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AID DELIVERY BY DUKUN BERANAK OF DAYAK MERATUS ETHNIC SOUTH KALIMANTAN IN HEALTH ANTROPOLOGY PERSPECTIVE

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ABSTRACT

Maternal and Infant Mortality Rate (MMR and IMR) Hulu Sungai Selatan District of South Kalimantan in 2007 is still quite high at 307 / 100,000 live births. One cause high rates of MMR and IMR is in terms of health services for mothers and newborns who are less qualified. Hulu Sungai Selatan has a geographical circumstances and conditions of a remote area and very understaffed poor living conditions Health workforce trained, have no other choice but to do the labor that help by "Dukun Beranak" which in this case is considered reliable and have a special ability. From this phenomenon and the existing problems. The aim of this study was to determine the maternal labor by Dukun Beranak of Dayak Meratus Ethnic in South Kalimantan in the Perspective of Anthropology of Health. Research. This research using interactive qualitative methods presented in descriptive explorative. Observation and indepth interview as data collection techniques. Instrument is supporting research that is by documentation. the results are equipment in labor and materials; tapih (cloth/gloves), duster knife, basin, salt, pelungsur tambabahak keradu, tenggarun, pelungsur banyu janar, pelungsur jari ngayau. For a procession of labor; Preparation tools and materials, after which the mother is about to give birth massaged continuously, previously given drinks pelungsur, as she massaged, pulled up pregnant belly, while given mantras or prayers, as well as for families who shared outside the Dukun Kampung/ Balian just in front, reciting mantras and prayers. TBA, legs open pregnant women, and groped into the vaginal opening, pregnant women, and the mother dim inta unt uk continue to push, as he pushed and when he had seen the baby's head, directly drawn from the baby's ear by Dukun Beranak. The conclusion of this study pertolongan labor is done by the Dukun Beranak include preparation for childbirth / beranakan, during delivery, after delivery as well as tools and materials used. As each stage has its own translation activities. For the preparation of pregnancy no preparation tool materials and preparation of pregnant women and Dukuns. As it was also in the process of childbirth and after childbirth, there are a number of tools and materials to do a good thing it together in a ceremony or just done by the Dukun Beranak only to pregnant women.

KEYWORDS : Childbirth, Pregnant Woman, Beranak Dukun, Dayak Meratus

INTRODUCTION

Indonesia is one of the largest multicultural countries in the world. It can be seen from the social, cultural, religious and geographical so diverse and extensive. Its population numbering more than 200 million people, made up of 300 ethnics with different cultural characteristic, one that is Dayak Meratus (Melalatoa, 2005).

Dayak Meratus ethnic is the collective name for the community Dayak ethnics who inhabit the area along the mountainous Meratus in South Kalimantan which lies in Kotabaru, Tanah Bumbu, Tapin, Hulu Sungai Utara, Hulu Sungai Tengah and Hulu Sungai Selatan. People Banjar Kuala call Dayak Meratus as Urang Biaju (Dayak Biaju) because it is considered the same as the Dayak Ngaju (Biaju), while the Banjar Hulu Sungai call Dayak Meratus as Urang Hill (Bukit Dayak / Buguet) (Aman, 2012).

Dayak Meratus community own culture and local wisdom that is reflected in the mind, attitude, actions and results of material culture that is unique and interesting. Cultural products generated by the Daya Meratus community very diverse, ranging from apparel, home, arts, through cultural products related to health. Cultural products related to health materialized in the form of medicinal products as well as traditional medicine practice generated to address public health problems Dayak Meratus (Rini, 2011).

Treatment performed by the Dayak Meratus community includes not only healing disease problems alone, but also the Daya Meratus community using abilities or traditional treatment techniques for handling labor cases of pregnant women who give birth. This is done but because of the strong cultural elements in society Dayak Meratus ethnic, the people there also have no other choice but to do the labor that help by "Dukun". The treatment process or childbirth do it is something that is common or occurs in Dayak Meratus community see the geographical situation and the condition of the area is remote and desperately short of Human Resources (HR) Health trained in handler-handler health case particularly the issue of labor (Rini, 2011).

People who live in very remote villages in the area Meratus seen from the socio-economic aspect is low. This is apparent from the low level of education and a high number of poor families. It is isolated, difficult to reach, the price of basic commodities are very expensive and difficult to obtain, the incentive is not available, no entertainment and telecommunications facilities as well as facilities for electric lighting led to health workers very rarely willing to be placed and remain there during his tenure (Rahmatullah, 2013).

