
Knowledge And Practices Of Natural Treatments As Self-Care Measures For Postpartum Women To Prevent Postpartum Complications

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Abstract

The postpartum period is a crucial phase following childbirth, characterized by the mother's physical, psychological, and social recovery. During this period, efforts to prevent postpartum complications require appropriate care, including natural treatment practices that are still widely used today as a form of self-care. The implementation of these practices is influenced by various factors, such as cultural values, personal experience, and the social environment surrounding the mother's life. This study aims to explore the knowledge and practices of natural treatments among postpartum mothers in the community and to examine their role in preventing postpartum complications. This study employed a qualitative approach with a phenomenological design. A total of 22 postpartum mothers were selected as participants through purposive sampling from three Community Health Centers providing Basic Obstetric and Neonatal Emergency Services (PONED) in Kendal Regency. Data collection was conducted through interviews using a guide prepared by the researcher. All information was recorded in field notes, then transcribed verbatim and analyzed using thematic analysis to identify the main themes of the study. The analysis yielded six themes, including mothers' knowledge of natural treatments, the sources of information that shaped that knowledge, the practices they employed, their reasons for choosing those practices, the perceived benefits and risks, and the influence of family, culture, and health care providers on the decision-making process. The most common forms of natural treatment include consuming traditional herbal remedies and herbs, oxytocin massage, lactation massage, warm compresses, and the use of pilis, param, tapel, and bengkung. This study concludes that the practice of natural treatments among postpartum mothers is a form of self-care behavior shaped by the interplay of knowledge, experience, culture, and social support. Therefore, the development of maternal health education must integrate culturally sensitive approaches with scientific evidence so that safe natural treatments can be optimally implemented as part of efforts to prevent postpartum complications.

Keywords: Postpartum Mothers; Postpartum Complications; Natural Treatment; Knowledge; Practice.

INTRODUCTION

The postpartum period is a phase of recovery that begins at the end of labor and lasts for approximately six weeks after childbirth. This period is marked by various physiological and psychosocial changes, including uterine involution, recovery of reproductive tissues, hormonal adjustments, successful lactation, and the mother's adaptation to her new role and social circumstances. During this phase, mothers are vulnerable to a number of complications, including postpartum hemorrhage, infection, lactation problems, perineal pain, and even mental health issues if the recovery process does not proceed optimally. Therefore, comprehensive recovery efforts are a key component of maternal health care to support the achievement of optimal maternal health.

As healthcare approaches focused on holistic care continue to evolve, various nonpharmacological interventions or natural treatments are increasingly being used to complement medical therapy and support the recovery process of postpartum mothers. Some commonly used forms of intervention include oxytocin massage, warm herbal compresses, the use of medicinal plants, and various other complementary therapies. These various approaches aim to help reduce pain, stimulate increased production of breast milk, and accelerate the physiological recovery process after childbirth. Although a number of studies have reported the benefits of these interventions, the strength of the underlying scientific evidence still varies. Therefore, the use of natural treatments must take into account safety, effectiveness, and their compatibility with the values and culture prevalent in society (Laksonowati et al., 2021a; Smith et al., 2022).

In Indonesia, the use of natural treatments during the postpartum period has long been an integral part of the tradition of postpartum care passed down from generation to generation. Various forms of care such as consuming herbal remedies, using pilis, param, tapel, and bengkung, receiving traditional massages, and utilizing various medicinal plants are still widely practiced by the community. These practices are generally based on family experiences, parental advice, recommendations from traditional birth attendants, or the influence of the social environment surrounding the mother. On the other hand, advances in science and evidence-based midwifery practices are encouraging healthcare providers to begin integrating a number of nonpharmacological interventions that have scientific backing, such as oxytocin massage, which is used to improve lactation success while accelerating uterine involution. Nevertheless, most of the research conducted to date has focused on testing the effectiveness of a single type of intervention in isolation, such as oxytocin massage or herbal compresses. This approach has not yet been able to provide a comprehensive understanding of how postpartum mothers' knowledge, individual experiences, cultural values, and family support interact to shape the use of natural treatments as part of self-care behaviors during the postpartum period. These limitations have the potential to create a gap between community practices and scientific recommendations, which could lead to the continued use of traditional practices whose safety has not been established or to the emergence of doubts about practices that are in fact supported by adequate scientific evidence (Amiruddin et al., 2021; Fatimah et al., n.d.; Istighosah & Nurtika Sari, 2021; Triansyah et al., 2021).

This phenomenon can be explained through the perspective of Transcultural Nursing Theory, as proposed by Madeleine Leininger. This theory posits that an individual's health behavior is not only determined by biological factors but is also influenced by various social and cultural dimensions, such as cultural values, belief systems, life experiences, family structure, social environment, religion, educational level, and access to health care services. Thus, every decision related to health care is the result of the interaction of various factors that influence one another. In the context of the postpartum period, a mother's decision to pursue natural treatments is not based solely on medical information or considerations. These choices are shaped by a complex process that involves the mother's knowledge, her cultural beliefs, her previous childbirth experiences, support from her family, and recommendations from healthcare providers. Therefore, a transcultural approach serves as a relevant conceptual framework for understanding the significance of postpartum mothers' experiences in determining the various forms of natural treatments they choose as part of their postpartum care. From this perspective, midwifery care is expected to accommodate cultural practices that have been proven safe while minimizing those that may pose health risks. In addition, a transcultural approach provides a foundation for developing maternal health education that is more sensitive to the cultural characteristics of the community without disregarding the principles of evidence-based practice as the basis for clinical decision-making (Fatimah et al., n.d.; Smith et al., 2022).

