



Madeung Cultural Practices on Postpartum Maternal Health in Aceh

Erlia Rosita^{1*}, Ani Margawati², Rika Andriani³, Ratnawati Bancin⁴,
Syarifah Asyura⁵, Hafizul Makruf⁶, Samsidar⁷
^{1,3,4,6,7}STIKes Medika Seramoe, Aceh Barat, Indonesia
²Universitas Diponegoro, Semarang, Indonesia
⁵Universitas Ubudiyah, Banda Aceh, Indonesia
*Email: erliarosita3@gmail.com

Submitted: 2025-07-01

DOI: 10.53088/griyawidya.v4i2.2036

Accepted: 2025-08-26

Published: 2025-08-26

Keywords:	Abstract
Madeung Postpartum mothers Ethnography Maternal mortality	<p>Background: Nagan Raya is one of the districts that still carrying out the culture of madeung for postpartum mothers. The postpartum mothers do the culture of madeung in order to get health in the future. The purpose of this study was to explore in indepth about the culture of madeung for postpartum mothers in the working area of Jeuram (Parom) Public Health Center in Nagan Raya Regency, Aceh, Indonesia.</p> <p>Method: This researh was a qualitative study with ethnographic approach with in-depth interviews conducted on 11 participants who were obtained by purposive sampling. Data analysis in this study was analyzed using content analysis. The data in this study uses data triangulation.</p> <p>Result: The result of the research showed that the culture of madeung for example dietary restrictions, bareut pruet (abdominal belt), using warm stone (toet bate), naite, prohibiting to go out of the house for 44 day can have a negative impact on postpartum mothers.</p> <p>Implication: It is recommended that the management of Jeuram (Parom) Puskesmas develop healthpromotion not only to postpartum mothers but also to the whole community, including the oldgeneration, about the culture of madeung, particularly about restricted tocertain foods, abdominal belt, using warm stone, and fumigation which can harm the health of mothers and their babies in in the future.</p> <p>Novelty: The present study revealed the madeung culture for postpartum mothers in Aceh specially In the District of Nagan Raya .</p>

INTRODUCTION

In Aceh, the proportion of maternal mortality dominates by the postpartum maternal deaths, 52 %, 25 % of maternity deaths, and 23 % of pregnancy deaths. Maternal mortality is caused by several things, namely: uterine atony 50%-60%, retained placenta 16%-17%,

retained placenta 23%-24%, birth canal laceration 4%-5%, and blood disorders 0.5%- 0.8% (Dinas Kesehatan Provinsi Aceh, 2016).

The causes of maternal death based to the Directorate of Maternal Health are divided into 2, namely direct causes (bleeding, hypertension, infection, prolonged labor, and abortion) while indirect causes (cancer, kidney, heart, tuberculosis, and other diseases suffered by the mother, social conditions, economics, geography and culture of society) (Rahayu et al., 2017).

Culture is behavior that has been embedded, it is the totality of something that humans have learned, an accumulation of experiences that are transferred socially (socialized) not just a brief note, but in the form of behavior through social learning (Liliwer, 2009)

In the Aceh area, there is a culture called madeung, also known as badapu. This culture aims to treat postpartum mothers traditionally, and people believe this treatment is perfect for the health of postpartum mothers. Madeung is a tradition carried out by postpartum mothers in Aceh for 44 days with various applicable provisions. One of the provisions that postpartum mothers must carry out in the madeung culture is the postpartum mother's care while following the Madeung culture (Deri, 2009).

When postpartum mothers carry out the madeung culture (in North Aceh), they must do several rituals. For example, postpartum mothers must be smoked (sale), bareut pruet (wrapped around a cloth in the stomach), burn stones (toet batee), kujuk (massage/massage), only consume certain foods and beverages, and must drink some potions. However, in the Nagan Raya district, madeung is carried out by postpartum mothers without the sale ritual. Instead, the Nagan Raya people perform madeung in the following ways: bareut pruet (wrapped around a cloth in the stomach), toet batee (putting hot stones on the stomach and under the vagina), abstaining from food and drink, taking medicine into the vagina, warming up in front of the traditional fire stove, kujuk, not doing physical activity, using turmeric scrub, teumangeh (evaporation), and must not leave the house for 44 days before manoe peut ploeh peut (purification bath/postpartum) (Rahayu et al., 2017).

