

ISSN 2597-6052DOI: <https://doi.org/10.56338/mppki.v7i7.5389>**MPPKI****Media Publikasi Promosi Kesehatan Indonesia**
*Jurnal Promosi Kesehatan Indonesia***Research Article****Open access****Neno Boha: Local Wisdom of the Dawan Community in Postpartum Mothers in Binaus Village****Tatie Justicia Nenohaifeto¹, Marni Marni^{2*}**^{1,2}Faculty of Public Health, Universitas Nusa Cendana, Kupang City 85001, Indonesia*Corresponding Author Email: marni@staf.undana.ac.id**Abstract**

Introduction: Health problems in Indonesia include high maternal and infant mortality rates. The causes are varied, including economic factors, access to health facilities, and community beliefs and traditions. In Binaus Village, there is a Neno Boha tradition for caring for mothers after giving birth, which involves roasting, hot water compresses (tatobi), abstinence, and consuming potions. This research aims to understand the implementation of the Neno Boha tradition and its impact on maternal and infant health

Methods: This research uses a qualitative method with an ethnographic approach to postpartum mothers who follow the Neno Boha tradition. Data was collected through in-depth interviews and participant observation, then analyzed thematically by coding the interview transcripts to produce sub-themes and themes. The results are presented in descriptive text.

Results: Data analysis shows that the Dawan tribe women in Binaus Village still carry out the Neno Boha tradition because of this belief passed down from generation to generation. They believe that this tradition helps restore health and heal post-natal wounds. Mothers continue to observe Neno Boha even after giving birth in a health facility and taking medication, because they believe this tradition prevents various long-term illnesses. The practice of roasting and tatobi is thought to help expel dirty blood, making the mother feel healthier. However, for the sake of the baby's health, the practice of roasting is now done only with hot coals and in the main house

Conclusion: Traditional care for mothers after giving birth is still carried out by the Dawan tribe community in Binaus Village. The mother feels that the Neno Boha tradition needs to be carried out in addition to medical treatment, by avoiding things that could harm the mother and baby.

Keywords: Postpartum Mother Care; Roast; Tatobi; Neno Boha

INTRODUCTION

Indonesia is an archipelago in Southeast Asia consisting of 17,500 islands stretching from Sabang to Merauke. Indonesia is an ethnically diverse country with as many as 300 different ethnic groups. Over the centuries, each ethnic group has continued to develop following the influence of the colonial heritage culture in the region, the influence of environmental conditions, life needs and the influence of globalization changes, causing differences in the characteristics of each ethnic group in the form of differences in language, habits, arts, beliefs, lifestyles and so on.

As a developing country with diverse health problems, one of the efforts to improve health that continues to receive attention from the government is the problems related to maternal and infant health. One of the programs to reduce maternal mortality rate and infant mortality rate is the Millennium Development Goals (MDG's) program which in 2015 target has not been met so that MDG's is continued until the target in 2030 [1].

From 2017 to 2019 the maternal mortality rate in East Nusa Tenggara province has decreased, namely in 2017 there were 162 cases of maternal mortality rate, 2018 to 158 cases and 2019 to 118 cases. Then the infant mortality rate cases in NTT also decreased, namely 2017 a total of 1044 cases, then 2019 to 913 cases. From the decrease in cases in NTT, one of the districts, namely the South Central Timor district, also experienced a significant decrease in maternal mortality rate cases, namely 2018 there were 24 cases or 190.1/100,000 KH, 2019 to 12 cases or 112.6/100,000 KH and 2020 and 2021 to 17 cases or 164.0/100,000 KH, then 2022 to 15 cases or 63.3/100,000 KH. 15 cases of maternal mortality rate in 2022 occurred and were spread across 11 puskesmas in Timor Tengah Selatan. One of the 26 puskesmas working areas with no maternal mortality rate cases is the Binaus puskesmas working area [2].

The program of the MDG's is to achieve health for all ages of society including mothers and infants [3]. The health program is broad and all-encompassing and its reach is extended to remote areas that were previously difficult to reach by the health care system. However, even though the improvement of health services has been strengthened, there are still various cases related to the health of postpartum women and infants, indicating that the utilization of health facilities has not had the maximum impact. This is also caused by other factors related to health itself, namely social and cultural factors, as well as education levels, also have a major impact [4].