Based on the above discussion, this study aims to describe the knowledge and practices of natural treatments used by postpartum mothers in the community as a form of self-care to prevent postpartum complications. More specifically, this study seeks to explore the sources of information utilized by postpartum mothers and their level of knowledge regarding various forms of natural treatments. In addition, this study also aims to identify the most common practices and how they are implemented, explore the reasons behind the choice of these practices, understand mothers' expectations and experiences regarding the perceived benefits and risks, and analyze various contextual factors such as culture, family support, and access to health care that play a role in the decision-making process. Based on this objective, the research question is formulated as follows: "What are the levels of knowledge and practice among postpartum mothers regarding natural treatments for postpartum recovery?"

The novelty of this study lies in its effort to provide a more comprehensive understanding of natural treatment practices during the postpartum period through a phenomenological approach, rather than focusing solely on assessing the effectiveness of a single type of intervention. This study focuses

on the life experiences of postpartum mothers as the primary source for uncovering how knowledge, cultural values, family experiences, and interactions with healthcare providers shape self-care practices after childbirth. Using the perspective of Transcultural Nursing Theory, the study's findings are expected to serve as a foundation for developing maternal health education programs that are more responsive to the cultural characteristics of the community. In addition, the findings of this study are expected to strengthen the integration of traditional practices proven to be safe into evidence-based midwifery care, while also generating recommendations that can support health care providers in empowering mothers and their families to safely apply natural treatments as part of a strategy to prevent postpartum complications.

RESEARCH METHODS

This study employs a qualitative approach with a phenomenological design to gain an in-depth understanding of the experiences, knowledge, and natural treatment practices of postpartum mothers as a form of self-care to prevent postpartum complications. The phenomenological approach was chosen because it enables researchers to explore the meaning of participants' life experiences regarding the phenomena under study, based on the participants' own perspectives and interpretations. Through this approach, researchers can understand how personal experiences, cultural values, belief systems, and social interactions contribute to shaping the decision-making process of postpartum mothers when selecting and implementing various forms of natural treatments during their postpartum recovery period. In addition to providing a more in-depth picture of the participants' subjective experiences, the use of a phenomenological qualitative approach also allows for a more contextual understanding of the health practices that have developed within the community. Thus, the findings of this study are expected not only to shed light on the dynamics of natural treatment practices during the postpartum period, but also to provide a scientific basis for the development of midwifery services that are more attuned to the sociocultural context and more responsive to the needs of postpartum mothers during the postpartum recovery process (Creswell & Poth, 2016; Neubauer et al., 2019).

This study was conducted at three Community Health Centers providing Basic Emergency Obstetric and Neonatal Care (PONED) in Kendal Regency from December 2025 to January 2026. The data used were primary data obtained directly from postpartum mothers through in-depth interviews. The study participants consisted of 22 postpartum mothers selected using purposive sampling. This technique involves the deliberate selection of participants based on specific criteria established in accordance with the study's objectives, so that the individuals involved are believed to be able to provide in-depth and relevant information regarding the phenomenon under study (Campbell et al., 2020). The study's inclusion criteria were: (1) mothers in the postpartum period; (2) willingness to participate in the study by providing informed consent; and (3) ability to communicate effectively during the interview process. The exclusion criteria include: (1) postpartum mothers whose health conditions prevent them from participating in the interview optimally; (2) participants who withdraw during the study; and (3) incomplete or unanalyzable interview data.

Data collection for this study was conducted through semi-structured interviews using an interview guide developed independently by the researcher based on the study's objectives and the conceptual framework of Transcultural Nursing Theory developed by Madeleine Leininger. The guide is designed to explore participants' knowledge of various forms of natural treatments, the sources of information they use, their experiences in applying these practices, the reasons behind their choices, their perceptions of the benefits and risks, and the influence of cultural, family, and health care factors on the decision-making process. Each interview lasted approximately 5–10 minutes and was documented through field notes. Subsequently, all interview results were transcribed verbatim based on the field notes to ensure data consistency and traceability during the analysis process. The choice of interviews as a data collection technique was based on their suitability for a phenomenological

approach, as this method allows researchers to explore participants’ subjective experiences in depth, in accordance with their own perspectives and lived experiences (Busetto et al., 2020).

Data analysis was conducted manually through a series of systematic steps. The process began with organizing all interview data, followed by compiling transcripts based on the field notes taken during data collection. Next, the researcher read through all the transcripts repeatedly to gain a comprehensive understanding of the participants’ experiences. The next stage involves identifying units of meaning, grouping data with similar meanings into categories, developing themes that represent the participants’ experiences, and interpreting the research results by relating the findings to the conceptual framework of Transcultural Nursing Theory and various relevant previous studies. To strengthen the credibility of the interpretation, direct (verbatim) quotes from participants were used as empirical evidence to support each theme identified. The analysis was conducted inductively, so that the research themes emerged from the real-life experiences shared by the participants, rather than being predetermined based on the researcher’s assumptions. This approach is consistent with the characteristics of phenomenological research, which regards life experience as the primary source for understanding the meaning of a phenomenon based on the perspective of the individual experiencing it (Sundler et al., 2019).