The location is very remote villages in the area Meratus isolated cause of public access to the nearest health-care facility is very low. Distance to the nearest health-care facility required a considerable cost to the travel time is relatively long. This condition coupled with the local health

center in the efforts of health outside the building in the form of mobile clinic activities are very limited. Access to health services has a strong correlation with the maternal and infant mortality, the higher the proportion of people who are hard to higher health care MMR and IMR. There is also a strong relationship between place of birth and birth attendants with maternal mortality; the higher the proportion of non facilitated maternal health and births attended by a Dukun (non health workers), the higher the risk of maternal death (Rina, 2009).

Maternal mortality is still a major problem facing countries in the world, especially developing countries. According to the World Health Organization (WHO), Maternal Mortality Rate (MMR) worldwide is estimated to 400 per 100,000 live births. In regional terms, in developing countries 440 / 100,000 live births, in Africa 830 / 100,000 live births, in Asia 330 / 100,000 live births and Southeast Asia 210 people per 100,000 live births. Indonesia including in the 13 countries which contribute maternal mortality rate in the world (Suprabowo, 2006).

AKI based Indonesian Demographic and Health Survey (IDHS) in 2007 showed 228 deaths per 100,000 live births. While the infant mortality rate (IMR) in Indonesia according to the Indonesian Demographic and Health Survey (IDHS) 2007 IMR in Indonesia is 34 per 1,000 live births. MMR and IMR is still a health problem in Indonesia, especially with respect to Maternal and Child Health (MCH) in remote areas / hinterland in Indonesia (Ministry of Health, 2012).

Geographical circumstances such as hills, mountains, valleys and rivers that there hinterlands Indonesia is one of the factors which have great impact on the low coverage of health services (access and health facilities) in particular labor issues. It was seen from IMR occurred more than 90 per thousand children in three provinces in the Eastern Region. Newborn mortality is very high in West Sulawesi, West Nusa Tenggara, West Sumatra and South Kalimantan exceeded the mortality rate in the rich provinces such as Central Java and Yogyakarta (Indonesia UNICEF, 2012).

Data MMR and IMR districts Hulu Sungai Selatan South Kalimantan, according to the health profile of the province of South Kalimantan, 2007 AKI is still quite high at 307 / 100,000 live births still far above - average compared to AKI Indonesia is 228 / 100,000 live births and neonatal South Kalimantan province in 2007 is 39/1000 live births, while the IMR Indonesia is 34/1000 live births (IDHS, 2007). As for the MMR and IMR in Hulu Sungai Selatan District in 2014 according to a family health data Health Agency of South Kalimantan Province amounted to 6 Capital, and 48 infants. The figure is high compared with other districts in the province of South Kalimantan. As with AKI Kotabaru which only account for 2 people (mother), and AKB Tanah Laut regency amounted to only 5 babies (South Kalimantan Provincial Health Office, 2014). Health

behaviors are still closely related to customs, requires the collaboration of multiple disciplines to study it, among others, public health sciences, medicine and medical anthropology (Rukmini, 2005; Anggorodi, 2009). Medical anthropology is a discipline that gives attention to those aspects of the biological and socio-budya of human behavior, especially about the ways of interaction between them throughout the history of human life, affecting health and disease in humans (Foster / Anderson, 1986; 1- 3). This study aims to determine deliveries of pregnant women assisted by Dukun Dayak Meratus South Kalimantan in the Perspective of Anthropology of Health.

METHODS

This research approach using interactive qualitative methods that will be presented in descriptive explorative. In this method the researchers used a technique-depth interviews as data collection techniques. As for this kind of research using ethnographic methods.

The main instrument in a qualitative study is the researchers themselves. The study was conducted in the village of Muara Ulang Dusun Tataian Loksado District of Hulu Sungai Selatan regency, South Kalimantan. Informants or respondents considered a key figure in this research is TBA, pregnant women and postpartum, as well as the village Dukun. Of course, without prejudice to other complementary respondents as the Village Chief, Health Manpower study center (village midwives) Community Leaders, Family pregnant women, and people Muara Ulang District of Loksado Hulu Sungai Selatan South Kalimantan. Data analysis was performed using a model Miles Huberman.