Cultural factors and beliefs that live in society still dominate in influencing every behavior and decision that people will make. The existing culture regulates every important thing in human life from birth to death. Culture in the postpartum period is also very diverse in Indonesia. Cultural practices based on these beliefs often also have side effects that can be detrimental in terms of the health of the postpartum mother and the health of the baby. Parenting is also one of the important factors that influence the growth and development of children during the first thousand days of life and is also influenced by the customs and culture of the local community. Various cultures and traditions also occur in the Dawan tribe, one of which is a postpartum tradition called Neno Boha or roast day, where mothers and newborn babies are required to roast on hot coals for 40 days. During the Neno Boha process, it is carried out in a round house which is the traditional house of the Dawan tribe or in the local language called ume kbbubu which means round house [5].

In addition to receiving medical care and treatment from the health service center, the Binaus Village community also still carries out the inherent culture. In addition to carrying out the existing roast culture with local community beliefs, postpartum mothers also carry out many restrictions set, one of which is a restriction regarding food so that research is conducted to describe the process of the Neno Boha tradition carried out in postpartum mothers and its impact on the health of mothers and babies who run Neno Boha in Binaus Village, Central Mollo District.

METHOD

This research was conducted with a type of qualitative research. Qualitative research is a research method based on a philosophy that is useful for researching in scientific conditions, namely researchers as instruments, as well as data collection techniques and data analysis that emphasize more on meaning [6]. This research uses an ethnographic approach to describe, analyze various cultural groups that aim to interpret various patterns of behavior, beliefs and language that develop over time in a region [7]. The selection of qualitative research methods with an ethnographic approach in this study aims to be able to study, explain, interpret and be able to analyze the phenomena that occur in the form of words so as to reach a conclusion regarding the role of local wisdom in the Neno Boha tradition in postpartum mothers.

This research was conducted in Binaus Village, Central Mollo District, South Central Timor Regency. The reason for choosing this location is because the people in Binaus Village still apply the Neno Boha tradition to postpartum mothers. Population is a group of objects or subjects in an area with certain qualities and characteristics

in accordance with the focus of research [8]. The population in this study is the entire Binaus Village community. While the sample is a small part of the object or subject that represents the population based on the provisions that have been made to represent the entire population [8]. The sampling technique in this study was carried out using the Purposive Sampling method. Purposive sampling is that informants are selected specifically according to the specified criteria. The sample in this study is estimated to be 5-10 people but the number of samples can change depending on data saturation where the data obtained has reached saturation and no new information is obtained.

Data collection techniques in this study using Depth Interview or in-depth interviews are focused on understanding perceptions, feelings and knowledge with researchers being able to dig deeper into information hidden deep within the research subject [9]. In-depth interviews will be conducted using an interview guide that has been provided while researchers also conduct participatory observation (observation) which is carried out by observing things related to space, place, actors, activities, objects, time, events, goals and feelings. Where researchers involve themselves in the lives of the people studied to be able to see and understand the symptoms that exist in accordance with the meaning given or understood when conducting interviews [9]. Observation will be carried out for 12 hours to see the behavior shown during the mother's Neno Boha tradition.

The data obtained will then be described narratively using thematic analysis or called interpretative thematic analysis is one way to analyze data with the aim of identifying patterns or to find themes through the data that has been collected, as well as finding the relationship of patterns in a phenomenon and explaining the extent to which a phenomenon occurs [10].

The first step in the analysis is to understand the data, which is to find out in depth what happened from an event through the respondent's perspective, so the recording and transcript of the interview must be explored for deeper meaning. Researchers understand and integrate with the qualitative data they obtain. Then the second step taken is coding, which is labeling the respondents' answers related to the research questions. After making the code, the researcher will group the codes that have the same meaning in one group with a description that matches the contents of the code. Then the last step is to determine the theme, namely the theme that describes the important points of the research data that answers the researcher's problem formulation. Initially, researchers determined tentative themes or themes based on groups with similar meanings. After getting several tentative themes, researchers combined these themes into one big theme that covers everything [10].

