



“MADURA’S POSTPARTUM HERBAL MEDICINE” IN THE EYES OF MOTHER IN POSTPARTUM PERIOD

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ABSTRACT	Keywords
<p>Many cultures in Indonesia are directly related to postpartum care, one of which is consuming postpartum herbs. Postpartum herb is a herbal concoction processed from several medicinal plant ingredients used for maternal care during the postpartum. This study aims to obtain an overview of the views of postpartum mothers on the postpartum herbal medicine that they consume during the postpartum period. Starting by understanding about the reasons why mothers consume herbal medicine, their knowledge about postpartum herbal medicine and the perception of the benefits obtained from consuming the postpartum herbal medicine. The design of this study is a qualitative study with a phenomenological approach with a total of 20 postpartum mothers and their families as respondents who were taken using purposive sampling technique. The technique of collecting data by means of direct observation through in-depth interviews. The results showed that apart from the existence of tradition, the reason of the mother consumed herbal medicine during the postpartum period they knew the benefits of consuming herbal medicine. Mothers also feel these benefits directly. Based on the results of the study, it can be concluded that 20 postpartum mothers who consume postpartum herbal medicine have different points of view about postpartum herbal medicine, but in general, so far mothers have felt a direct benefits of consuming postpartum herbal medicine both in the recovery process of the postpartum period and in increasing breast milk production.</p>	<p><i>Herb, Postpartum period</i></p>

INTRODUCTION

The postpartum period is the period after the delivery process which lasts approximately 6 weeks. This period is also known as the recovery period, because during this period there is a

process of rejuvenating the reproductive organs to their pre-pregnancy form (MIRONG, 2018). During the postpartum period, the mother will experience many physical and psychological changes that cause some

discomfort. Therefore, special monitoring and care for postpartum mothers is needed to ensure that the postpartum mother does not experience problems that can lead to complications during the postpartum period. Many cultures in Indonesia are directly related to postpartum care, one of which is consuming postpartum herb. It is a herbal ingredients derived from several medicinal plant ingredients used for maternal care during the postpartum period.

In general, drinking herbal medicine has become a habit for Madurese people, especially for mothers. The ability to drink it has been introduced to a child from an early age. Therefore, the habit of drinking herbal medicine is inherent in the life of the Madurese community. One of the herbs that is still frequently consumed and has become a tradition of the Madurese community is postpartum herb or what is known as *papeja* herb. Sumenep Regency is one of the areas where the community still adheres to the traditions and culture passed down by their ancestors. This can be proven by the results of a preliminary study conducted on 12 postpartum mothers in May 2019. The 12 postpartum mothers said that all of them consumed postpartum herb during the postpartum period. The frequency of drinking herbal medicine from 12 postpartum mothers was different, 8 postpartum mothers consumed it once a day and 4 postpartum mothers consumed it twice a day. The people of Sumenep Regency believe that puerperal herb provides many benefits for the health of mothers and babies, such as maintaining stamina and the health of postpartum mothers, accelerating the process of uterine reduction, preventing infection and accelerating milk production. In 2014, Kumalasari conducted a study on the

benefits of postpartum herb to facilitate breastfeeding, which resulted in 100% of mothers who consumed postpartum herb gain a swift breast milk production (Kumalasari et al., 2014). This means that postpartum herbal medicine does have benefits for postpartum mothers.

Each region in Indonesia has a mixture of herbal medicine with different ingredients. This is due to the absence of standardization of the ingredients and measurements used in making puerperal herb. As previously researched by Ratih Sakti Prastiwi in 2018 that *uyup-uyup* herb or puerperal herb in the Tegal district consists of spices such as: *kencur*, turmeric, *lempuyang*, *temu giring*, ginger and *katuk* leaves (prastiwi, 2018). This is different from the existing postpartum herbal ingredients in Madura. The concoction of Madura puerperal herb is much more complete, where Madura herb consists of many spices according to the variant. Therefore, even though there are currently many drugs for postpartum care, the Madurese community, especially the people of Sumenep Regency, still choose to drink puerperal herb as one of the postpartum treatments with the belief that these herbs provide many benefits.