RESULTS AND DISCUSSION

This study involved 22 postpartum mothers who were interviewed in depth to explore their experiences regarding their knowledge of and use of natural treatments as self-care measures to support recovery and prevent postpartum complications. The characteristics of the postpartum mothers are as follows:

Table 1 Respondent Characteristics			
No	Characteristics	Frequency	Percentage
	Age (years)		
1.	< 20	1	4,5
2.	20-35	17	77,3
3.	> 35	4	18,2
	Total	22	100,0
	Parity		
1.	First-time mother,	8	36,4
2.	Mother of multiple children	14	63,6
	Total	22	100,0
	Education		
1.	Elementary School	2	9,1
2.	Junior High School	8	36,4
3.	High School	10	45,4
4.	Higher Education Institutions	2	9,1
	Total	22	100,0
	Jobs		
1.	Housewife	18	81,8
2.	Private-Sector Employees	4	18,2
	Total	22	100,0

Source: Interview notes

Based on age distribution, the majority of participants were in the reproductive age group of 20–35 years, totaling 17 people (77.3%). Meanwhile, there were 4 participants (18.2%) older than 35 years, while the under-20 age group consisted of only 1 person (4.5%). In terms of parity, the majority of participants were multiparous, totaling 14 (63.6%), while primiparous participants numbered 8 (36.4%). By educational level, high school graduates made up the largest group with 10 participants (45.4%), followed by junior high school graduates with 8 participants (36.4%). Elementary school and college graduates each numbered 2 people (9.1%). In terms of employment, the majority of

participants were homemakers, totaling 18 people (81.8%), while 4 people (18.2%) worked as private-sector employees.

These characteristics indicate that the majority of participants are within the healthy reproductive age range and have given birth more than once. This situation allows for a variety of experiences regarding postpartum care, stemming both from personal experience and from knowledge gained through family and social circles. Among multiparous women, previous childbirth experiences may also influence mothers' beliefs regarding the continuation of various traditional care practices believed to be beneficial during the postpartum recovery process. Analysis of the interview data revealed that postpartum mothers' experiences with natural treatments can be classified into six main themes, namely: (1) knowledge of natural treatments; (2) sources of information that shape that knowledge; (3) types of natural treatments practiced; (4) reasons underlying the choice of treatments; (5) perceived benefits and risks; and (6) the influence of family, culture, and health care providers on decision-making regarding postpartum care.

Theme 1. Postpartum Mothers' Knowledge of Natural Treatments as a Means of Preventing Postpartum Complications

The results of an analysis of interviews with 22 participants show that postpartum mothers' levels of knowledge about natural treatments still vary, both in terms of understanding the concept and recognizing the various forms of these practices. Most participants defined "natural treatment" as a series of postpartum health recovery practices carried out using natural ingredients, such as consuming traditional herbal remedies, using medicinal plants, oxytocin massage, lactation massage, warm compresses, eating nutritious foods, and various traditional care practices that have been passed down through generations within families. Nevertheless, some participants noted that they were not formally familiar with the term "natural treatment," even though these practices had long been part of the postpartum care routines they followed.

One participant said:

"Natural treatment involves drinking herbal remedies and traditional concoctions for new mothers so their bodies can recover quickly." (P1).

Another participant explained:

"As far as I know, lactation massage and oxytocin massage help breast milk come in quickly." (P6).

Meanwhile, another participant stated:

"I actually don't know the term 'natural treatment,' but ever since I can remember, I've always drunk herbal remedies and used *tapel* after giving birth." (P14).

The findings reveal a discrepancy between the understanding of the term "natural treatment" and the experience of applying it. Most mothers are not familiar with the term in an academic sense, yet they have considerable experience practicing various forms of natural therapy during the postpartum period. This suggests that knowledge is developed more through empirical experience and cultural transmission than through formal health education.

This phenomenon can be explained using the Transcultural Nursing Theory developed by Madeleine Leininger. This theory asserts that an individual's health knowledge and behavior are shaped not only by medical information or considerations, but are also influenced by cultural values, life experiences, kinship systems, religious beliefs, educational level, economic status, and the social environment in which the individual grows up and interacts. In this context, the care practices followed by postpartum mothers are the result of a continuous process of internalizing cultural values that is passed down from one generation to the next. The knowledge that develops within the family environment then serves as a guide in determining the type of care deemed appropriate to support the postpartum recovery process.

The results of this study also show that most mothers understand natural treatments based on the benefits they experience firsthand, rather than through an understanding of the scientific mechanisms underlying each intervention. When participants reported that consuming herbal remedies made them

feel more energetic or that oxytocin massage helped increase breast milk production, such knowledge is generally derived from personal experiences as well as the experiences of family members and close associates whom they trust. This form of experience-based knowledge is one of the key characteristics of traditional health practices, which are still widely found in various Asian countries and continue to play a role in shaping public health behaviors.

The findings of this study are consistent with the results of a study by Nguyen et al., which reported that women in various Asian countries still maintain traditional postpartum care practices. The continuity of these practices is inextricably linked to the process of knowledge transmission that has been taking place since childhood through their families and the cultural environments in which they were raised. Although they now have access to modern health care, most mothers continue to follow traditional practices because these are viewed as an integral part of their cultural identity and are believed to protect the health of both mother and baby during the postpartum recovery period (Nguyen et al., 2022).

These findings are also supported by the results of a meta-ethnography conducted by Vo and Desai on cultural practices among postpartum mothers in Southeast Asia and East Asia. The study shows that mothers' understanding of postpartum care develops through a process of cultural transmission that occurs across generations. Therefore, the decision to adopt various traditional practices is influenced more by collective experiences passed down within the family than by information obtained from health care facilities. As a result, traditional practices are maintained and continue to be followed by the community, even though access to modern health care has become more widely available (Vo & Desai, 2021a).