RESULTS AND DISCUSSION

1. Tools and materials used in aid delivery by Dukun Dayak Meratus South Kalimantan.

- 1) Nyiur oil (coconut oil), which serves as a rub or massage oil.

In the case of massage therapy or massage lotion is needed as a lubricant and a skin moisturizer. Moisture is the material that is applied to the skin consists of material which is occlusive, humectant, emollient, and protein rejuvenator (Draeos ZD 2000 in Dawn Waskito 2009) with the aim to increase or retain the water content in the corneum layer (Madison KC 2003 in Dawn Waskito 2009), so the skin will feel smooth and soft. Because the effect is the moisture is one of skin care products are most widely used in the community to cope with dry skin (Loden Waskito Dawn M 2005 in 2009).

According Rindegan (2004) The ideal moisturizer is a moisturizer that is able to soften the skin and protect it from damage (Wasitaatmadja Hasibuan 1997 in 2011). Virgin coconut oil is processed coconut products are safe for consumption by the public

and Memi Liki high economic value (Novianto2007 in Sari, 2009). VCO also serves as a powerful antioxidant, because the VCO has vitamin E and polyphenols (Subroto 2006 in Sari, 2009).

According Sutarmi and Hartin Rozalin (2005), VCO can be useful massage oil to prevent skin infections and treat damaged skin as well as being lotion to skin more supple, youthful moist, and prevent black stains. In addition, the VCO can accelerate the release of outermost layer of skin so the skin is more delicate, more red color and shine. Virgin coconut oil is a natural skin moisturizer because it can prevent tissue damage and provide protection to the skin.

Virgin coconut oil has been able to prevent the development of patches of skin due to aging and protect skin from sunlight. In fact, virgin coconut oil can repair damaged or diseased skin. Therefore, the use of virgin coconut oil will be able to show younger skin (Rindengan & Novianto Hasibuan 2004 in 2011). For that Nyiur Oil (Coconut Oil), which serves as a rub or massage oil during childbirth is highly recommended because it has been proven scientifically.

- 2) Uyah / using salt before delivery to protect the environment from being crossed by snakes and spirits, during the postpartum uyah functioned to help clean up the cut umbilical cord.

In fact, according to research by Averroes (2012) turned out to be a snake is not afraid at all to salt. In fact, when sprinkled with salt even snakeskin not experience shrinkage. Not afraid of snakes to salt proved that the snake is not afraid at all to salt. Even the snake did not shy away when sprinkled with salt According to Averroes (2012), the ideas developed in the community, that snakes are afraid of salt is a cultural and educational one of the snakes. And, uniquely error still occurs till now where everyone always brings salt to scare snakes, both when adventuring in the outdoors or at home (Averroes, 2012).

While the function of salt else, namely when postpartum to help clean the baby's navel which has been cut off the rope, supported by research Kristiyaningrum (2013) which explains that the efforts made to about wound management best to choose care ingredients are effective and efficient, as fluid NaCl 0.9% and D40% liquid honey in lieu of more expensive materials.

Results of research Wijonarko (2004) on the effectiveness of the technique of dressing ulcers of diabetic learns that wound ulcer will experience k esembuhan 90% if therapy comprehensively by addressing comorbid illnesses, relieving pressure load (offloading), keeping the wound to keep it moist (moist), treatment of infection, debridement, and surgical revascularization as indicated. According Saldi (2012) intensive wound care will accelerate wound healing when compared with pharmacologic therapy. Effective wound care

according to The Journal of Family Practice (2005) is a way to condition the wound to keep it moist so that it can reduce pain and improve circulation. This is done with a bandage containing glucose such as honey or liquid.

Treatment with liquid glucose (D40%) will keep the moisture in the wound (moist), reduce inflammation thus reducing pain, stimulates white blood cells and stimulate new cell regeneration. According to Haris (2009). Classic wound cleansing using antiseptics such as hydrogen peroxide, povidone iodine, acetic acid and chlorohexadinedapat disrupt the healing process of the body because the content of antiseptic not only kills bacteria, but also kill leukocytes that can kill pathogenic bacteria and fibroblast tissue that form new skin tissue. The best way to clean the wound is to use saline solution and for a very dirty wounds usable water pressure. Liquids 0.9% NaCl physiological fluids are also effective for wound care since according to the salt content of the body (Thomas, 2007).