This research was conducted with the aim of knowing with certainty the views and opinions of postpartum mothers on the puerperal herb that they consumed during the postpartum period. Starting to know about the reasons for the mother to consume the postpartum herb, the form of the herbal medicine consumed, the knowledge of the postpartum mother about the puerperal herb and the benefits of consuming it.

METHOD

This study uses a qualitative research design with a phenomenological approach, where the researcher intends to

understand the events experienced by the respondents holistically. The theme of this research is to focus on the reasons for the mother to consume the postpartum herb, the form of the herbal medicine consumed, the postpartum mother's knowledge about postpartum herb and the benefits obtained from the postpartum herb. This research conducted on March to July 2020 in the work area of the Saronggi public health center. The postpartum mothers in this area are still adhere to the culture consuming herbal medicine. Respondents were taken using purposive sampling technique with the criteria for postpartum mothers who live in the research location, consume postpartum herb, and are willing to become research respondents. There were 20 respondents in this study. During respondent recruitment, the researcher was assisted by a midwife of the Saronggi public health center. Meanwhile, to ensure the accuracy of the data, researchers also conducted interviews with families and makers of postpartum herbs consumed by postpartum mothers as information on triangulation. The data collection technique uses direct observation by conducting in-depth interviews with respondents who are then analyzed qualitatively through the data reduction stage - data presentation - drawing conclusions. Researchers also checked the data using triangulation techniques (Huberman, 2014).

RESULT

1 The reason why mothers drink herbal medicine

Table 1. The frequency distribution is based on the reasons why mothers drink the puerperal herb in Saronggi District, Sumenep Regency

	Reason	Frequenc	%
1	Personal	9	45
2	Forced	1	55
Total		2	10

Table 1 above shows that of the 20 postpartum mothers in Saronggi Subdistrict, Sumenep Regency in March - July 2020, more than half consumed puerperal herb under coercion from others, namely 11 postpartum mothers (55%).

2. The form of postpartum herbs consumed

Table 2. Frequency distribution based on the form of postpartum herb consumed in Saronggi District, Sumenep Regency

Num	Form of	Respondent	
		Frequency	%
1	Fluid	15	75
2	Capsule	5	25
Total		20	100

Table 2 above shows that of the 20 postpartum mothers in Saronggi Subdistrict, Sumenep Regency in March - July 2020, most of them consumed puerperal herbs in liquid form, namely 15 postpartum mothers (75%).

3. Mother's knowledge about the puerperal herb consumed

Table 3: Frequency distribution based on maternal knowledge about postpartum herb consumed in Saronggi District, Sumenep Regency

N	Know	Re		T			
		Kn	%	Do	%		
1	Herbs	1	6	7	3	2	1
2	Herbs	1	8	3	1	2	1
3	Herbs	2	1	0	0	2	1

Table 3 above shows that of the 20 postpartum mothers in Saronggi District, Sumenep Regency

Respond

in March - July 2020, more than half knew about each type or variant of the postpartum herb they consumed, namely 13 postpartum mothers (65%), most of them also knew about The ingredients and contents in the puerperal herb were 17 postpartum mothers (85%) and all of them could know the general benefits of postpartum herb, namely 20 postpartum mothers (100%).

4. The benefits felt by postpartum mothers from consuming the postpartum herbs

Table 4: Frequency distribution based on the benefits felt by postpartum mothers from postpartum herb in Saronngi District, Sumenep Regency

Nu	Be	Respo	
		Frequen	%
1	Feel the	2	1
2	Do not feel the	0	0
Total		2	1

Table 4 above shows that of the 20 postpartum mothers in Saronggi Subdistrict, Sumenep Regency in March - July 2020, all of them felt the benefits of the postpartum herb they consumed, namely 20 postpartum mothers (100%).