RESULTS

This research was conducted in the area of Central Mollo Sub-district, South Central Timor District, East Nusa Tenggara Province, precisely in Binaus Village. This research was conducted within a period of two months, namely in February-March 2024. Central Mollo Sub-district is one of 32 sub-districts in South Central Timor District. Mollo Tengah sub-district consists of 6 villages, namely Binaus, Oelbubuk, Nekemunifeto, Oel'ekam, Kualeu and Pika. The formation of Binaus village in 1964, Binaus village is 9 km from Soe city with a hilly landscape, the highest point is 900 meters above sea level and the lowest point is 600 meters above sea level, has an area of 938 Ha [11].

Informants in the study were 5 mothers who were doing the Neno Boha tradition. With the characteristics of the informants studied coming from different educational backgrounds, namely one person did not go to school, one person graduated from elementary school, one person graduated from high school and two people S1. The following is a table of informant characteristics.

Table 1. Characteristics of Key Informants

No	Key Informant	Informant Code	Last Education	Age	Occupation
1	Postpartum mother 1 who is performing <i>Neno Boha</i>	1 MD	High school	27 y.o	housewife
2	Postpartum mother 2 who is performing <i>Neno Boha</i>	2 MY	Not in school	36 y.o	housewife
3	Postpartum mother 3 who is performing <i>Neno Boha</i>	3 MN	S1	31 y.o	teacher
4	Postpartum mother 4 who is performing <i>Neno Boha</i>	4 MM	S1	43 y.o	teacher
5	Postpartum mother 5 who is performing <i>Neno Boha</i>	5 MS	elementary school	34 y.o	housewife

The supporting informants in this study are Binaus village head, Binaus village midwife and Binaus village posyandu cadres as follows:

Table 2. Characteristics of Supporting Informants

No	Supporting Informant	Informant Code	Last Education	Age
1	Village Leader	KD	High school	64 y.o
2	Village midwife	BD	D3	33 y.o
3	Posyandu cadre	KP	Not in school	78 y.o

Neno Boha or roast day is a postpartum tradition by the Dawan tribe, where mothers and newborn babies are required to roast over hot coals for 40 days. During the Neno Boha process, it is carried out in a round house which is the traditional house of the Dawan tribe or in the local language called ume kbubu which means round house [12]. The purpose of Neno Boha is to keep the mother and baby warm due to the cold temperature [13].

Overview of roasting traditions in postpartum mothers

The roast tradition is a tradition of the Dawan tribe which is carried out on postpartum mothers within a duration of 40 days and 40 nights in accordance with hereditary teachings which are believed to be the right time to achieve total physical healing. The tradition of roasting has been around for a long time and continues to be carried out for the reason that in ancient times roasting was done because it was still far from health facilities and the only treatment that could be done was traditional treatment based on the experience of previous parents where roasting was carried out by burning fire and carried out in a traditional house called ume kbubu.

Along with the times and health facilities that are increasingly easy to reach, mothers have given birth at health centers or hospitals and received medical treatment, but after returning home, mothers and babies are still required to carry out the roast tradition on the grounds that mothers can be healthier and stronger and postpartum wounds can dry immediately, while babies are roasted because the community believes it can make babies grow stronger and not weak.

"... This has been from our bai moyang nene moyang dong su like this so indeed now if you give birth the government says you have to go to the puskesmas but when you get home you want karmana ju we have to keep running the roast..." (MD).

Roasting is still done today but the way of roasting has begun to change based on recommendations from health workers, namely mothers and babies can be roasted as long as they do not use a burning fire but use only embers so as not to cause smoke that can be harmful to the health of the baby's respiratory system and eyes, mothers and babies can be roasted but not done in a round house (ume kbubu) because the shape of the round house causes less air exchange inside. Mothers and babies can be baked because newborn babies need a temperature that stays warm at 37 ° C because babies can experience hypothermia by considering also the location of Binaus Village which is located at an altitude of 900mdpl which causes daytime temperatures outside the house to reach 31 ° C, while at night it can drop to 18 ° C so that indeed mothers and babies need other help to continue to feel warm, one of which is to bake [13]. *"...Iya anak juga, menurut kepercayaan orang tua dong kalau anak juga harus panggang biar nanti su besar na dia kuat jangan badan loyo-loyo sa..." (MN)*