In the Indonesian context, the findings of a phenomenological study on the use of jamu among postpartum mothers in Madura show similar results. The study indicates that most mothers have a good understanding of the benefits of jamu, which is primarily shaped by their experiences and what they have learned within their family environment. This knowledge has evolved through interactions with parents, grandparents, and traditional herbal medicine practitioners, so that the use of herbal medicine is not only viewed as a form of therapy to support recovery but also as a means of preserving local cultural values and traditions. Furthermore, the study identified several key themes: mothers' knowledge of herbal remedies, their perceptions of the perceived benefits, and their belief that they would use them again during their next childbirth. These findings further underscore that cultural factors play a very strong role in shaping both mothers' knowledge and health behaviors during the postpartum period (Salat et al., 2021).

Nevertheless, the findings of this study also reveal changes in knowledge-building patterns, particularly among younger postpartum mothers. A number of participants stated that they began to learn about various forms of natural treatments such as oxytocin massage, lactation massage, and the use of herbal remedies through social media, including YouTube, TikTok, and various other digital platforms. These findings indicate that sources of knowledge about maternal health no longer stem solely from intergenerational transmission within families, but are beginning to evolve through a combination of cultural experiences and access to digital information. This shift presents an opportunity for healthcare professionals to optimize the use of digital media as a tool for health education. However, this situation also presents challenges because the information circulating on social media varies in quality and is not always supported by sufficient scientific evidence.

From the perspective of Transcultural Nursing Theory, this phenomenon can be understood as a form of "culture-care accommodation"—that is, the process of reconciling cultural values with scientific advancements and the healthcare system. In this situation, postpartum mothers do not completely abandon the traditional care practices they have long believed in, but rather begin to combine them with health information derived from evidence-based practice. This situation presents a strategic opportunity for midwives to develop educational approaches that align with the community's cultural values. In this way, traditional practices that are still upheld can be guided to

remain safe, rational, and appropriate for the mother's health without losing the cultural significance inherent in them.

The findings of this study have important implications for the development of midwifery services at the community level. Mothers' lack of understanding of the term "natural treatment" does not necessarily indicate a low level of knowledge regarding postpartum care. Conversely, most mothers already have a fairly broad understanding of various forms of traditional care, although that knowledge is based more on empirical experience than on scientific understanding. Therefore, health education programs should not be aimed at eliminating traditional practices that have developed within the community, but should instead focus on strengthening health literacy through the integration of scientific evidence and local cultural values. It is hoped that this approach will enhance mothers' ability to select and apply natural treatments that are safe, effective, and appropriate for their health conditions, so that efforts to prevent postpartum complications can be carried out optimally without disregarding the cultural identity that is an integral part of community life.

Theme 2. Sources of Information Shaping Postpartum Mothers' Knowledge of Natural Treatments

The results of the interview analysis show that postpartum mothers' knowledge of natural treatments does not come from a single source of information, but is shaped by the interaction of various factors, including social and cultural aspects, personal experience, and health care services. Based on the experiences shared by participants, there are five main sources that contribute to building an understanding of natural treatment practices: family, healthcare providers, digital media, personal experience, and the local community. Among these various sources, the family is the most influential factor in shaping mothers' knowledge. This finding suggests that the process of acquiring knowledge about postpartum care is still heavily influenced by the value systems, traditions, and customs that have developed within the family environment.

The majority of participants reported that they had obtained information about consuming jamu, using herbal plants, and using pilis, tapel, param, and bengkung long before their pregnancies, primarily from their biological mothers, grandmothers, or mothers-in-law. This knowledge has been passed down from generation to generation and is practiced as part of family traditions for caring for mothers after childbirth. As a result, these practices are viewed as commonplace, leading many mothers to follow them without questioning the scientific basis behind them.

One participant said:

"I got this information from my mother; she always said that after giving birth, you have to drink herbal medicine." (P3).

Another participant explained:

"My mother-in-law told me it helps the body recover quickly." (P9).

In addition to parents and in-laws, some participants also gained knowledge from their grandmothers or other family members who were considered to have more extensive experience in caring for mothers after childbirth.

"My grandmother taught me because she had often taken care of my mother after she gave birth." (P16).

These findings indicate that families serve as the primary vehicle for the transmission of health knowledge. Knowledge about natural treatments is generally not acquired through formal education, but rather develops through the transmission of collective experience that is continuously passed down from one generation to the next. In the context of Indonesian society, the family remains a highly trusted source of information, particularly regarding health practices related to pregnancy, childbirth, and the postpartum period. This situation indicates that cultural transmission continues to exert a strong influence on shaping mothers' perspectives on various forms of postpartum care.

The Transcultural Nursing Theory perspective explains that social structures and kinship systems are important factors that influence the formation of an individual's health behaviors. According to Madeleine Leininger, the family serves as the primary agent in both preserving and

transmitting cultural values related to health. Therefore, a postpartum mother's decision to pursue natural treatments is not only based on personal considerations but is also influenced by the values, norms, and expectations that prevail within her family environment. The findings of this study further underscore that the health behaviors of postpartum mothers cannot be separated from the sociocultural context that shapes and underpins their lives.

The findings of this study are consistent with the results of a study by Vo and Desai (2021), which reported that women in Southeast Asia and East Asia continue to follow various traditional postpartum care practices because their knowledge of these practices is acquired through their family environment, particularly from their mothers and grandmothers. The study confirms that the family plays a central role as an agent in the transmission of cultural values related to maternal health. Therefore, various traditional care practices continue to be preserved and practiced by women, even though they have gained access to modern health care services (Vo & Desai, 2021b).