5. The desire to consume postpartum herbs again at the next postpartum period.

Table 4: Frequency distribution based on the desire to consume puerperal herb again at the next delivery in Saronngi District, Sumenep Regency

No	Desire of consumin	Responde	
		Frekuensi	%
1	Keep on	1	85
2	Not sure	3	15
Total		2	10

Table 4 above shows that of the 20 postpartum mothers in Saronggi Subdistrict, Sumenep Regency in March - July 2020, most of the postpartum mothers will still

consume postpartum herb during the next postpartum period, namely 17 postpartum mothers (85%).

DISCUSSION

Theme 1: Reasons for Mothers Consume Herbal Medicine

The reasons for postpartum mothers to consume herbal medicine during the postpartum period are very diverse. The first reason is the advice and coercion by relatives, such as husbands, mothers, in-laws and grandmothers. This happened to 11 respondents, where 7 respondents stated that they consumed herbal medicine during childbirth because they were forced by their parents, namely mothers and grandmothers. While 4 other respondents stated that they consumed herbal medicine because of advice and coercion from the mother-in-law. The 11 respondents were told by the family that postpartum herb consumption is a local tradition that must be preserved additionally benefit the postpartum mothers. The benefit such as rejuvenate reproductive organs, the vagina becomes not slippery, the postpartum blood is smooth and does not smell fishy. Breastmilk production increased and enhance mothers health. This can be seen from several expressions of respondents as follows:

"Forced by the mother, so that the postpartum blood is smooth and the breast milk is a lot" (R5) "You are told to drink herbal medicine so that the postpartum period is smooth and the genetics can remain doormat" (R6)

"At the wish of the parents, he said he must drink herbal medicine during the postpartum period

so that his genetics are maintained" (R10) The second reason is that mothers consume the puerperal herb on their own will. 9 respondents stated that they

consumed it on their own desires on the grounds to preserve traditions and knew about the benefit. They believe that the herbs they consume will provide many benefits for postpartum mothers. This can be seen from the expressions of respondents such as:

"I drink on my own accord because this is a tradition and by drinking puerperal herb, postpartum blood does not smell fishy and can quickly recover" (R1)

"On their own desires because the puerperal herb can maintain genitalia health" (R11)

"On their own desires because the puerperal herbs can facilitate the release of postpartum blood and breast milk" (R13)

After further examination, it is known that mothers get information about the benefits of postpartum herb from the experiences of their closest people such as relatives, cousins and also friends who have previously consumed postpartum herb. This is the main reason for mothers wanting to consume puerperal herb during the postpartum period.

Theme 2: Forms of Postpartum Herb consumed

The results showed that the herbs consumed by 20 respondents were obtained by buying or ordering the existing postpartum herb sellers. From the results of interviews conducted with 2 different postpartum herb sellers, all stated that they sell postpartum herb with 3 types of preparations. Namely liquid form that can be drunk directly, powder form which must be brewed with water first and capsule form. Of the 3 types, the ones most interested in are liquid and powder forms.

Of the 20 post-partum mothers, 15 post-partum mothers consume the

puerperal herb in liquid form and 5 postpartum mothers in capsule form. This condition means that most postpartum mothers in the Saronggi sub-district are used to drinking liquid herbal medicine. This is evidenced by several expressions of respondents when asked why they chose this herbal medicine:

"Drinking liquid herbal medicine, has always been used to drink herbal medicine in liquid form" (R1)

"Drinking liquid herbal medicine, the name is herbal medicine yes liquid ma'am" (R3)

"Buying liquid herbal medicine directly to drink because it is fresher if you drink herbal medicine directly" (R7)

"It's better just to drink liquid herbal medicine ma'am" (R13)

"Drinking liquid herbal medicine, because it doesn't feel like a capsule" (R15)

This data is reinforced by the family's statement which confirms that the 15 respondents have been used to drinking liquid herbal medicine since they were children. The habit of drinking herbal medicine is not only practiced by the people of Sumenep district, but also by the Madurese community in general. Not only during the postpartum period, the habit of drinking herbal medicine is also practiced during pregnancy, known as "*jamu ayu*" or "*jamu Kandung*". This habit cannot be separated from the tradition of the Madurese community which assumes that herbal medicine is a medium in facilitating the delivery process and can keep the mother's uterus healthy after childbirth (Imron, 2013). In addition, the habit of drinking herbal medicine is also practiced by mothers just before menstruation to improve menstrual flow, vaginal rejuvenate herb and herbal medicine to maintain the mother's health ("Uji Antifung. Ramuan

Tradisonal Madura „Subur Kandungan,“” 2016).