Aceh is one of the provinces in Indonesia where people still practice traditional medicine for postpartum mothers. The madeung and sale treatment process utilizes various types of plants as medicine to speed up the healing process for postpartum mothers. Knowledge of this traditional medicine is passed down from generation to generation called madeung (Fuadi, 2018). Cultural practices negatively affect people's health behavior, making them more likely to experience infections (Zakiyuddin & Reynaldi, 2018)

The following are several studies that are relevant to the research that researchers have conducted, namely: Perawatan Ibu Nifas Menurut Perspektif Budaya Aceh di Desa Pante Rambong, Lhoknibong (Nurhabibi, 2018). Perawatan Diri Berbasis Budaya selama Masa Nifas pada Ibu Postpartum di Kota Sabang (Mariyati & Tumansery, 2018). Pengobatan Tradisional Madeung Dan Sale pada Ibu Nifas dalam Masyarakat Aceh (Fuadi, 2018).

The difference between the above research and the research conducted by the researcher is that the 3 studies above did not research or explore postpartum genital care in the culture during the postpartum period.

Based on this explanation, it can be concluded that the rituals in the Madeung culture in Aceh Province still need to be studied. Research that reveals in-depth care/rituals during the implementation of Madeung culture is still limited. Based on this background, the purpose of this study is to reveal the rituals/care during the implementation of Madeung culture in Aceh (Nagan Raya). The findings of this study are very important for related parties, especially health extension workers in Aceh Province and throughout Indonesia, to create effective solutions to this problem.

METHOD

Type and Design

This research is a type of qualitative research with an ethnographic approach. Ethnography main focus is culture (Suryono & Anggraeni, 2013). Ethnography is a method of studying a cultural group and the written end product of that research. Ethnography involves extensive observation of the group, often through participant observation in which the researcher immerses himself in the daily life of the group, observing and interviewing participants in the group (Creswell, 2015). (see figure 1)

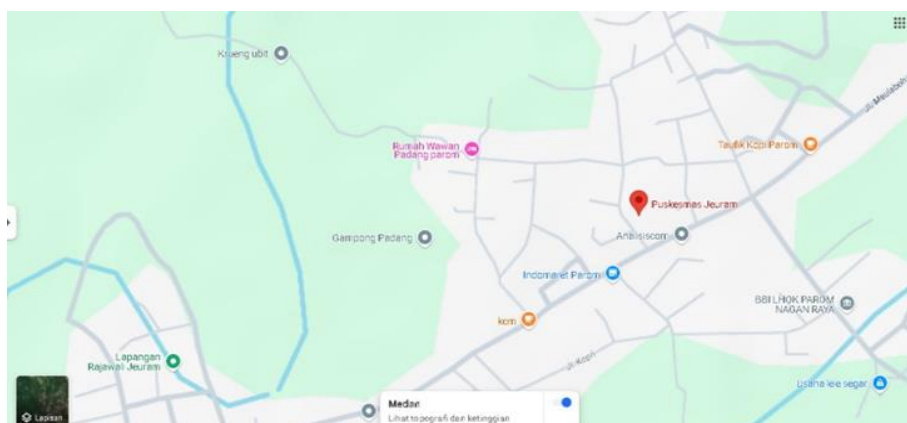


Figure 1: working area of Jeuram Health Center, Seunagan District, Nagan Raya Regency

Data and Data Sources

The informants in this study were 11 people of 4 postpartum mothers who carried out the madeung culture in Seunagan Sub-district, Nagan Raya District (See Figure 1). In addition, four people (mother/mother-in-law who took care of postpartum mothers), one midwife, one traditional leader, and one village midwife (bidan gampong). This study's procedure for taking informants (subjects) used a purposive sampling method based on specific considerations without relying on statistical criteria (Notoadmodjo, 2012)