"...we have a cold region so we have to bake to keep the baby warm. The baby's temperature should be 37°C, which is the normal temperature. If, for example, it's cold and raining continuously, he will definitely get hypothermia, which can cause him to get sick, he doesn't like to drink milk, that's why newborn babies are roasted while if it's past 42 days, usually mothers don't roast anymore..." (BD)

During the roast, the mother is forbidden to do anything, all housework is the responsibility of the husband and family, including preparing all the needs of the mother and baby. The mother is also not allowed to leave the house other than going to the toilet, even if there is a death in the nearest neighbor, the mother cannot go, including going to the posyandu. As for the baby during the 40 days, it should not be taken out of the roasting place so that all matters concerning the baby are carried out near the place where the baby is roasted, including the business of bathing the baby. The mother stated that there are many good effects obtained when doing roast, namely the body feels warmer, better, and feels safe in the future will not be sickly.

Conversely, there are bad effects that are believed to occur when mothers do not bake, namely that the mother will be slow to recover, the mother's wounds will be difficult to heal, the mother will experience various diseases when several years after giving birth, the mother can also have more children faster and can cause white blood to rise in the head to cause madness.

"...If we bake it, it is to keep us from having problems in the short and long term. The short term is so that we feel warm, don't get sick, the white blood doesn't rise in the head, if the long term is what I said earlier to keep us strong for the next few years..." (MN)

“...Well, what I know is that for one or two years he has no impact yet, but if you start three or four years, many diseases start to appear. If we go to the hospital, they will say that we have this or that disease, but it's because we didn't bake...” (MD)

Nowadays, the method of roasting is more modern and does not use a burning fire but only coals placed under the bed. The fire is made in the round house (ume kbubu) then the husband or other family members will gradually bring the coals into the main house (ume naek) where the mother does the roast. Under the bed, a zinc sheet is used to prevent damage to the floor and the coals are placed on top of the zinc sheet. The ashes from the burning will be left under the bed until the completion of this tradition, which is after 40 days and prayers, can only be removed at once because it is believed that the ashes from the burning are part and bound to the person who did the roast if before 40 days the ashes have been removed then it violates custom and can cause health problems in the baby.

“...this is how you put coals in the room to bake, when you bake like this for 24 hours the fire in the kitchen can't go out so I give you non-stop coals to bake...” (MM)

The wood used for roasting is also not all types of wood but only uses kesambi wood, cassowary wood, kabesak wood or teak wood. These woods are chosen because they are hardwoods and can produce hot coals that last longer.

“...Using hard wood because it needs charcoal to so this only uses cassowary. The special bed for childbirth uses pelupu so you can't use a thick mattress for fear of fire getting on the mattress. Only use pelupu with a thin mat...” (MD)

The village midwife always conducts home visits to monitor the baby's development and the mother's health and to see if the roast still uses fire or not. The village midwife also explained that education about maternal and infant health and the dangers of fire continues to be delivered to the community so that there are changes in knowledge and behavior from the community now.

The tradition of caring for postpartum mothers by roasting also occurs in several other places in Indonesia, such as in the Batak tribe in Simalungun Regency called mandadang which means shining hot. The tradition of mandadang in postpartum mothers is the tradition of roasting mothers using fire to provide warmth, relieve pain, and strengthen the bones of mothers and babies [14]. The pirarai or roast of the North Buton tribe by turning their backs to the fireplace to warm their bodies and is believed to be useful to reduce to eliminate pain in the hip [15]. In addition, in the Depapre District of Jayapura Regency, newborn babies are also put to sleep near a fireplace made of coconut belts with the aim of being warmer and the remaining combustion of coconut shells is used to treat the baby's navel [16].

Overview of Tatobi Tradition in Postpartum Mothers

Tatobi or hot water compress is done by dipping a shawl or a cloth into hot water then squeezed and attached to all parts of the body, especially focusing on parts of the body that have wounds due to childbirth. Before doing tatobi, the entire surface of the mother's skin is lubricated with coconut oil so that when tatobi the skin will not blister.