Theme 3: Knowledge of mothers about consume puerperium herb

This study also revealed the mother's knowledge about the postpartum herb she consumed during the postpartum period. Starting from the variants of postpartum herbs, postpartum herbal ingredients and the properties of postpartum herbs.

1) Variants of postpartum herb

The results showed that of the 20 respondents, all stated that the mothers consumed different types of herbal medicine during the postpartum period. After further interviews, of the 20 mothers who consumed different types of herbal medicine, there were 13 respondents who clearly knew each variant of the postpartum herb they consumed. While 7 other respondents did not know for sure each type of herbal variant they consumed. the reason that the order and preparation of herbal medicine is parents or mother-in-law. The data is matched with data obtained from the results of interviews with 2 postpartum herb sellers who state that postpartum herb is divided into 4 variants during the postpartum period, namely:

1. Papejje herb: Herb for postpartum day 1-10
2. Parem herb: Herb for postpartum day 10-20
3. Bangkes herb: Herb for postpartum day 20-30
4. Pkak herb: Herb for postpartum day 30-40

Each variant of these herbs has different properties. As explained by Handayani, Madurese people are accustomed to consuming jamu maternity which

consists of several types of herbal medicine that must be drunk sequentially during the postpartum period which provides the property of facilitating the discharge of postpartum blood, breast milk, overcoming stiff pains, digestive problems, irregular menstruation, eliminating unpleasant body odor and infection (Handayani et al., 2012). This was also confirmed by dr. Lestari stated that the puerperal herb is a package of herbal medicine used in caring for mothers during the postpartum period which consists of papeja or laxative herbal medicine which is taken for the first 20 days during childbirth, followed by herbal medicine to clean dirty blood known as *orang aring* herb. Then the mother will drink the *Sambedan* herb which functions to cleanse the white blood, followed by *bangkes* herb to slim the stomach and finally the *sari rapet* herb or white pomegranate (Lestari, dr. 2003). The above conditions illustrate that most respondents have knowledge of the types of herbs they consume during childbirth.

2) Ingredients/ Properties of the Puerperal Herb

To find out the exact concoction of postpartum herb, the researcher visited 2 makers and sellers of postpartum herb where postpartum mothers bought the herb. From the results of the interview, information shows that the ingredients of the postpartum herb consumed by respondents are:

1. Papejje herb: turmeric, *Temu Ireng*, *halba*, *Adas*, *Polasare*, cinnamon, *Sintok*, *Jengatep*, *Ketumbar*, *Kayu angina*, *Samarantok*, *Daun parabes*, *temu giring*, *kencur*.
2. Parem herb: turmeric, *Temu Ireng*, *halba*, *Adas*, *Polasare*, cinnamon, *Pandieng*, *Sintok*,

Jengatep, Ketumbar, Kayu angina, Samarantok, Daun parabes.

3. Bangkes herb: turmeric, *Temu Ireng, halba, Adas, Polasare*, cinnamon, *Pandieng, Sintok, Jengatep, Ketumbar, Kayu angina, Samarantok, Daun parabes, Lengkuas.*

4. Pakak herb: *Majakani, Majakeleng*, betel nut, *Kayu rapat*, white pomegranate, *Kunci pepet, Temukunci, halba, Congcong pandan, Jelawe, Jinten ireng, Adas, Polasare, Masoji.*

The results showed that out of 20 respondents, 17 respondents could name some of the postpartum herbal ingredients they consumed as seen from several expressions of respondents:

"The clear ingredients are turmeric, pomegranate, betel, tamarind, ginger, cinnamon and many other ingredients" (R13)

"I don't really know the full extent, but what is certain is that in the puerperal herb there are ingredients of betel, turmeric, ginger, pomegranate, meeting ireng"