Inclusion criteria:

1. Postpartum mothers who gave birth naturally
2. Adhering to the Madeung culture
3. Willing to be informants
4. Residing in the Jeuram Community Health Center work area

Exclusion criteria:

1. Postpartum mothers who gave birth by Caesarean section
2. Unwilling to be informants
3. Living outside the Jeuram Community Health Center's work area

The data collection in this study was carried out through in-depth interviews. First, in-depth interviews were conducted with the primary informants (postpartum mothers) and triangulation informants (mother/mother-in-law, traditional leaders, midwives, and traditional birth attendants). They live in the Jeuram Health Center (Parom) working area in Seunagan Sub-district, Nagan Raya District in 2018.

Data collection technique

Observation

Observations used in this study were participatory observation and direct observation. The authors observed the informants (postpartum mothers) during carry out madeung.

Indepth Interview

The interviews conducted in this study were in-depth interviews with postpartum mothers, midwives, and people who care for postpartum mothers with was semi-structured. The question items of the interview as follow:

Postpartum mother

- Do you practice Madeung culture, such as Bareut Pruet?
- How do you carry out pruet bareut during madeung?
- Do you do toet bate (burning stone)?
- How do you carry out toet bate (burning stone)?
- Do you practice abstinence from food?
- how do mothers implement abstinence from food?
- Do you do massage in the Madeung culture?
- How do you do massage in the Madeung culture?
- Do you use a turmeric scrub in the Madeung culture?
- How do you use a turmeric scrub in the Madeung culture?
- Do you put herbal medicine into the vagina?
- How do you do it?
- Do you do teumangeh (evaporation) ?
- How do you do teumangeh (evaporation) in the Madeung culture?
- Do you not leave the house or do any activities during the Madeung culture?
- Explain why you are not allowed to leave the house or do any activities during Madeung?

Midwife

- Why do postpartum mothers practice the Madeung tradition?
- Did you explain anything that conflicts with health standards when practicing the Madeung tradition?
- Did they listen when you explained it to them?

People who care for postpartum mother

- Why must postpartum mothers in Aceh practice the Madeung culture?
- Do all postpartum mothers have to practice the Madeung culture?
- Is it true that the Madeung culture requires bareut pruet, toet bate, abstinence from food, massage, using turmeric scrubs, putting herbal medicine into the vagina, teumangeh (evaporation), not leaving the house, and not engaging in physical activity ?
- Describe your experience accompanying postpartum mothers who practice the Madeung culture for 44 days?

Data Validity

The authors used two triangulation types, namely source triangulation and technique triangulation, for checking the validity of the data. Source triangulation was used by collecting the data from different parties, postpartum mothers, midwives, People who care for postpartum mother. While the technique triangulation was used by rechecked the data from interviews with the data from observations.

Researchers collected data on Madeung culture through 3 different data sources, namely researchers interviewed postpartum mothers who carried out Madeung culture, then researchers also interviewed midwives who accompanied postpartum mothers after giving birth who carried out Madeung culture, then researchers also interviewed mothers/people who looked after postpartum mothers while carrying out Madeung culture and conducted direct observations at the place where postpartum mothers carried out

Madeung culture so that researchers got a complete and accurate understanding of Madeung culture.

Data analysis

Qualitative data is processed based on the thematic content analysis method, which is a method that seeks to identify, analyze and report existing patterns based on the collected data. The steps taken in qualitative analysis in this research is the data analysis process begins by examining all the data obtained by researchers from various sources. In this study, the researchers analyzed the data to obtain conclusions after collecting data (Sujarweni, 2014)

RESULT

Observe the behavior of Informans

Bareut pruet (wrapped around the stomach with a cloth)

It is an activity that begins with smearing the traditional medicine on the stomach (a mixture of whitening that has been mashed with lime juice), then covered with four pieces of noni leaves that have withered, and the postpartum mother's stomach is wrapped with a cloth. The purpose of using bareut pruet is to help speed up bleeding. So dirty, the skin of the abdomen is not loose and helps tighten the stomach.