“...Tatobi, we boil the water, then we take this cloth, what is the new blanket cloth, then we tatobi...” (KP)

“...It doesn't burn because before tatobi we use coconut oil on the body, so it's not for burning just so that the heat will enter our body...” (MM)

Tatobi is done 2-4 times a day and is done for 40 days alongside the roast. Because tatobi is done continuously, during the 40 days there will be one pot specially prepared only for cooking hot water and during the 40 days the fire must always be lit so that whenever hot water is needed it is always available. Because in addition to being needed for tatobi, during this tradition the mother is also required to only drink hot water.

“...Tatobi sonde break until 40 nights...” (MD)

“...One day we tatobi four times in the morning twice in the afternoon twice...” (MS)

It is believed that after a woman finishes giving birth there is still a lot of dirty blood stored in the mother's body and therefore it must be removed and the way to remove the dirty blood is by means of tatobi. When doing tatobi with hot water, the hot steam from the water will seep into the body and trigger the dirty blood stuck to the uterine wall to come out quickly. When doing tatobi, the birth mother is assisted by her biological mother or mother-in-law or husband to tatobi the entire body. After the mother's entire body is tatobi, the remaining hot water that is no longer as hot as before will be used by the mother to bathe. All mothers giving birth are required to do tatobi both mothers who give birth normally and mothers who give birth by surgery.

"...Mama does the tatobi, because I can't do it myself..." (MS)

"...Hot-hot water directly dip the cloth, squeeze it first to use it to stick to the mother's body in the back, stomach area, so that the dirty blood comes out..." (MY)

Mothers will feel better when they finish doing tatobi, especially if tatobi is done and after that a lot of dirty blood is released. Tatobi will be done continuously until there is no more dirty blood coming out and until only white blood is released which is explained to come out like vaginal discharge but thinner. However, the mother will also feel cold when she finishes tatobi so she must be baked immediately after tatobi.

"...the red blood comes out all after that the white blood comes out so it's a kind of blood that comes out but it's clear like normal if we have vaginal discharge, only it comes out a lot..." (MN)

"...After tatobi tu, the body feels good, we have in this body, it will not hurt if su tatobi, in this stomach there is no pain. the dirt comes out..." (MY)

The bad things that are believed to happen if you do not do tatobi are such as the mother will get sick more easily, the mother will become fatter after giving birth, can cause faster pregnancy, it is also believed that the dirty blood that does not come out can hoard disease so that it can become a tumor, can cause white blood to rise in the head and cause madness.

"...If you don't do tatobi, you will complain of headache, pain, the one who gave birth after she gave birth thought she was fat, but you didn't know that the dirty blood didn't come out, so she was swollen..." (MD)

"...If all the dirty blood does not come out, we know that it will become a disease in the child's place. The current ones say tumor, cyst, that's when it becomes a clot for a while and then a long dong thorn. Later, the master just felt that he had a pain, that it was a big thing, that it had roots, that we were half dead. If we don't use this method, the white blood will rise and we will go crazy. On the other hand, if the dirty blood doesn't come out, it makes you pregnant again quickly, so the child is born too close due to lack of tatobi..." (MM)

Things similar to tatobi can also be found in other areas of Indonesia such as the Malay people in Pontianak called bejah which means prevention is done by compressing wounds in the uterine canal using water that has been cooked with spices to make the body stronger [17].

It was also found that one of the series of pasoropu cultures in North Buton was a compress of hot water mixed with herbs cooked in a pan, then with a piece of cloth held by can or labor aids directly dipped in the pan and wrapped around the mother's body including the mother's vital organs [18]. Another study showed that the community in Depape Jayapura District, the traditional healer will dip a towel in hot water and then attach the mother's vital organs so that steam rises to the body and dirty blood can come out [16].

Overview of Abstinence in Postpartum Mothers

During the Neno Boha tradition, mothers are also required to obey several taboos that have existed since long ago with the belief that it is taboo if violated. The first taboo that must be obeyed is a taboo called fai nuni with fai meaning night and nuni meaning taboo where during the first 4-8 nights after giving birth the mother is not allowed to set foot on the ground but can only sleep or sit on a bed that has a fire under it. During these eight nights everything the mother does on the bed. Then after that the mother will be prayed for so that she can get down and step on the ground and be allowed to leave the house, including going to the toilet.