In addition to family members, healthcare workers particularly midwives also served as an influential source of information for some participants in gaining knowledge about natural treatments. However, the information provided by midwives generally focused more on the safety aspects of these practices than on offering absolute recommendations or prohibitions. Some mothers reported that midwives explained the types of natural treatments that could still be used as long as they posed no risk to the health of the mother or baby.

One participant said:

"The midwife said it's okay to drink herbal remedies as long as they're made from spices and you don't overdo it." (P7).

Another participant said:

"The midwife said it's okay to get an oxytocin massage to help with milk flow." (P11).

The findings indicate that midwives are beginning to adopt a health education approach that is more responsive to the cultural context of the community. Rather than outright rejecting established traditional practices, midwives tend to provide information about the benefits, potential risks, and precautions that need to be taken to ensure these practices remain safe. This approach reflects the principle of "culture care accommodation" in Transcultural Nursing Theory, which is the process of aligning cultural practices with evidence-based health care recommendations without disregarding the cultural values held by the community. With this approach, cultural practices that remain relevant can be maintained as long as they do not conflict with the principles of maternal and infant safety.

The findings of this study are consistent with guidelines published by the World Health Organization (WHO), which affirm that maternal health care should be provided through a woman-centered approach. This approach emphasizes the importance of respecting the cultural values held by mothers, provided that such practices do not pose a risk to the health of either the mother or the baby (*WHO Recommendations on Maternal and Newborn Care for a Positive Postnatal Experience*, 2022). Based on this principle, midwives play a highly strategic role as facilitators in integrating safe cultural practices with evidence-based midwifery care, so that mothers' health needs can be met without disregarding their cultural backgrounds.

In addition to family and healthcare professionals, advances in information technology have also influenced how postpartum mothers acquire knowledge about natural treatments. A number of participants reported that before deciding to try a particular treatment, they first sought information through various digital media, such as YouTube, TikTok, Facebook, and Google. This indicates that online media is becoming one of the primary sources of information on maternal health.

One participant stated:

"I saw something on TikTok about oxytocin massage." (P5).

Another participant said:

"I looked for information on Google and YouTube." (P18).

These findings indicate a shift in the way postpartum mothers seek health information. Whereas in the past, knowledge about postpartum care was primarily obtained from family members, mothers today are beginning to combine the knowledge passed down through their families with information obtained through various digital platforms. This development opens up significant opportunities to improve public health literacy, as information can be accessed more quickly and widely. However, this ease of access also presents challenges, given that not all information circulating in digital media has a strong scientific basis or comes from credible sources. Therefore, the ability to sort through and evaluate information is a very important aspect.

In line with these findings, various studies on digital health literacy indicate that women during pregnancy and the postpartum period are increasingly using the internet as a source of information on maternal health. However, individuals' ability to assess the validity and quality of the information they obtain still varies widely. This situation underscores the continued need for guidance from healthcare professionals so that mothers can distinguish between information supported by scientific evidence and information based solely on individual experiences or opinions circulating on social media.

In addition to gaining knowledge from family, healthcare providers, and digital media, some participants also based their understanding on personal experiences from previous childbirths. Mothers who have experienced the benefits of a particular form of natural treatment tend to repeat the same practice during their next postpartum period. Conversely, if previous experiences have not yielded the desired results, they will consider other approaches based on recommendations from family members or advice from healthcare professionals.

These findings indicate that the formation of knowledge regarding natural treatments is a dynamic and multidimensional process. The knowledge possessed by mothers is not derived from a single source, but rather results from a combination of personal experience, the transmission of cultural values, family support, education provided by health care professionals, and advances in information technology. From a phenomenological perspective, lived experience serves as the primary foundation for constructing meaning around a health practice. Therefore, each mother may have different perspectives and levels of knowledge even when they are in a relatively similar social environment.

The findings of this study have important implications for the development of maternal health education programs. Efforts to increase knowledge about natural treatments are insufficient if they are directed solely at postpartum mothers as individuals. Instead, educational strategies need to be designed more comprehensively by involving families, who exert significant influence on the decision-making process, while also optimizing the use of digital media as a means of disseminating evidence-based health information. Through this approach, various natural treatment practices that have become part of the community's culture can be preserved as long as they are proven to be safe, provide benefits, and pose no risk to either the mother or the baby. This approach is consistent with the principles of midwifery care, which respect the cultural values of the community without neglecting the safety of mothers and infants as the top priority.

Theme 3. Natural Treatment Practices Used by Postpartum Mothers as a Means of Postpartum Recovery

The results of the interview analysis show that all participants practiced at least one form of natural treatment during the postpartum period. Although the types of practices chosen varied, they all shared the same goals: to support faster physical recovery after childbirth, increase comfort, facilitate breast milk production, and reduce the risk of postpartum health complications. Based on the interview results, the various forms of natural treatments practiced by the participants included consuming jamu or herbal remedies, using medicinal plants grown at home, oxytocin massage, lactation massage, warm compresses, the use of pilis, param, tapel, and bengkung, consuming nutritious, high-protein foods, increasing fluid intake, and engaging in light physical activity during the recovery period.

This diversity of practices indicates that postpartum care in the community is not based solely on a medical approach, but is also influenced by cultural values, family experiences, and belief systems that have developed within the community. The most common practice identified in this study was the consumption of jamu and traditional herbal remedies. Most participants consumed herbal remedies prepared by family members or purchased from traditional herbal remedy vendors. These remedies are believed to speed up physical recovery, reduce fatigue, aid in the expulsion of postpartum blood, increase appetite, and support a healthy flow of breast milk.