In this study, all primary informants and triangulation informants performed bareut pruet, and this was following one of the statements of the main informant (postpartum mother), namely:

“wateu madeung le pue yang harus ta peuket, dimulai dari bareut pruet sampai hanjet tubit dari rumoeh”.

“when madeung, we have many things to do, from bareut pruet to not being allowed to leave the house (FD, 33 year)

Toet bate (burning stones)

Of the four primary informants in this study, all of them carried out toet bate. Toet bate or burning stones is an activity that is carried out simultaneously with bareut pruet. Toet bate is burning a stone measuring 1.5 kg-2 kg, which is slightly round in shape, then after doing the bareut pruet, the stone is placed on the postpartum mother's stomach with a thick cloth. In addition to placing hot stones, stones as broad as three fingers with a length of 10 cm - 15 cm will be wrapped with fabric and placed under the uterus. The purpose of postpartum mothers to carry out toet bate in madeung culture is so that the stomach becomes flat, accelerates the discharge of dirty blood, and the stomach's skin becomes tight. The following is excerpts from the main informant's statement about toet bate.

“Toet bate that goet bagi kesehatan ibu nifas...”.

that burning stone is perfect for the health of postpartum mothers (DN, 23 year).

Abstinence From Food

During the madeung culture, postpartum mothers may only consume white rice, anchovies, dried smoke fish, and chili sauce. Apart from that, it is not allowed, for example, everything that comes from the sea, various kinds of meat, fruits, and vegetables are also prohibited from being consumed while carrying out madeung. For drinks, the only water

that can be consumed while carrying out madeung is water the size of a small glass for one meal of rice. For more details, see the statement of the main informant below:

"Eungkeut si, boeh manok dan bahan-bahan yang dipeujeut keu gatai. Yang loen pajoh selama nyo hanya euket thoe kreung/kareng ngen lada" (DN, 23 year)
"... meat, eggs, and food ingredients that cause itching. What I ate during madeung was only dried fish from the river/anchovies, and pepper (DN, 23 year).

Massage

The one who massages postpartum mothers in the madeung culture is the gampong midwife (traditional birth attendant). When massaging postpartum mothers, village midwives only use olive oil. The village midwife rubs postpartum mothers from head to toe.

For more details, see the postpartum mother's statement below:

"...When my madeung, I was also massaged..."(VRI, 22 year)

Using Turmeric Scrub

Postpartum mothers in the madeung culture use turmeric scrub on the whole body, legs, hands, and face. The turmeric scrubs are turmeric, olive oil, aromatic ginger, and tamarind, then mashed and utilized on the postpartum mother's body. For clarity, see the quote from the statement below:

"...perawatan dalam budaya madeung salah satu jih pake lulur bak badan..."(FD, 33 year).
"... one of the treatments in Madeung culture is using body scrubs..." (FD, 33 year)

Putting Herbal Medicine Into The Vagina

On the 7th to 30th day, postpartum women must use herbal medicine, namely, rock salt and bay leaves which have been boiled and then rounded into small pieces and inserted into the vagina; these drugs are used alternately at night. Finally, from the 31st to the 44th day, the postpartum mother applies Teunom, which is in the form of small black balls and is used at night every night. Again, the goal is for natural family planning, accelerating the healing process of the uterus and pushing dirty blood out so that the uterus dries quickly.

Teumangeh (Evaporation)

Postpartum mothers carried out teumangeh (evaporation) to expel sweat. This evaporation is done by collecting various types of leaves that are still raw, for example, freshly picked bay leaves, guava leaves, pomegranate leaves, noni leaves, and various other types of leaves, and then placed on top of the stacked charcoal fire, waiting for the smoke to emit. After that, the postpartum mother stood on the smoke and was covered with a woven mat except for the face. Teumangeh is done for 20 minutes.