"What I know about puerperal herbs is from betel, turmeric, tamarind, pomegranate, prabes leaves, cinnamon, temu ireng, addas" (R18)

"Each type seems to have different ingredients according to its properties, but what is clear is that there are ingredients such as turmeric, temu lawak, cinnamon, prabes leaves, if I'm not mistaken, the latter contains areca nut, white pomegranate and dense wood" (R19)

Although not all ingredients can be fully mentioned by the mother, this is sufficient to illustrate that the 17 respondents were not only consuming the puerperal herbs but also knew very well about the content. Mothers believe that the consumption of herbs during the

postpartum period has a positive impact on the health of ibu in general.

3) The properties of the postpartum herb
There are 4 variants of herbal medicine in Madura with different properties, namely:

1. Papejje herb is useful for enhancing breastfeeding

2. Parem herb is useful for shrinking the uterus

3. Bangkes herb is useful for removing white blood

4. Pakak herb is useful for tightening the vagina

The results showed that the 20 respondents could mention the general properties of the puerperal herbs they consumed. Namely to facilitate breastfeeding and blood discharge during the postpartum period, but only 9 respondents knew for sure the benefits of each type / variant. This condition illustrates that all postpartum mothers who consume the herbal medicine forcibly or on their own will know the efficacy of the postpartum herb they drink.

Theme 4: Benefits felt by mothers from consuming the postpartum herb

The results showed that postpartum mothers experienced various benefits from the postpartum herbs, including:

1) Swift the production of breast milk

This benefit was conveyed by 16 respondents who felt that during the consumption of the puerperal herb, their milk production was enhanced. Some of the expressions of respondents are as follows:

"Yes, I have a lot of breastmilk production" (R2)

"Postpartum blood comes out smoothly and breastmilk production is also a lot, no body odor either" (R18)

"Breast milk production is a lot, the body is fit faster, the postpartum blood is also smooth" (R19)

If we look at the ingredients of postpartum herbs consumed by mothers,

there are several ingredients that function to increase production, such as:

1. *Adas (Foeniculum vulgare)*

Adas (Foeniculum vulgare) is a plant that contains flavonoids and coumarins which are included in the phytostrtrogen group that can stimulate breast milk production ("Studi Etnobotani Pengobatan Tradisional Untuk Perawatan Wanita Di Masyarakat Keraton Surakarta Hadiningrat," 2014).

2. *Biji Halba*

Biji halba which is contained in puerperal herb besides being antiviral, it also functions to increase breastmilk production ("Studi Etnobotani Pengobatan Tradisional Untuk Perawatan Wanita Di Masyarakat Keraton Surakarta Hadiningrat," 2014).

3. *Temulawak (curcuma xanthorrhiza)* and *temu ireng/black (curcuma aeruginosa)*

Temulawak (curcuma xanthorrhiza) and *temu ireng (curcuma aeruginosa)* useful in increasing the mother's appetite during the puerperium then increase the amount of breastmilk production (Kumalasari et al., 2014).

4. *Kencur (Kaempferia galanga)*

Kencur (Kaempferia galanga) besides functioning in preventing vaginal discharge, it also provides a feeling of warmth and freshness on the body so as to provide a sense of comfort and calm psychologically. This condition can indirectly stimulate the production of the hormone oxytocin, which functions to facilitate breastfeeding (Prabasiwi et al., 2015).

5. *Temu Giring (curcuma heyneana)*

Similar to *Kencur*, *Temu giring (curcuma heyneana)*, which is also an ingredient in postpartum herb, gives a feeling of warmth, calm and freshness to the postpartum mother's body. This condition can indirectly keep the mother's psychological condition more stable so that it can stimulate the

production of the hormone oxytocin, which functions to facilitate breastfeeding (Prabasiwi et al., 2015).

