

Cultural Empowerment of Pregnant Women Becomes the Basis for Forming Behaviors to Improve Body Immunity

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Abstract: Pregnancy and childbirth are crisis periods in the life of a woman. These events affect a woman's physical and mental health, as well as the family's well-being, as she transitions into motherhood. This study sought to determine the impact of pregnant women's cultural empowerment on their behavior to enhance body immunity. The type of research used a cross-sectional approach. The sampling size was 511 pregnant women. The data obtained from questionnaires, then processing and analysing, and presented in tabular form accompanied by narrative as an explanation of the table. The research results obtained were that there was a significant relationship between culture empowerment with the behavior of pregnant women (p value 0.000). There is a significant relationship between extensive culture (p value = 0.000), a positive cultural relationship (p value = 0.000), and a negative cultural relationship with the behavior of pregnant women in an effort to increase body immunity (p value = 0.000). Cultural empowerment of pregnant woman becomes the basis for forming behaviors to improve body immunity.

1 INTRODUCTION

Mother's well-being is affected by the component of mortality related to the stages of pregnancy, birth, and post-delivery during the co-19 pandemic and the variant new omicron. Gowa Regency has the highest Maternal Mortality Rate (MMR) in South Sulawesi and one of the causes is co-19 infection. The service-based interventions that have been carried out are apparently not able to suppress MMR. Innovative efforts are needed by utilizing local wisdom-based halal health promotion media technology to encourage the independence of health cadres in an effort to improve the immune system of pregnant women in preventing Covid-19 infection. This study has the main objective of assessing the cultural competence of pregnant women.

Cultural empowerment consists of positive culture, extensive culture and negative culture. Respondents who had poor cultural competence were 350 people (68.5%) while those who had good cultural competence were 161 people (31.5%). Respondents who had a positive culture were less than 357 people (69.9%) while those who had a good positive culture were 154 people (30.1%). Respondents who had a poor extensive culture were

157 people (30.7%) while those who had a good extensive culture were 354 people (69.3%). Respondents who had a negative culture of less were 355 people (69.5%) while those who had a good negative culture were 156 people (30.5%).

Behavioral Variables of Pregnant Women. There were 204 respondents (39.9%) who had behavior to increase the immunity of pregnant women, while those who had good behavior in pregnant women were 307 (60.1%).

In addition to research, namely providing education and training to the Department of Health on efforts to increase the body's immunity of pregnant women based on local wisdom. Increase the knowledge and skills of health cadres in carrying out health promotion while using the media properly and wisely. Developing halal health promotion media technology based on local wisdom to support the independence of health cadres in improving the immune system of pregnant women as an effort to prevent COVID-19 infection. Researchers hope that the community, especially pregnant women, can improve health degrees through the delivery of information or counseling delivered by the head of the department through mentoring activities.

2 METHOD

The research methodology employed in Phase I is a quantitative investigation utilizing an observational analytic survey design with a cross-sectional approach. The primary objective of this study is to ascertain and delineate the following factors: In order to enhance the immunity of pregnant women, it is imperative to investigate the concept of Cultural Empowerment, which encompasses good culture, extensive culture, and bad culture. The objective of this study is to examine the behavior of pregnant women with regards to enhancing their body immunity as well as explore the potential correlation between cultural empowerment and the aforementioned behavior among pregnant women. In order to ascertain the favorable cultural correlation between the conduct of pregnant women and the enhancement of bodily immunity. The objective of this study is to examine the correlation between broad cultural practices and the conduct of pregnant women, with the aim of enhancing their immune systems. In order to ascertain the correlation between unfavorable cultural influences and the conduct of pregnant women with the aim of enhancing bodily immunity, an investigation is needed.

The study encompassed the entire population of pregnant women residing in South Bontonompo District and Bajeng District, Gowa Regency, during the designated data collection period. The total number of participants was 511, with 279 individuals recruited from the South Bontonompo Health Center and 232 individuals from the Bajeng Health Center. This study employs a total population approach, wherein the entire population is utilized as the sample or respondent pool for the investigation.

The researchers employed a validated and reliable questionnaire to gather the data. The present study used the Pearson product-moment correlation approach to assess the validity of the instrument. The instrument's reliability was assessed using the Alpha Cronbach test. The data underwent analysis using computational methods. The data analysis included univariate and bivariate techniques, including the utilization of the chi-square test.