"...The tradition here is that when she gives birth, she will go up to the top of the bed with the baby and then not come down for eight nights. Bathing or tatobi all in the kitchen can not go out. For the first 8 nights we call it Fai Nuni (fai = night, Nuni = abstinence) for 8 nights, the term is tabuh if it is violated ..." (KD)

"...4 nights, the main thing is that just returning from the hospital we are not allowed to get out of bed. So later su passed 4 nights and then he pung that morning we pray down from the bed so it's a kind of pemali for us Timorese..." (MD)

In addition, the mother is also strictly forbidden to do any work, the mother's job is only to undergo treatment for other things that should not be done by the mother, even to take water to the bathroom should not be done by the mother.

"...we are not allowed to do anything, even to fetch water to take the toilet to relieve ourselves others take it from us..." (MN)

"...We can't do anything. We want to tell him to refuse fire or to collect water, but we can't. Who bamasak, ame aer, ame kayu, make everything in the house is my responsibility as a father or as a husband..." (KD)

This is in line with previous research conducted by Inyo Olla in 2022 where during the Neno Boha tradition the mother is not allowed to do anything [5]. The same thing also happens in the care of Malay postpartum mothers

in Pontianak where for 40 days the mother is prohibited from doing work at home and if violated the mother will experience bentan or pain and bleeding [17].

As for the food restrictions that must be carried out by mothers for reasons of various factors such as food restrictions that are not eaten for cold reasons such as ripe bananas and oily foods such as coconut milk which are believed if eaten will cause the baby to have a stomachache. Salt should not be eaten in large quantities and chili should not be consumed during the Neno Boha tradition. Then there are also foods that should not be eaten because they are taboos from the ingredients consumed such as chicken, goat, chicken eggs and titi corn if violated then the mother will feel pain in the stomach.

"...not eating salt with chili, and coconut milk because the child will get a stomachache..." (MY)

"...don't eat cold food and cook bananas..." (MN)

"...You can't eat chicken, mutton, chicken eggs, and titi corn because according to tradition it can make children sick. Because they take medicine so it is not allowed if they violate it, the child will get sick. That's according to old beliefs so we follow the rules..." (MM)

Then in carrying out fai nuni there are also food restrictions that must be obeyed, namely during the first 4-8 nights the mother is not allowed to eat anything other than white porridge or corn bosc for uncertain reasons but because it has been done for generations so it is still obeyed because if it is not done the mother will experience bleeding.

"...From one night to eight nights, only porridge, then after eight nights, you can eat rice with vegetables. Because it's the dirty blood that comes out, so you have to eat porridge" (MS).

Description of Herbs Consumed by Mothers After Giving Birth

When carrying out the Neno Boha tradition, the mother also supports the healing process by consuming some traditional herbs that are made by the community itself and are believed to strengthen and make the mother recover faster. The herbs consumed vary depending on who makes and gives the herbs. Usually those who will make the herb are experienced parents. The herbs consumed by postpartum mothers in the Dawan tribe, especially in Binaus Village, are spices such as shallots, garlic, pepper, nutmeg, alia or ginger, lemongrass and cloves which are cooked and then consumed for 40 days and 40 nights regularly or mixed into food and eaten. The goal is to make the mother's body stronger.

"...even though we get medicine from the hospital, we still have our own medicine to drink too, he has a low language, we call it Rote wood and then boil it with pepper, nutmeg, cloves, shallots, garlic. Cook it all together and then we drink it, drink ordinary water every day for 40 days during the roast..." (MM)

"...After 40 days of roasting, we drink the medicine made from pepper, nutmeg, garlic, alia, lemongrass and other spices. Boiled all together for 7x later so drink 7x as well, put one dipper of water so that I have one glass left..." (MN)

In addition to herbs for consumption, there are also herbs used to lower white blood, namely a mixture of red marungga which is pounded and mixed with grated coconut then mixed with water and wrapped around the head for some time before rinsing. This is done and the mother will feel lighter and not feel dizzy anymore. As well as preventing the incidence of white blood rising in the head which can cause insanity.

An overview of the beliefs of the white blood society rising in the head

The Dawan people believe that if they do not carry out the Neno Boha tradition on postpartum mothers properly, the mother will experience pain in the future and can trigger white blood to rise in the head which causes the mother to be at risk of insanity and even death. White blood rises in the head causing the mother to experience dizziness, then pain in several parts of the body, then the mother will start to be confused until she can talk to herself because she can no longer control herself, so she can go crazy. All of this is believed to happen because it is not roasted and tatobi properly.