2) Enhance postpartum blood excretion
20 respondents stated that during the consumption of the puerperal herb, the postpartum blood was excreted smoothly and clean faster. As for some of the expressions of respondents regarding these benefits:

"My puerperal blood comes out smoothly, and doesn't smell like rancid like normal puerperal blood" (R5)

"My postpartum discharge is smoother and faster" (R7)

"The body is fresher, the blood that comes out doesn't smell fishy and is clean quickly" (R13) "Postpartum blood comes out smoothly and milk production is also a lot, no body odor either" (R18)

"Breast milk production is a lot, the body is fit faster, the postpartum blood is also smooth" (R19)

The postpartum herbs that mothers consume contain several ingredients that function to facilitate postpartum blood, such as:

1. *Kunyit (curcuma domestica)*

Kunyit (curcuma domestica) contains lots of nutrients needed by mothers during childbirth such as protein, curcumin, potassium, carbohydrates, phosphorus, vitamin C and fat so that they have many health benefits. Apart from being a fertilizing womb, turmeric also improve menstrual blood and postpartum blood excretion.

2. *Lengkuas (Alpinia galanga)*

Lengkuas (Alpinia galanga) functions to smooth postpartum blood (FEZIH FATHIMAH NISYAPURI1, JOHAN ISKANDAR2, 2018)

3. Betel nut (*Areca catechu*)

Betel nut (*Areca catechu*) function as apart from excavating neatness, *Areca nut* also functions as a laxative for menstrual and postpartum blood. (FEZIH FATHIMAH NISYAPURII, JOHAN ISKANDAR2, 2018)

3) Refreshing the body

Eight respondents stated that while consuming the postpartum herb she felt fresher and healthier. The fatigue and pain that is usually felt by the postpartum mother decreases. As for some of the expressions of respondents regarding these benefits:

"My body feels fresh like taking vitamins. My postpartum blood is also cleaner. Asi a lot "(R3)

"It feels good in my body. The feeling of fatigue that is usually felt is also reduced. My perinium was also very dry, my postpartum blood was also clean quickly. " (R4)

"The body is fresher, the blood that comes out doesn't smell fishy and is clean quickly" (R13) The benefits felt by the mother due to the properties of some of the ingredients of the Madura puerperium herbs such as:

a. Anginan wood (*Usnea thallus*)

Anginan wood (*Usnea thallus*) contains vitamin c, lycuin and hydrate charcoal which functions to relieve fatigue and aches (FEZIH FATHIMAH NISYAPURII, JOHAN ISKANDAR2, 2018).

b. Adas (*Foeniculum vulgare*)

In addition to facilitating breastmilk, *Adas* is also used as anti-inflammatory and anti-pain ("Studi Etnobotani Pengobatan Tradisional Untuk Perawatan Wanita Di Masyarakat Keraton Surakarta Hadiningrat," 2014).

4) Faster healing of perineal wounds.

Six respondents stated that they felt the healing process of their perinium wounds was drier because of consuming the puerperal herb. As for some of the expressions of respondents regarding these benefits:

"It feels good in my body. The feeling of fatigue that is usually felt is also reduced. My perinium was also very dry, my postpartum blood was also clean quickly. " (R4)

"The puerperal blood is smooth, my perinium's wound is dry, even though it's still 3 days. Breast milk is also a lot. " (R10)

"I have a lot of breast milk, the puerperal blood is smooth and doesn't smell bad, the pain in my perinium wound is also gone, the wound is dry quickly." (R12)

The benefits felt by the mother due to the properties of some of the ingredients of the Madura puerperium herbs such as:

a. White pomegranate (*Punica granatum*)

White pomegranate (*Punica granatum*) is used in puerperal herb because it functions as an antibacterial, antihypertensive (Handayani et al., 2012)

b. Sintok (*Cinnamomum sintoc Bl*)

Sintok has an anti-inflammatory function that can speed up the wound healing process

(FEZIH FATHIMAH NISYAPURII, JOHAN

ISKANDAR2, 2018)

c. Adas (*Foeniculum vulgare*)

Adas in addition to facilitating breastfeeding, it is also used as anti-inflammatory and anti-pain ("Studi Etnobotani Pengobatan Tradisional Untuk Perawatan Wanita Di Masyarakat Keraton Surakarta Hadiningrat," 2014).

