baby has the same bad (Rofi'i, 2013).

Behavioral Recommended

Based on belief, pregnant women must carry nails or sharp objects when traveling and put pins in their clothes (Kasnodihardjo & Kristiana, 2012; Murniasih et al., 2016; Novitasari & Fitriyah, 2019; Triratnawati, 2019). Some pregnant women believe that evil spirits are afraid of objects made from metal such as iron. People also believe by bringing *sambetan* or spices such as garlic, *dlingo* (*Acorus calamus*) and *bangle* (*Zingiber montanum*) can ward off danger from evil spirits such as ghosts (Murniasih et al., 2016; Triratnawati, 2019). Moreover, baby in the womb will also remain healthy and not affected by *sawan* (Juwarni, 2015). Pregnant women are believed as weak creatures and easily disturbed by evil spirits, by carrying these objects is considered to be able to save women from evil spirit disorders.

Most pregnant women are advised to doing some physical activities such as sweeping, mopping, and morning walking during pregnancy. Advice for morning walks during pregnancy is a beneficial myth for pregnant women. Morning walk is one of the recommended alternative sports for pregnant women. The benefits of morning walk for pregnant women is can help mothers eliminate discomfort during pregnancy such as morning sickness (Novitasari & Fitriyah, 2019). Activities such as sweeping and mopping are believed can make giving birth easily (Kasnodihardjo & Kristiana, 2012).

Cooking utensils and tableware used or prepared by pregnant women must be clean (Kasnodihardjo & Kristiana, 2012; Triratnawati, 2019). This affects *kawah* (amniotic water), which will smell fishy and

thus adversely affect the baby in the womb. Pregnant women are also advised to eat with a larger plate. The use of larger plates is intended to encourage pregnant women to eat more, because they also need to eat for their unborn children. If a mother uses a small plate, she will eat smaller portions. Therefore, women are expected to eat from a larger plate (Triratnawati, 2019).

Behavior that must be done by husband and pregnant women is when his wife returning home at night, do not immediately enter the house but stop first at the door or outside the house while spitting out, it is feared there are evil spirits who come and follow into the house then disturbs pregnant women (Kasnodihardjo & Kristiana, 2012). The parents are also advised to read the Qur'an as often as possible, which is *surah* Yusuf and Maryam. It believed that one day a born child is a boy will become a handsome man, if one day a born child is a woman, it will be a beautiful woman (Kasnodihardjo & Kristiana, 2012).

Communities are trust in implementing taboos based on cultural conceptions is an embodiment of looking at a parent's concern for their next generation. Abstinence or prohibition is a way for parents to transfer traditional values which are cultural heritage from an older generation to the next. In the past, the younger generation will be more afraid of things that do not necessarily happen than to believe things that are apparent. Behind all that, there are negative and positive sides, the good and bad of running taboos based on traditional beliefs. However, there are significant problems affecting pregnant women who adhere to abstinence, especially not to consume certain types of food that actually contain good nutrition for pregnant women and her baby. Lack of nutrition from food can negatively affect the health of the mother and fetus. As a result of abstinence from consuming certain foods during pregnancy, the prevalence of anemia and malnutrition in pregnant women is quite high especially in areas where the community is still firmly holding the traditions and cultural values related to pregnancy (Kasnodihardjo & Kristiana, 2012). Anemia is one of the leading causes of death in pregnant women. Pregnancy is often the cause of iron deficiency

anemia which can cause bleeding and infection (Pangastuti, 2020).

Pregnancy Ceremony

Various myths that live in society and are believed to influence the attitudes and behavior of pregnant women. The balance of pregnant women's life is needed by holding a ceremony. When the balance has been achieved, a safe atmosphere is obtained, giving rise to a sense of security and peace. Therefore, in Javanese society, rituals or ceremonies can be found when the future mother is stated to be pregnant, such as *tingkeban/mitoni* ceremony (Kasnodihardjo & Kristiana, 2012). *Mitoni* is derived from Javanese "*pitu*" which means seven, so that *mitoni* is a traditional ceremony which is carried out at the age of seven months of pregnancy (Aeni, 2015).

Tingkeban is a traditional event that has existed since ancient times. According to the story, this ceremony began since the reign of King Jayabaya. *Tingkeban* is known to originate from the name of a mother namely Niken Satingkeb, wife of Ki Sedyo. They already have nine children but the nine children always die at an early age. They have gone through various efforts, but they have not produced results.

Until one day, they faced Jayabaya. Then Jayabaya advised them to undergo several rituals. As a basic requirement, they must be diligent praying to *Hyang Widhi*, seriously praying to God Almighty, and always do good/*welas asih* to others. Furthermore, they must purify themselves, bathing using holy water from seven water sources. After that, they should be surrendering themselves accompanied by a request to God for what they want, especially for the health and well-being of the baby.

In order to get blessings from God, by including offerings consisting of *takir plontang*, *kembang setaman*, and *kelapa gading*. After a series of rituals advised by King Jayabaya, Gusti Kang Murbeng Dumadi, the God they trusted, granted their wish. Ki Sedyo and Niken Satingkeb have a healthy and long-lived baby. To remember the name of Niken Satingkeb, a series of rituals were imitated by later generations until now and given the name *tingkeban* (Setiawan, 2015).

Mitoni or *tingkeban* ceremony symbolizes the desires or hopes of each parent both the sex of the baby conceived and illustrates the expectation of parents for the baby to be born safely and healthy into adulthood. The community believes that through the *mitoni/ tingkeban* ritual will bring safety for babies and pregnant women (Boanergis, Engel, & Samiyono, 2019). Based on this, until now the *tingkeban* ritual continues to be carried out even as a necessity for Javanese people.

Mitoni is a traditional ceremony held before giving birth, all the offerings/*sajen* are used in *mitoni* represent the symbol of smooth give birth and the perfection of human. Interpretation of symbols and meanings contained in the *mitoni* ceremony indicates a vertical and horizontal relationship. Vertical relationship refers to the relationship between humans and God and supernatural beings as a place to ask for salvation. Horizontal relations refer to relationships between humans, where *mitoni* is a means to maintain harmony and peace in society (Aeni, 2015).

CONCLUSION

The cultural richness of the Javanese also influences various efforts in the health sector, including in the practice of pregnancy care. There are various restrictions and suggestions for eating and behaving in everyday life for pregnant women. These abstinence and advice are passed down from generation to generation as a form of caring for the next generation. The myth of abstinence and recommended behavior can have positive and negative impacts on the pregnant mother and the fetus she is carrying.

SUGGESTIONS

To improve the degree of public health, supervision of pregnancy by health workers needs to be given more attention. Health workers must provide interventions or health education about proper pregnancy care to the community to prevent behavior that is contrary with health value and can be harmful to the mother and fetus. Information about pregnancy care is not only conveyed to pregnant women, but can also be conveyed to her husband or parents. By having a correct understanding of pregnancy care it is hoped that the community can comply with the recommendations

submitted so that the Maternal Mortality Rate in Indonesia can be reduced.

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