"...White blood rises in the head because it is not taken care of properly so that later the head hurts, the skin is all pale, it can be confused until it talks to itself. su can say it is similar to a crazy person, he can't control himself anymore until he dies..." (MM)

"...White blood rises in the head due to lack of roast and tatobi, the symptoms are like we have a headache all the time, start to get confused until sometimes we talk to ourselves..." (MN)

Meanwhile, the village midwife said that what was actually meant by white blood rising in the head by the community was a condition where after giving birth the mother experienced a lot of blood loss so that when treatment and lack of consuming foods high in iron, the mother's blood HB would decrease and cause the mother to experience dizziness.

"...White blood rising in the head is not true, it's a myth. Actually what they mean is dizziness due to lack of blood. When giving birth a lot of blood also comes out, some even to the point of bleeding so that the blood decreases, well if for example dong does not take the blood supplement tablets routinely that can cause dong to have a decreased HB, well the decreased HB is what ultimately causes dong to feel dizzy..." (BD)

In a study conducted related to postpartum care based on Javanese customs, it was mentioned that mothers carried out the tradition of mandi wuwung, which is bathing after giving birth by washing the head which is believed to reduce white blood in the head, but it was not explained what was meant by white blood in the head [19].

The Relationship between Neno Boha Tradition and Theory of Reasoned Action (TRA)

This theory explains the factors that influence human behavior and explains the relationship between beliefs, attitudes, subjective norms, intentions and individual behavior. This theory explains that an attitude exists because of intention, intention is born from two factors, namely attitude towards behavior and subjective norms [20].

First, intentions are born from attitudes towards behavior where individuals assess the advantages and disadvantages that will be obtained from a behavior, then intentions also exist because of subjective norms or views, support and encouragement of a behavior. In the description of the Neno Boha tradition, the mother considers the behavior that will be carried out, namely roasting, tatobi, abstinence and consuming herbs for 40 days, the mother considers the positive and negative impacts caused by carrying out the tradition.

Second, intentions are born from subjective norms or individuals' views of other people's beliefs that influence them to do or not do a behavior. In the description of the Neno Boha tradition, mothers accept traditions passed down from parents. Parents will explain to their children about the Neno Boha tradition, its purpose, benefits and how to carry out the tradition. Then parents give their views on the good and bad effects of the tradition, parents also provide real examples in their environment related to the tradition. After receiving a lot of information and encouragement from her environment, the mother will determine her intention to carry out the tradition.

Then based on the consideration of the advantages and disadvantages carried out and the encouragement and social views given to the mother, the intention will arise in the mother to carry out the Neno Boha tradition. So that after the intention, the mother will decide to carry out the behavior of the Neno Boha tradition.

CONCLUSION

The Dawan people still practice the roast tradition in postpartum care even though the mother has given birth at the puskesmas or hospital. When the mother returns home, the roast tradition is still carried out even though it has been done in a safer way because it is believed to play an important role in the mother's healing process. The Dawan tribe still performs hot water tatobi on postpartum mothers because it is believed that by doing tatobi the dirty blood remaining in the mother's body will come out more easily and the mother will get healthy faster. In carrying out the Neno Boha tradition, there are taboos that must be obeyed by the mother while carrying it out, namely called fai nuni with fai meaning day and nuni meaning taboos, namely during the first four to eight days after giving birth the mother can only be in bed and for 40 days the mother cannot go anywhere. If violated, it is believed to be detrimental to the mother and baby who are carrying out the tradition. Traditional herbs made from spices such as onion, garlic, pepper, nutmeg, alia or ginger, lemongrass and cloves are cooked and then consumed for 40 days and 40 nights routinely or mixed into food and eaten during the Neno Boha tradition. The goal is to make the mother's body fresher and stronger.

RECOMMENDATIONS

Other researchers can examine other variables related to community belief in the Neno Boha tradition carried out by the Dawan tribe community such as related to the truth of the risks of not carrying out the Neno Boha tradition which is believed to cause white blood to rise in the head to cause madness and even death as a reference for further research.

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