However, recent research shows that liquid glucose more effective in healing wounds when compared to saline such as NaCl 0.9% (Saldi, 2012). Wound healing can happen quickly if it is in a normal condition. Wound healing will have problems because of a variety of disorders and complications such as infection and vascular insufficiency (Saldi, 2012).

3) Two tablespoons sugar, coconut One Seed, Rice, Black Chicken Blood.

These materials serve as a deterrent so that the mother was not sick, hot, and not die used well before delivery and after childbirth. According Roeshadi (2004) gangguan and complications in pregnancy generally found in high siko ri pregnancy. Broadly speaking, the continuation of a pregnancy is very dependent on the state and health of the mother, placenta and fetal status. If the mother is healthy and in their blood are nutrients and organic materials in sufficient quantity, then the growth and development of babies in the womb will go well. (Roeshadi, 2004).

As for a number of materials such as 2 tablespoons sugar, coconut, rice, chicken blood black in medical science has nothing to do with health or community that is used as an antidote Dayak Meratus disorders and pregnancy complications.

4) Air Tapung Tawar and Pelungsur.

Air Tapung Tawar and Pelungsur (ordinary white water that has been given a prayer / reading / spells) water this herb works to heal and nourish and restore body and spirit becomes normal. Fresh Water Capacity is usually used when the mother or child is unconscious or possessed by other creatures.

According to Emoto, water will respond to positive words by forming beautiful crystals. Conversely, if the water is shown negative words, he will not form crystals. By the time the water recited Islamic prayers, hexagonal crystals with five branches shimmering leaves appear. This finding explains why water is prayed to cure various diseases. Surely this is the science of Public Health is a treatment that is based on the placebo effect or the effect of suggestion. It is a good way to continue to be used so that the mother still feels quiet in psychology and could feel the positive effects of the herb Fresh Water Capacity (Emoto, 2006).

In addition to Fresh Water Absorb pregnant women are also required to drink water concoction called pelungsur. Jari Pelungsur ngayau (Air concoction of herbs Jari ngayau), this herb water serves to melihangkan whitish, taken after the mother gave birth. The water of this herb works to heal and nourish and drying the scar on the vagina due to childbirth, taken 3 times a day after the mother gave birth. Pelungsur Tambabahak, Keradu, and Tenggarun (Air Potion of Plant Roots Tambabahak, Keradu, and Tenggarun), water this herb works to clean up the blood-the blood that is on the mother's vagina, taken after meals every day of the week postpartum. Pelungsur Banyu Janar (Air concoction of herbs / buahKunyit), this herb water serves to heal and nourish. Taken a week after my mother gave birth.

According Miranti (2009), kencur (*kaempferiagalanga L.*) Is one of the Spare Zingiberaceae plant known to contain essential oils. Empirically rhizome kencur often used as a traditional medicine, one to treat inflammation (swelling). Powder also effective as a remedy for cough, itchy throat, flatulence, nausea, colds, aches, tetanus and appetite enhancer (Miranti, 2009). Sulaiman (2007) states that kencur rhizome can be used as for hypertension, arthritis, and asthma (Solomon et al, 2007).

About herbs postpartum Every culture has beliefs concerning various potions or medicinal products that can be used at the time of parturition (Hand, 2010).

5) Roots and Rice 3 seeds serve as a guide the sex of the fetus in the womb.

As known to the world of health has advantage of technological developments, especially the use of computer applications that one of them is USG (ultrasonography). For tools and materials used by Dayak Meratus in the detection of fetal gender in science certainly is something that can not be proven in real / scientific. Tools and materials are only the trust of the ethnic dayakmeratus alone.

6) Sembilu Before thread and scissors tool is used for cutting the umbilical cord made of sharpened bamboo shoots.

According Oktalina (2014) on research conducted Jember one public health problem that

affects infants aged 0 days is Tetanus Neonatorum. By the bacterium *Clostridium tetani*. These bacteria secrete a toxin that attacks the central nervous system of the baby. Tetanus cases have occurred as a result Neonatorum of contamination of the umbilical cord as a result of cutting tools, home delivery and cord care were not clean. For the knife itself is still doubt about the cleanliness and kesterilannya, therefore it is recommended to use scissors and alcohol in the care of the umbilical cord. (Oktalina, 2014)

- 7) Serves as a basin of water for bathing and cleaning the baby's mother postpartum.
- 8) Tapih (Gloves) on stage prior to delivery its usefulness as a replacement clothing or clothing pregnant women and is also used as a fabric cover each side or from where a procession of labor, and at the time of proses delivery tapih berfungsi as protection or cover the groin and thigh pregnant woman during TBA massaging the abdomen and insert a hand into the vagina of pregnant women.
- 9) Duster. Functioning as an ingredient or tool to clean water or dirt on the baby, the mother, the place of delivery. Usually made of cloth such as a towel to absorb the water.