3 RESULT AND DISCUSSION

3.1 Overview of Research Locations

The Bontonompo I Health Center is located in the Bontoramba Village, Kec. South Bontonompo, or

located at the southern tip of Gowa Regency, with a distance of approximately 40 km from the capital of Gowa Regency (Sungguminasa). Coordinate Point - 5.438695 Latitude and 119.832291 Longitude, Covering 8 Villages, namely Pa'bundukang Village, Salajangki Village, Tindang Village, Tanrara Village, Sengka Village, Jipang Village, Bontosunggu Village, Salajo Village and also has 1 Village namely Kelurahan Bontoramba. Total Population 42,337 souls.

Geographically, the Bontonompo I Health Center is located in the lowlands with alluvial soil conditions (most of which are used for rice fields), so that most of the population has a livelihood as farmers. The Bontonompo I Health Center encompasses an estimated area of 22 square kilometers. The delineations of the operational region of the Bontonompo I Health Center are outlined as follows:

- To the north of the working area of the Bontonompo II Health Center (Barembeng Village, Bontonompo District, Gowa Regency)
- To the east of the working area of the Mappakasunggu Health Center (Takalar Regency)
- To the south of the working area of the Sanrobone Health Center (Kec. Mappakasunggu, Kab. Takalar)
- To the west of the working area of the Bontomarannu Health Center (Kec. Galesong Selatan, Kab. Gowa)

3.2 Characteristics Respondent

Table 1: Distribution of Respondent Characteristics at the Bontonompo I Health Center.

| Characteristics | Number of Cadre | |
|-------------------------------|-----------------|------|
| | (n) | % |
| Age (years) | | |
| <20 | 27 | 5,4 |
| 20 – 35 | 420 | 82,1 |
| >35 | 64 | 12,5 |
| Age at Last Childbirth | | |
| <20 | 190 | 37 |
| 20 – 35 | 303 | 59,4 |
| >35 | 18 | 3,6 |
| Age of First Marriage | | |
| Elementary School | 6 | 7,1 |
| High School | 12 | 14,1 |
| Senior High School | 58 | 68,2 |
| Diploma / Academy | 5 | 5,9 |
| College | 4 | 4,7 |

| Characteristics | Number of Cadre | |
|---|-----------------|------|
| | (n) | % |
| Current Gestational Age (Week) | | |
| 0 – 12 | 105 | 20,6 |
| 13 – 24 | 199 | 39,2 |
| 25 – 36 | 207 | 40,2 |
| Did Mother Work During Pregnancy | 364 | 71,2 |
| Yes | 147 | 28,8 |
| No | | |
| Total | 439 | 100 |

3.3 Relationship of Cultural Empowerment with the Behaviour of Pregnant Woman

In table 2, Based on an analysis of the relationship between cultural empowerment and how pregnant women act, 46.5% of the 350 cases of inadequate cultural empowerment were linked to bad behavior by pregnant women, while 53.4% were linked to good behavior by mothers. Conversely, among the 161 instances of cultural empowerment that were deemed satisfactory, approximately 25.5% were accompanied by suboptimal maternal behavior, while 74.5% were characterized by commendable conduct on the part of mothers.

The statistical analysis employing Yate's Correction indicates that the obtained p-value is 0.000, which is less than the predetermined significance level of 0.05. Consequently, the alternative hypothesis (Ha) is accepted, while the null hypothesis (Ho) is rejected. This outcome suggests a significant association between cultural empowerment and the conduct of pregnant women in enhancing their body immunity within the Gowa area.

One of the challenges encountered in Indonesia pertains to the issue of prenatal nutrition. Indirect factors, such as behavioral patterns and particularly the persistence of societal beliefs that run counter to well-established health principles, have an impact on the issue at hand. These misconceptions have detrimental effects on the health of both mothers and their children (Sudirman et al., 2020).

The theory of reasoned action states that behavior is an action that arises as a result of someone's intention. Intention to perform behavior is a transition from one's beliefs or beliefs to a desired action. Intention will appear after a positive attitude and normative support from the surrounding environment to carry out a behavior (Yusrina & Devy, 2017). In general, the influence of the family on the status of the mother's pregnancy is strong for rural

communities in Indonesia. A society's norms and culture can influence its members' behavior. Pregnancy poses a threat to the health of the mother. Many people think that pregnancy is a normal and natural thing that must be borne by women in marriage. (Aryastami & Mubasyiroh, 2019). The notion of culture elicits fascination as it pertains to the manner in which individuals live, develop cognitive processes, experience emotions, hold beliefs, and pursue behaviors that align with the norms and values of their respective cultural contexts. In essence, culture encompasses the behavioral and social manifestations that characterize the identity and perception of a given society (Syakhrani & Kamil, 2022).