d. Betel nut (*Areca catechu*)

Betel nut (*Areca catechu*) has properties as an antiseptic so that it can help speed up the wound healing process during the puerperium (FEZIH FATHIMAH NISYAPURI1, JOHAN ISKANDAR2, 2018)

e. *Rapet* wood (*Parameria laevigata*)

The content of *Parameria laevigata* bark, wood and roots contains flavonoids and polyphenols, the leaves also contain saponins and tannins. Saponins can inhibit the growth of colon cancer and help cholesterol levels become normal. Tannins are an astringent in the intestinal tract, they can reduce the secretion of fluids in the intestines, so that the water content in human feces decreases so as to prevent diarrhea. In several studies, it is stated that the polyphenol group has a role as antioxidants that are good for health. Polyphenol antioxidants can reduce the risk of heart and blood vessel disease and cancer. Flavonoids, function: blood circulation throughout the body and prevent blockages in blood vessels; reduce cholesterol content and reduce fat accumulation on blood vessel walls; reduce the level of risk of coronary heart disease; contains anti-inflammatory (anti-inflammatory); functions as an antioxidant; helps reduce pain in case of bleeding or swelling.

5) Eliminate vaginal discharge / white blood clean faster.

Eleven respondents stated that they felt the benefits of the postpartum herb, one of which was the rapid discharge of white blood. As for some of the expressions of respondents regarding these benefits:

"My milk production is increasing, the white blood that comes out is also fast and it doesn't feel itchy" (R1)

"It feels fresh to the body, reduces vaginal discharge too, the white blood that comes out doesn't itch like usual" R (11)

"The puerperal blood gets cleaner, the white blood too. Besides that, it doesn't smell and doesn't itch. Breast milk production is also quite a lot" (R20)

The benefits felt by the mother due to the properties of some of the ingredients of the Madura puerperium herbs such as:

a. White pomegranate (*Punica granatum*)

Apart from being antibacterial, Pomegranate puih (*Punica granatum*) also has properties in cleaning dirty blood during childbirth. This white pomegranate is also used in extracting ingredients because it can treat vaginal discharge (Handayani et al., 2012)

b. *Temukunci* (*Boesenbergia pandurata*)

Rejuvenate the vagina, smooth digestion, puerperal fever, nourish the womb. c. *Kunci Pepet* (*Kaempferia Angustifolia*) :

Key Pepet or in Latin *Kaempferia Angustifolia* has many health properties. The key content of pepet is believed to function as rapet juice, to overcome and prevent vaginal discharge and body slimming.

d. Black cumin (*Nigella sativa*): slimming herb, natural contraception

Black cumin (*Nigella sativa*) also used in the herb Madura nifas. Jinten Ireng is fused as a slimming herb and natural contraception commonly used by mothers in Madura.0

e. Betel nut (*Areca catechu*)

Betel nut (*Areca catechu*) has properties as a rejuvenate the vagina, antiseptic, menstrual laxative, body slimming (FEZIH FATHIMAH NISYAPURI1, JOHAN ISKANDAR2, 2018)

f. *Majakani*

Majakani used to treat vaginal discharge experienced by mothers during childbirth (Handayani et al., 2012).

Theme 5: The desire to drink Jamu Nifas in the next delivery

From the results of the research, 17 of the 20 respondents still want to consume puerperal herb

in the next postpartum period because they have experienced quite a lot of benefits from consuming it so far. Meanwhile, the other 3 respondents were still hesitant to consume herbal medicine because it was dependent on the mother's condition in the next postpartum period.

CONCLUSIONS

Based on the results of the study, it can be concluded that 20 postpartum women who consume puerperal herb have different perspectives in viewing postpartum herb, but in general, mothers feel the benefits directly from the postpartum herb they have consumed so far both in the process of recovering the postpartum period and in increasing breast milk production. . Therefore, the culture of consuming herbal medicine during the postpartum period is still being carried out today by the Madurese community, especially the people of Saronngi District, Regency.

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