2. The process of aid delivery by Dukun Dayak Meratus South Kalimantan.

a. Towards Phase Beranakan

Entering the months of birth, the family and Dukuns Beranak will begin to prepare everything related to the procession delivery / beranakan. Starting from the physical preparation, mental, until the preparation of tools and materials as well as a procession. For the physical of Dukun Beranak are usually more focused on rest and did not receive a lot of work meurut other customers, while for the physical and mental mother's family usually recommend that pregnant women are not many activities, including activities in the kitchen. In terms of mental preparation of the pregnant mother is usually always given warmth in the form of moral support and encouragement of the family.

Most of the pregnant women in the hamlet Tataian Muara Ulang Subdistrict Loksado Hulu Sungai Selatan South Kalimantan choose to give birth (birth) at home with certainly assisted the family and Dukun Beranak than giving birth in health facilities like in Poskesdes with helped by health workforce (midwives village). They consider normal delivery is the delivery done at home with the help of Dukun Beranak. Also according to their birth at home is something that is fair and has been handed down by the family and the ethnic.

Research Wuryanto (2007) describes the women who birth normally, it is recommended to back 6 weeks after delivery. But for women with exceptional delivery should be returned to the

control week later. Postpartum examination includes examination of the general condition (blood pressure, pulse, body temperature, appetite, complaints), state of the breast and nipple, the state of the abdominal wall, perineum, bladder, rektum and secretions out (lochia, flour albus) as well as the state of the tools womb (cervix, uterus, adnexa) (Wuryanto et al, 2007).

According Mayasaroh (2013), the TBAs / TBA massaging pregnant belly to justify the position of the baby in the womb changed. This is an activity or activities that are good and should be maintained its implementation because it is performed by Dukuns Beranak and mother can help the fetus in the womb in order to be a comfortable position and correct, while also massaging the abdomen of pregnant women can also be used as a stretching exercise for labor abdominal muscles. However, if the TBA wrong doing massage for pregnant women, it can actually increase the risk of miscarriage and fetal disorders that fetal stress or pressure (Mayasaroh, 2013).

Pregnant women Dayak Meratus still routinely perform a massage to the village Dukun pregnant. This is due to lack of knowledge and understanding of the impact of a Dukun to perform a massage. Therefore, pregnant women pregnant women who regularly attend classes in posyandu keep doing massage treatment to the village Dukun. Besides their beliefs and customs hereditary causes of respondents still do massage pregnant to correct position of the baby and to facilitate the process of childbirth (in-depth interview).

Village Dukun role in the process of pregnancy is closely linked to the local culture and local customs (Anggordodi, 2009). Dukuns village is part of Etnomedisin (traditional medical system), which is still believed by the general public (Mayasaroh, 2013). According Mayasaroh (2013), TBAs with expertise massage activities undertaken during the period kehamilanyaitu massaging pregnant belly to justify the position of the baby in the womb changed. Pregnant Massage reason to justify the position of the baby is not in the medical world and the action is already not recommended though that massage is an expert on pregnancy massage. If pregnant women have a complaint, it is better to conduct examination to the doctor and the local midwife.

Miscarriage and fetal disorders that fetal stress or pressure will increase if the village Dukun hamil. Pijat wrong doing massage for pregnant women basically allowed except on the abdomen because the massage can make a smooth blood circulation, thus decreasing muscle tension to obtain body relax. But before doing massage, pregnant women should consult beforehand with health workers, such as pernyataan Nicholas (2006), that the high-risk pregnant women should consult with a health worker before pregnancy massage.