Look at the statements of triangulated informants below:

"Meunyoe teungeuh madeung bek sagai tuweu teumangeh, karena geut that untuk ibu nifas minimal 3 geu beu ek ta teumangeh" (IJSR, 56 year).
"if you are making it, you forget to mention it because it is perfect for postpartum mothers; at least three times you have to do it." (IJSR, 56 year)

Not Leaving The House And Not Doing Physical Activity

Postpartum mothers who carry out madeung are not allowed to leave the house for 44 days except after taking a holy bath, known as manoe peut ploeh peut. In addition, it is also not allowed to do any activities. The activities of postpartum mothers are only eating, sleeping, going to the bathroom, and breastfeeding. The needs of postpartum mothers while carrying out madeung have been provided by the family, especially the mother/mother-in-law. For more details, see the statement of the triangulation informant below:

"We treat postpartum mothers, take care of postpartum mothers, provide postpartum women's needs about what is needed by postpartum mothers and make postpartum mothers as comfortable as possible because there are many taboos, ranging from abstinence from food to dietary restrictions." (IFD, 50 year)

DISCUSSION

Based on the study results, it is known that the menu for postpartum mothers in Madeung culture is only white rice in small portions, anchovy/smoked fish, and chili pepper sauce. Postpartum mothers must consume these foods every day until the madeung tradition is completed (44 days). Dried anchovies/smoked fish are usually cooked by grilling/frying and adding chili sauce (sunti acid, raw black pepper/green pepper, shallots, and salt). This food is specially processed so that the food is not dangerous if eaten by postpartum mothers (Ananto et al., 2010). The impact of abstinence from food in the madeung culture causes the postpartum mother's body to become dehydrated and anemic (Rahayu et al., 2017)

The textbook on normal postpartum midwifery care explains that the postpartum diet must be nutritious, varied, and balanced. This diet should be high in calories. Adult women need 2,200 kcal, while breastfeeding mothers need an additional 700 kcal for the first 6 months after delivery and 500 kcal thereafter. These calories consist of carbohydrates, fats, and proteins. It is recommended that total food consumption contain 50-60% carbohydrates (rice, potatoes, bread, sweet potatoes, noodles, corn, and various flour-based snacks). Fat requirements are 25-35% of total food (cheese, milk, coconut milk, butter, and margarine) to support the immune system. Protein requirements are 10-15% of total food (tempeh, tofu, nuts, meat, liver, eggs, and fish). Protein functions to form new tissue and produce breast milk. The most important mineral is iron, while the most important vitamin is vitamin C to prevent anemia, while fiber helps excretion and increases muscle tone and adequate fluid intake. The minimum fluid requirement for breastfeeding mothers is 2 liters per day (Bahiyatun, 2009).

The study results found that bareut pruet has positively impacted postpartum mothers, for example, helping to tighten the stomach, speeding up dirty blood, and helping the stomach to become flat. Meanwhile, heating the body in the morning and evening is beneficial for the health of postpartum mothers, namely helping to sweat so that the postpartum mother's body becomes fresh. This research is in line with research conducted by Mariaty & Tumansery that bareut pruet (wrapped around the stomach with a cloth) can restore the elasticity of the stomach skin (Mariyati & Tumansery, 2018). However, in the research conducted by Safrianti in Alafan (Aceh), bareut pruet (wrapped around the stomach with a long fabric) causes a harmful effect. Wrapped around cloth that is too tight on the abdomen of postpartum mothers for a long time will generate blood flow to the legs to be less smooth, so the leg feels sore or swollen. In addition, warming the body in front of

the traditional fire stove causes coughing and irritated eyes. As a result, smoke from burning wood has a detrimental effect on health, such as lung cancer, asthma, tuberculosis, cataracts, heart disease, low birth weight babies, blindness, and even affects children's brain abilities (Safrianti, 2014).