One participant stated:

"I drink a special herbal remedy for postpartum women so my body can recover quickly and I don't get tired easily." (P2).

Another participant said:

"After giving birth, I always drink herbal remedies because they're said to help increase breast milk production." (P10).

These findings indicate that the consumption of jamu continues to play an important role in postpartum care practices among the Indonesian population. For most mothers, jamu is not only viewed as a beverage that promotes health, but also as part of a family tradition that has been passed down from generation to generation. The decision to consume herbal remedies is generally based more on positive experiences passed down through the family than on an understanding of their pharmacological properties. This situation demonstrates that cultural significance plays a strong role in influencing mothers' choices regarding health practices during the postpartum period.

These findings are consistent with the study by Salat et al. (2021) on the experiences of postpartum mothers in Madura, which reported that the consumption of herbal remedies continues because they are believed to speed up physical recovery, improve overall well-being, and maintain reproductive health after childbirth. In addition to being viewed as providing physical benefits, jamu is also seen as part of cultural identity and a symbol of respect for family traditions. Thus, the practice of consuming jamu not only has therapeutic value but also carries strong social and cultural dimensions (Salat et al., 2021).

In addition to the use of herbal remedies, oxytocin massage and lactation massage are other forms of natural treatment that participants frequently use. Information about these two practices is generally obtained from healthcare providers particularly midwives as well as various digital media sources. Participants view massage as a way to stimulate breast milk production, reduce muscle tension, and enhance comfort during the postpartum period.

One participant stated:

"I do an oxytocin massage to help my breast milk flow more freely." (P5).

Another participant said:

"When my breasts feel full, I usually do a lactation massage." (P8).

The results of this study are consistent with the findings of Roslianti et al. (2021), which showed that oxytocin massage stimulates the release of the hormone oxytocin, thereby helping to strengthen the milk ejection reflex. In addition, Laksonowati et al. (2021) reported that a combination of massage and heat therapy contributes to improving maternal comfort and supports successful breastfeeding during the postpartum period. Unlike some traditional practices for which scientific evidence remains limited, oxytocin massage has become one of the most widely recommended complementary interventions in obstetric care because its effectiveness has been supported by various research findings (Laksonowati et al., 2021b; Roslianti et al., 2021).

Another practice still commonly found in this study is the use of pilis, param, tapel, and bengkung. Most participants viewed the use of these various items as part of a family tradition that has been passed down from generation to generation. Tapel is believed to help reduce abdominal size after childbirth, while bengkung is used in the hope of restoring the body's shape to a state close to that before pregnancy. One participant explained:

"I wear a tapel and a bengkung because that's what all the women in my family have always done." (P14).

Another participant said:

"After giving birth, I always wear a param and a pilis." (P18).

Although these practices are still widely used in the community, scientific evidence regarding the effectiveness of pilis, param, tapel, and bengkung in accelerating postpartum physiological recovery remains limited to date. Therefore, healthcare providers need to assess the method of use, duration of use, and the mother's clinical condition before making recommendations. This approach is important so that cultural practices that are still relevant can be preserved without neglecting maternal safety.

In addition to these practices, this study also found that some participants used warm compresses as a form of natural treatment to reduce pain and increase comfort during the postpartum period. Warm compresses are generally applied to parts of the body that feel sore or uncomfortable after childbirth.

One participant stated:

"I often use a warm compress when my body feels sore." (P20).

These findings are supported by a study by Laksonowati et al. (2021), which shows that heat therapy can improve blood circulation, provide a relaxing effect, and stimulate the release of the hormone oxytocin, which contributes to the smooth production of breast milk. Based on these results, warm compresses can be considered a relatively safe form of natural treatment when applied according to proper procedures (Laksonowati et al., 2021a). In addition to these various forms of therapy, nearly all participants reported that they made an effort to eat nutritious, high-protein foods, increase their water intake, and engage in light physical activity after giving birth. These practices are viewed as part of the natural recovery process that helps the body gradually regain its strength after childbirth.

From the perspective of Transcultural Nursing Theory, all forms of natural treatment identified in this study are manifestations of cultural care practices that is, care practices that have emerged, evolved, and been passed down based on the cultural values of a community. Madeleine Leininger emphasizes that a cultural practice cannot be evaluated solely from a biomedical perspective, but must also be understood in light of the meaning attributed to it by the individuals and communities that practice it. Therefore, midwifery services should not be aimed at eliminating traditional practices that are deeply rooted in society. Conversely, healthcare professionals need to identify practices that should be retained because they provide benefits (culture care preservation), practices that require adjustments to make them safer (culture care accommodation), and practices that need to be modified if they have the potential to cause harm (culture care repatterning).

Overall, the results of this study indicate that postpartum mothers do not view natural treatments as a substitute for modern health care, but rather as a form of complementary care that supports the recovery process after childbirth. Therefore, integrating safe traditional practices with evidence-based midwifery care is a key strategy for providing high-quality, safe maternal health care that is sensitive to the cultural values prevalent in the community.