Community empowerment is a theoretical framework within the realm of economic development that encompasses and embodies social ideals. This notion embodies a novel framework of development, specifically characterized by its emphasis on being oriented around individuals, promoting active participation, fostering empowerment, and ensuring long-term sustainability. The scope of this notion extends beyond the mere fulfillment of essential requirements or the implementation of measures to avert greater destitution (often referred to as a safety net). Its formulation has emerged as a new endeavor to explore alternate approaches to conventional growth paradigms. The genesis of this notion may be attributed to the collective endeavors of several scholars and professionals in pursuit of what Friedman (1992) refers to as alternative development. This approach emphasizes the importance of inclusive democracy, suitable economic progress, gender equality, and intergenerational parity. (Agus Purbathin Hadi, 2010).

Table 2: The Relationship between Culture Empowerment and the Behavior of Pregnant Women in Gowa Regency in 2022.

| Culture Empowerment | Behavior of Pregnant Women | | | | Total | | p value |
|---------------------|----------------------------|------|------|------|-------|-----|----------|
| | Less | | Good | | n | % | |
| | n | % | n | % | | | |
| Less | 163 | 46,5 | 187 | 53,4 | 350 | 100 | p= 0,000 |
| Good | 41 | 25,5 | 120 | 74,5 | 161 | 100 | |
| Jumlah | 204 | 39,9 | 307 | 60,1 | 511 | 100 | |

3.4 Relationship of Positive Cultural Empowerment with The Behaviour of Pregnant Women

Based on table 3, it states that positive culture with the behavior of pregnant women shows that of the 357

positive cultures that are lacking, there are 47.3% poor behavior of pregnant women and 52.7% good behavior of mothers, while from 154 positive positive cultures there are 22.7% poor behavior of mothers. and 77.3% mother's behavior is good.

The results of statistical tests using Yate's Correction show that the $p\text{-value} = 0.000 < \alpha 0.05$ so that H_a is accepted and H_o is rejected, which means there is a relationship between perception and behavior of pregnant women in increasing body immunity.

Pregnancy care is crucial for preventing complications and maternal mortality during childbirth, as well as preserving the development and health of the mother and fetus. To determine the health impact on infants and mothers, it is crucial to comprehend the behavior of maternity care, particularly as it relates to socio-cultural factors in certain regions. (Ashriady et al., 2022). Cultural practices in the care of postpartum mothers are known by various terms such as pilis, palem, massage, stagenan, octopus, sitting senden, drinking herbal medicine, walikdadah, abstaining from eating, and various rituals that are believed to protect babies and postpartum mothers. This culture has various impacts, namely positive impacts such as relaxing or warming the body, and improving the blood circulation of the mother after childbirth (Martadinata et al., 2022).

Cultural practices in the postpartum phase that still occur in society such as postpartum mothers using betel leaf decoction to use wipes on the genitals, using octopus or stagen on their stomachs, some drinking traditional herbal medicine to get rid of the odor in the fluids secreted by the genitals, and also Morning shower should not be too late because it can cause myopic (Martadinata et al., 2022).

Table 3: The Relationship between Positive Cultural Relations with the Behavior of Pregnant Women in Gowa Regency in 2022.

| Positive Culture | Behavior of Pregnant Women | | | | Total | | p value |
|------------------|----------------------------|------|------|------|-------|-----|---------|
| | Less | | Good | | n | % | |
| | n | % | n | % | | | |
| Less | 169 | 47,3 | 188 | 52,7 | 357 | 100 | p=0,000 |
| Good | 35 | 22,7 | 199 | 77,3 | 154 | 100 | |
| Jumlah | 204 | 39,9 | 307 | 60,1 | 511 | 100 | |

3.5 Extensial Culture Relationship with the Behaviour of Pregnant Women

Table 4 states that the extensive culture with the behavior of pregnant women shows that out of 157 extensive cultures that are lacking, there are 64.3%

poor behavior of pregnant women and 35.7% good behavior of mothers, while of the 354 good extensive cultures there are 29.1% of maternal behavior. less and 70.9% good mother's behavior.

The results of statistical tests using Yate's Correction show that the $p\text{-value} = 0.000 < 0.05$ so that H_a is accepted and H_o is rejected, which means there is a relationship between existential culture and the behavior of pregnant women in increasing body immunity in Gowa district.

One of the main obstacles to the acceptance of health programs is cultural constraints on people who were previously only familiar with the traditional medical system. Communities in the unity of tribes with their respective cultural identities, have and develop their own medical system as part of their culture from generation to generation. So that culture can be interpreted as behavior produced by humans systematically through the effort of thinking and learning from their environment (Dara et al., 2021).