The study results found that toet bate (burning stones) is believed to bring benefits to postpartum mothers, namely encouraging dirty blood to come out faster, flattening the stomach, helping the uterus to dry out, and making the body slim. Research conducted by Fuadi explains that the purpose of toet bate (burning stone) is to accelerate the expulsion of residual blood from delivery, which is considered impure and can cause various diseases that can harm the mother's health. Furthermore, this technique is also believed to be able to reduce the size of a mother's large abdomen after childbirth (Fuadi, 2018). However, the results of this study are not in line with the research conducted by Edjun in the study of "cultural factors in postpartum maternal care" in North Aceh. Namely, toet bate (burning stones) in the madeung culture, occupying something hot (hot rocks) by postpartum mothers, can cause vasodilation. , lowers blood pressure, stimulates bleeding can even cause dehydration in postpartum mothers (Rahayu et al., 2017)

The study results found that putting Herbal Medicine Into The Vagina (Stone Salt, Bay Leaves That Have Been Cut Into Small Balls, And Teunom Herbal), the goal is for natural family planning, accelerating the healing process of the uterus and pushing dirty blood. The Madeung process (sales, toet batee, and traditional herbal remedies) can be considered a traditional birth control tool, as performing a series of Madeung processes can regulate birth spacing, as in ancient times modern family planning programs did not exist. In research conducted by Rahayu, Mudatsir, and Hasballah, several participants expressed the same concern, namely regulating the spacing of pregnancies (Rahayu et al., 2017).

The study found that the use of turmeric body scrub by postpartum mothers in the Madeung culture is believed to soften the skin and make postpartum mothers' skin brighter and more beautiful. The results of this study are in line with the explanation in a book entitled the properties and benefits of turmeric, namely that the benefits of turmeric body scrub applied regularly to the body can brighten (glow) and cleanse the skin (Said, 2007)

The study results found that teumangeh (evaporation) carried out by postpartum women in Seunagan Sub-District, Nagan Raya District is believed to positively impact postpartum women because it can cause postpartum women to sweat, and the body becomes fresh and fragrant. The results of this study align with research conducted by Ananto and his friends that the evaporation carried out by the Acehnese people on postpartum mothers is beneficial for the health of postpartum mothers, one of which is to keep the postpartum mother's body ideal (Ananto et al., 2010). However, both will harm the health of postpartum mothers, causing a lack of oxygen, difficulty breathing, and fainting.

The results of the study found that postpartum mothers in Nagan Raya District believed that massage in madeung was beneficial for the health of postpartum mothers. Including restoring the hip bones that had been stretched to normal, improving blood circulation, raising the stomach, and releasing breast milk. This result is in line with the results of research conducted by Rahayu and friends about cultural factors in the care of postpartum mothers. Namely, the Acehnese people believe that massage helps postpartum mothers reduce fatigue and return the uterus to its average size normal (Rahayu et al., 2017).

This study found that postpartum mothers had to stay home or not leave the house for 44 days. The people of Aceh, especially postpartum mothers and families of postpartum mothers who carry out the madeung culture,) believe that postpartum mothers are not allowed to leave the house for 44 days because they are still dirty and weak, so they should not step on the ground before washing their bodies the next day. 44. The results of this study agree with research conducted by Ananto that postpartum mothers do not leave the

house for 44 days except after taking a significant (sacred) bath on the 44th day, known as *mano peut ploeh peut uroe* (Ananto et al., 2010)

This study found that postpartum mothers in the Madeung culture should not do physical activity. The Acehnese believes that after giving birth, postpartum mothers are in a weak condition and must rest a lot to prevent bleeding; the stomach will drop and can pass out if postpartum mothers do these physical activities. From the health theory, there are several treatments that postpartum mothers should carry out during the postpartum period, including early mobilization, namely doing postpartum exercises with the aim that postpartum women reduce lochia dams in the uterus and facilitate blood circulation around the genital organs (Dewi, 2011)

CONCLUSION

Novelty and Contribution

This research has explored all the rituals in the Madeung culture, especially those in Nagan Raya, both in terms of postpartum genital care, postpartum mothers' diet, message, not being active during Madeung and several body and skin treatments for postpartum mothers while following the Madeung culture.

Limitation and Future Study

The present study has several limitations. At first, it is related to the diversity of informants. Informants only selected from RA Kartini area, Karanganyar Regency, made the data less diverse. Second, the study duration was less than a year, so the data was not entirely comprehensive. At last, some informants (students) answered the questions unclearly. Future studies about implementing social attitudes assessment would be better with more representative informants (from various islands) in a whole year study.