Theme 4. Factors Underlying the Choice of Natural Treatment Practices Among Postpartum Mothers

The results of the interview analysis show that postpartum mothers' decisions to pursue natural treatments are not based solely on medical considerations. These decisions result from the interplay of various factors that are interrelated and influence one another. Based on the data analysis, several key reasons underpinning the choice of these practices were identified, namely: belief in the benefits already experienced; strong family traditions passed down through generations; the perception that natural therapies are safer than medications; ease of access to ingredients and services; and support from the social environment. These findings indicate that the decision-making process regarding postpartum care is complex and cannot be separated from the sociocultural context in which the mother lives.

The most common reason cited by participants was the belief that natural treatments can speed up the recovery process after childbirth. Most mothers believe that consuming herbal remedies, using various medicinal plants, and receiving traditional massages can help restore physical health, speed up healing, reduce muscle aches, and promote a steady flow of breast milk. This belief is generally formed through their own personal experiences or the positive experiences of family members who have previously gone through the postpartum period.

One participant shared:

"I do it so my body can recover quickly and I can take care of my baby right away." (P4).

Another participant said:

"When I drink herbal medicine, my body feels lighter, so I keep doing it." (P12).

This statement indicates that experiences yielding positive results serve as the primary basis for mothers to continue using natural treatments. From a phenomenological perspective, firsthand experiences shape the subjective meaning of an action, thereby encouraging individuals to repeat practices they perceive as beneficial in subsequent experiences. Thus, mothers' decisions are influenced more by their personal experiences than by objective scientific evidence.

In addition to personal experience, family traditions are also an important factor behind the choice of natural treatments. The majority of participants stated that these various forms of treatment have been passed down through generations by their mothers, grandmothers, and other family members, and are therefore considered an integral part of the postpartum recovery process. In this context, the practice of natural treatment is understood not only as an individual decision but also as a form of respect for the family's cultural heritage, which has been preserved across generations.

One participant explained:

"It's true that, for as long as I can remember, all the women in my family have done this after giving birth" (P7).

Another participant stated:

"I follow my parents' advice because they have more experience" (P15).

The findings indicate that families not only serve as a source of information but also play a reinforcing role in maintaining traditional health practices. From the perspective of Transcultural Nursing Theory, this situation reflects the influence of kinship and social factors, namely, the kinship system that plays a role in shaping how individuals perceive health and in determining actions considered consistent with cultural norms and values. Therefore, a mother's decision to pursue natural treatment cannot be viewed solely as a personal choice, but rather as the result of a social process that takes place within the family environment.

The results of this study are consistent with the findings of Vo and Desai (2021), who explain that traditional postpartum care practices persist because they hold deep cultural significance. Adherence to these practices is viewed as a form of respect for one's parents and as an effort to preserve family traditions. In fact, in many situations, women who do not follow these practices worry that they will be judged negatively by their social circles. These findings further underscore that culture remains a key determinant in shaping the health behaviors of postpartum mothers (Vo & Desai, 2021a).

Another reason frequently cited by participants was the belief that natural ingredients are safer than chemical medications. A number of mothers stated that they prefer to take traditional herbal remedies because they are made from natural ingredients and are therefore believed to have no adverse effects on either the mother or the breastfeeding baby.

One participant said:

"I trust herbal medicine more because it's made from natural ingredients." (P9).

Another participant said:

"Herbal medicine seems safer for breastfeeding mothers." (P18).

This perception is one of the reasons frequently cited in various studies on the use of complementary therapies. However, the assumption that all herbal products are always safe is not entirely consistent with the available scientific evidence. The safety of herbal use is influenced by various factors, including the type of plant used, the active ingredient content, the dosage, the processing method, and the potential for interactions with other medications that may be taken. Therefore, the use of herbal remedies during the postpartum period still requires supervision by a healthcare professional to ensure that the benefits outweigh any potential risks.

In addition to safety considerations, the ease of obtaining ingredients and their relatively affordable cost are also important factors in choosing natural treatments. Most participants stated that herbal ingredients are easy to find in their local communities or can be obtained at a relatively low cost. These factors make it easier to maintain the practice of natural treatments compared to using certain health products that are more expensive.

One participant said:

"The materials are easy to find; there are plenty of them around the house." (P20).

These findings indicate that economic factors influence the health behaviors of postpartum mothers. Within the framework of Transcultural Nursing Theory, economic conditions are one of the elements of the social structure that contribute to the choice of health care services. When a practice is perceived as easily accessible, affordable, and culturally appropriate, the likelihood that it will continue to be adopted increases.

Research findings on the use of complementary therapies during the postpartum period also indicate that economic considerations and ease of access are key factors driving women to choose natural treatments. In addition to being less expensive, these practices are considered more practical because they can be performed independently at home without relying on specific healthcare facilities. Nevertheless, various studies continue to emphasize the importance of education to ensure that practices are in line with the principles of maternal and infant safety.

This study also shows that support from husbands and family members significantly influences mothers' decisions to pursue natural treatments. Some participants reported receiving support in the form of herbal remedies, assistance in finding massage therapists, and encouragement to continue practices that have become family traditions. These findings indicate that the decisions made by postpartum mothers are inextricably linked to their social support systems. Family support not only plays a role in sustaining the practice of natural treatments but also boosts mothers' self-confidence during the postpartum recovery process. Therefore, education on postpartum care should not be directed solely at mothers as individuals, but should also involve husbands and other family members who influence the decision-making process.

Overall, the results of this study indicate that the reasons postpartum mothers choose natural treatments stem from a combination of empirical experience, cultural beliefs, perceptions of safety, economic considerations, and family support. From the perspective of Transcultural Nursing Theory, these decisions reflect the complex interplay between cultural values, social structures, life experiences, and the health care system in shaping maternal health behaviors. Therefore, midwifery services focused on culturally congruent care must accommodate these various considerations through open communication, evidence-based education, and respect for cultural practices that have been proven to be safe. This approach is expected to increase public acceptance of health education while supporting efforts to prevent postpartum complications through the use of natural treatments that are safer, more appropriate, and more responsible.