Medically, pregnant massage on the abdomen is not allowed because of the negative impact is if one does massages will cause a miscarriage. Cutler (2010) suggested that the contraindications of massage therapy in high-risk pregnant women are mothers with a history of bleeding pervagina, threatened miscarriage, premature labor, placental dysfunction, eclampsia (poisoning), diabetes gestational. Massage on the abdomen can also affect abdominal organs such as the stomach, intestines and other vital organs. Suggested pregnant massage is allowed on parts of the body besides the abdomen, waist and back. This is because pregnant women often feel stiff because the effect of pregnancy.

b. Beranakan phase

Beranakan stage is the stage where the process of issuance of the fetus of pregnant women. At this stage discharge / whitish or ruptured membranes of pregnant women is known as a sign that the woman is in labor. Childbirth is a process of spending the products of conception can live from the uterus through the vagina to the outside world. Immaturitas confinement is less than 28 weeks and over 20 weeks with fetal weight between 1000-1500 gram. Gravida was a woman who was hamil. Primigravida is a woman who is pregnant for the first kali. Para is a woman who has given birth to live babies. nullipara is a woman who has never given birth to a baby who lived first kali. Multipara is a woman who never gave birth to a child who lived for some time. (Wiknjastro H, 2005).

Fetus Relations and the Way of Birth Relationship between fetal body parts to one another. Usually fetus in flexion, ovoid form the shape of the uterine cavity (fundus wider room of the cervix). Flexion in normal circumstances is flexion (head), backs bent, hands crossed over his chest and both tungkai crossed in front of the abdomen. Layout or lie is the relationship between the axis of the fetus with the axis of the birth canal. Elongated layout / longitudinal axis of the fetus is unidirectional / parallel to the axis of the birth canal. Transverse layout / transverse axes perpendicular to the axis of the fetus through the birth canal and layout oblique axis fetus is in a certain angle to the axis of the birth canal (Rukmini, 2005)

In accordance with the understanding that a healthy childbirth assistance by the Ministry of Health, the delivery process is only handled by traditional birth attendants, family, traditional leaders and village Dukun / healer village hall is pertolongan labor who do not meet health standards. Deliveries are healthy childbirth assistance in accordance with health standards. As is the delivery assistance in accordance with health standards is the recommended delivery assistance or training by the Ministry of Health through a doctor, clinic, midwife and other medical personnel (Astuti, 2001).

c. Beranakan Post Stage

This stage is the stage that focuses more nursing mothers and infants after childbirth. Pregnant women after cleared from the remnants of the blood and then in sequence in the lift Peranakan by Dukun which functions so simpun and back (the term to restore the pregnant belly that may be the time of delivery there are parts that hurt). According to the study Mayasaroh, village Dukuns perform massage postnatal period in order to cure diseases or complaints suffered by the mother and child (Mayasaroh, 2013). Efforts to address labor pain can use pharmacological and nonpharmacological methods. Nonpharmacological methods to manage pain include homeopathy, hipnobirthing, water birth, relaxation, acupuncture, yoga, and massage or massage (Danuatmaja et al, 2008).

In women with normal birth, it is recommended to back 6 weeks after delivery. But for women with exceptional delivery should be returned to the control week later. Examination of postpartum include checking the general condition (blood pressure, pulse, body temperature, appetite, complaints), the state of the breast and nipple, the state of the abdominal wall, perineum, bladder, rektum and secretions out (lochia, flour albus) and the state apparatus -tool womb (cervix, uterus, adnexa) (Wuryanto et al, 2007).

Massage or traditional sequence after giving birth to the village Dukun still done by postpartum mothers. In South Kalimantan, especially in the area of Hulu Sungai Selatan, culture massage for postpartum mothers considered something that must be obtained mother to restore the condition of the mother (in-depth interview). According to research Mayasaroh (2013), village Dukun to massage the post kelahirandalam order to cure diseases or complaints suffered by the mother and child. According Yenita (2011), postpartum mothers still do massage to village Dukun because they can not mandapatkan pijatandari midwife as the village midwife is not expert in massaging. Danuatmaja et al (2008) stated that efforts to address labor pain can use pharmacological and nonpharmacological methods. Nonpharmacological methods to manage pain include homeopathy, hipnobirthing, water birth, relaxation, acupuncture, yoga, and massage or massage.

CONCLUSION

Pertolongan labor is done by the Dukun Beranak include preparation for childbirth / beranakan, during delivery, after delivery as well as tools and materials used. As each stage has its own translation activities. For the preparation of pregnancy no preparation tool materials and preparation of pregnant women and Dukuns. As it was also in the process of childbirth and after childbirth, there are a number of tools and

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