Implication

This study has some suggestions: It is recommended that the management of Jeuram (Parom) Puskesmas develop healthpromotion not only to postpartum mothers but also to the whole community, including the oldgeneration, about the culture of madeung, particularly about restricted to certain foods, abdominal belt, using warm stone, and fumigation which can harm the health of mothers and their babies in the future.

REFERENCES

- Ananto, A. W., Ruman, G. L., & Anindita, N. (2010). Sale dan Madeung dalam Tradisi Masyarakat Aceh. *Aceh: Penelitian Ilmiah Remaja*.
- Bahiyatun. (2009). Buku Ajar Asuhan Kebidanan Nifas Normal. *Penerbit buku Kedokteran EGC: Jakarta*, 69.
- Creswell, J. W. (2015). Penelitian Kualitatif & Desain Riset Memilih Diantara Lima Pendekatan. *Yogyakarta: Pustaka Pelajar*.
- Deri, F. (2009). Kajian Konsumsi Makanan Tradisi Badapu. *Medan: Universitas Sumatera Utara*. <http://repositori.usu.ac.id/handle/123456789/38156>
- Dewi, V. N. L. (2011). Asuhan Kebidanan Pada Ibu Nifas. *Jakarta: Salemba Medika*.
- Dinas Kesehatan Provinsi Aceh. (2016). Profil Kesehatan Aceh. *Aceh*, 56.
- Fuadi, T. M. (2018). Pengobatan tradisional madeung dan sale pada ibu masa nifas dalam masyarakat Aceh. *Prosiding Seminar Nasional Biotik 2018*, 614–620. <https://doi.org/10.22373/pbio.v6i1.4305>
- Liliwer, A. (2009). Makna Budaya dalam Komunikasi Antarbudaya. *Penerbit LKiS Yogyakarta*, 8.
- Mariyati, & Tumansery, G. S. (2018). Perawatan Diri Berbasis Budaya Selama Masa Nifas Pada Ibu Postpartum. *Jurnal Ilmu Keperawatan*, 6(1), 47–56.

- <https://jurnal.unsyiah.ac.id/JIK/article/view/12203>
- Notoadmodjo, S. (2012). *Metodologi Penelitian*. Jakarta: PT Rineka Cipta.
- Nurhabibi. (2018). Perawatan Ibu Nifas Menurut Perspektif Budaya Aceh di Desa Pante Rambong, Lhoknibong. Medan: Universitas Sumatera Utara.
<https://repositori.usu.ac.id/handle/123456789/9860>
- Rahayu, I. S., Mudatsir, & Hasballah, K. (2017). Faktor Budaya dalam Perawatan Ibu Nifas. *Jurnal Ilmu Keperawatan*, 5(1), 36–49.
<https://jurnal.usk.ac.id/JIK/article/view/8761/0>
- Safrianti, E. (2014). Perawatan Ibu Nifas (Bak Afu-afu) Perspektif Budaya Leukhon di Desa Lubuk Baik Kecamatan Alafan. Tesis. Medan: Fakultas Kesehatan Masyarakat. Universitas Sumatera Utara. <http://repositori.usu.ac.id/handle/123456789/42695>
- Said, A. (2007). Khasiat & Manfaat Kunyit. *PT Sinar Wadja Lestari: Jakarta*.
- Sujarweni, V. W. (2014). *Metodologi Penelitian Lengkap, Praktis, dan Mudah di Pahami*. Yogyakarta: Pustaka Baru Press.
- Suryono, & Anggraeni, M. D. (2013). *Metodologi Penelitian Kualitatif dan Kuantitatif dalam Bidang Kesehatan*. Yogyakarta: Nuha Medika.
- Zakiyuddin, & Reynaldi, F. (2018). Fenomena Tradisi “Badapu” dengan Status Gizi pada Ibu Nifas Di Aceh Barat. Aceh: Universitas Teuku Umar.