Table 4: The Relationship between Extensive Culture and the Behavior of Pregnant Women in Gowa Regency in 2022.

| Extensive Culture | Behavior of Pregnant Women | | | | Total | | p value |
|-------------------|----------------------------|------|------|------|-------|-----|---------|
| | Less | | Good | | n | % | |
| | n | % | n | % | | | |
| Less | 101 | 64,3 | 56 | 35,7 | 157 | 100 | p=0,000 |
| Good | 103 | 29,1 | 251 | 70,9 | 354 | 100 | |
| Jumlah | 204 | 39,9 | 307 | 60,1 | 511 | 100 | |

3.6 The Relationship of Negative Culture with the Behaviour of Pregnant Women

Table 5 shows the results that negative culture with the behavior of pregnant women out of 355 negative cultures that lacked 46.5% poor behavior of pregnant women and 53.5% good behavior of mothers, while from 156 positive negative cultures there were 25% poor behavior of mothers and 75% good mother behavior. The results of statistical tests using Yate's Correction show that the $p\text{-value} = 0.000 < 0.05$ so that H_a is accepted and H_o is rejected, which means there is a relationship between negative culture and the behavior of pregnant women in increasing body immunity in Gowa district.

Table 5: The Relationship between Negative Culture and the Behavior of Pregnant Women in Gowa Regency in 2022.

| Negative Culture | Behavior of Pregnant Women | | | | Total | | p-value |
|------------------|----------------------------|------|------|------|-------|-----|---------|
| | Less | | Good | | n | % | |
| | n | % | n | % | | | |
| Less | 165 | 46,5 | 190 | 53,5 | 355 | 100 | p=0,000 |
| Good | 39 | 25 | 177 | 75 | 156 | 100 | |
| Total | 204 | 39,9 | 307 | 60,1 | 511 | 100 | |

The culture adopted and developed in an area is one of the factors that limits women from making independent decisions about their health and has a negative impact on their own health (Harnila & Rachmawati, 2022). In the Big Indonesian Dictionary, tradition has two meanings: first, customs that are still practiced by the community. Second, the assessment or assumption that the existing method is the best and correct. Therefore, tradition is a general term that describes everything related to the present (Warzukni et al., 2023).

Pregnancy is a physiological process, but in society there are many beliefs, cultures or myths that are practiced by the community for generations to maintain or care for pregnancy (Kartini & Kusumadewi, 2022)

One of the negative cultural forms of the Banjar people, almost the same as Gowa, is taboos that are widely heard of, taboos for pregnant women. One of the most familiar pamali, for example: Urang batianan pamali badiri or baduduk at Muhara Lawang, can switch baranaks (pregnant women don't sit or stand at the door, it will be difficult to give birth). Among the people of Gowa and Banjar, these pamali are a kind of 'signs' of their own. Although some heed and consider the taboos to be just superstitions, most others still comply with the aim of avoiding unwanted things from happening if the taboos are trivialized (Veniaty, 2023). In addition, several cultural values regarding recommended food and dietary restrictions still apply and are believed to be in pregnant women. Foods that are not recommended are lavender leaf vegetables, eggplants, then pineapples, durians, and tape. Abstinence from foods in the form of pineapples and durians is in accordance with the results of research on Javanese ethnic communities in Yogyakarta, Jepara, Ponorogo, Wonosobo, Banyumas and Pati. the same is the case with the people of Gowa (Kartini & Kusumadewi, 2022). With this tradition, an understanding of people's cultural beliefs related to health, disease, and health care is needed, so that health workers can provide culturally appropriate care. Culturally appropriate care is a powerful healing

force for the quality of healthcare services for clients (Martins et al., 2022).

4 CONCLUSIONS

There is a significant relationship between culture empowerment in pregnant women, which is proven by the results of the study, which showed a value (p value 0.000 <0.05). There is a significant relationship between positive culture and the behavior of pregnant women. This is proven by the results of the study, which showed a value (p value = 0.000 <0.05). There is a significant relationship between extensive culture and the behavior of pregnant women, this is proven by the results of the study, which showed a value (p value = 0.000 <0.05). There is a significant relationship between negative culture and the behavior of pregnant women, this is proven by the results of the study, which showed a value (p value = 0.000 < 0.05). Cultural empowerment of pregnant woman becomes the basis for forming behaviors to improve body immunity at the Bontonompo Health Center.

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