Topic 5. Benefits and Risks Experienced by Postpartum Mothers After Using Natural Treatments

The results of the interview analysis show that most participants experienced various benefits after using natural treatments during the postpartum period. The most frequently reported benefits included increased physical vitality, a perceived faster physical recovery, reduced pain and soreness, increased breast milk production, accelerated healing of postpartum wounds, and a sense of comfort

and relaxation during the recovery period. Although the perceived benefits varied depending on the type of natural treatment used, all participants viewed these practices as an important part of the postpartum recovery process. This perception indicates that natural treatments are not only seen as a means of physical recovery but also as a form of care that provides a sense of security, boosts self-confidence, and helps mothers prepare to take on their new roles after childbirth.

One participant said:

"My breast milk flows well, I feel more energized, and there are no side effects." (P1).

Another participant said:

"I feel better, my aches and pains have decreased, so I'm more enthusiastic about taking care of my baby." (P6).

Meanwhile, another participant explained:

"My wounds healed quickly, and I felt lighter after drinking the herbal remedy." (P11).

The findings show that the benefits of natural treatments are widely recognized by postpartum mothers. In addition to aiding physical recovery, these practices also contribute to psychological well-being by fostering feelings of calmness, comfort, and confidence that the recovery process is proceeding smoothly. In phenomenological research, this type of subjective experience is of great significance because it reflects how individuals interpret their own health experiences. Therefore, the success of a treatment approach is assessed not only based on clinical indicators but also through the mother's perception of changes in her physical condition and the improvement in her quality of life experienced during the postpartum period.

The benefit most frequently cited by participants was an increase in breast milk flow. Nearly all mothers who underwent oxytocin massage or lactation massage reported that their breast milk flowed more easily after the intervention. In addition, some participants who consumed traditional herbal remedies also believed that the herbal mixtures they took helped increase their breast milk production. One participant stated:

"After the oxytocin massage, my breast milk flowed more freely and my baby was more satisfied while nursing." (P8).

Another participant shared:

"I drink herbal medicine because I feel like it increases my breast milk supply." (P17).

The results of this study are consistent with the findings of Roslianti et al. (2021), who reported that oxytocin massage stimulates the release of the hormone oxytocin, thereby enhancing the milk ejection reflex in postpartum mothers. A study by Amiruddin et al. (2021) also showed that education on oxytocin massage contributes to increasing the knowledge of breastfeeding mothers while supporting smooth breast milk production through appropriate physiological stimulation. These findings reinforce the notion that oxytocin massage is a form of natural treatment that is supported by scientific evidence and should be integrated into evidence-based midwifery care (Amiruddin et al., 2021; Roslianti et al., 2021).

In addition to the benefits for lactation, some participants reported that consuming jamu and traditional herbal remedies made them feel warmer, reduced fatigue, increased their appetite, and helped speed up their physical recovery after childbirth. Although these benefits are subjective, the firsthand experiences they had were the main reason mothers continued this practice during their subsequent postpartum periods.

These findings are consistent with the study by Salat et al. (2021), which found that postpartum mothers in Madura view the consumption of herbal remedies as part of the recovery process one that aims not only to improve physical condition but also to maintain the body's balance after childbirth. This perception has developed through personal experience as well as cultural beliefs passed down through generations within families. Thus, the benefits of jamu are understood not only from a pharmacological perspective, but also through the symbolic and cultural significance inherent in the practice (Salat et al., 2021).

In addition to physical benefits, this study also identified psychological benefits experienced by postpartum mothers. Several participants stated that after receiving a massage, using warm compresses, or consuming herbal remedies, they felt more relaxed, more confident, and better prepared to carry out their daily activities as mothers.

One participant shared:

"I feel calmer, my body is more relaxed, so I'm not as worried." (P20).

This experience demonstrates that natural treatments not only contribute to the physiological recovery process but also support the mother's psychological well-being during the postpartum period. Improved emotional well-being has the potential to help mothers adapt to the changes that occur after childbirth, including breastfeeding, caring for the baby, and adjusting to their new role within the family. Therefore, the benefits experienced by participants should be understood as multidimensional experiences that are not limited to physical aspects alone.

Although most participants reported positive experiences, this study also identified several risks and discomforts that arose during the course of natural treatment. Some mothers reported that the use of *tapel* sometimes caused a stinging sensation when it came into contact with the eye area. In addition, wearing a *bengkung* that is too tight causes discomfort when moving or during bowel movements. Some participants also complained about the bitter taste of traditional herbal medicine, which made them feel uncomfortable when consuming it.

One participant explained:

"If the bandage touches my eye, it stings." (P4).

Another participant said:

"If the abdominal binder is too tight, it makes it a little hard to move." (P13).

Nevertheless, the majority of participants considered these complaints to be minor and not severe enough to cause them to stop using natural treatments. Instead, they tended to make various adjustments, such as reducing the duration of *bengkung* use or being more careful when applying *tapel*. This suggests that the positive experiences they had had a greater impact than the minor discomforts that arose during the course of treatment.

From the perspective of Transcultural Nursing Theory, the benefits and risks perceived by mothers are part of the process of constructing meaning around a health practice that is influenced by culture. Madeleine Leininger explains that perceptions of a practice's effectiveness are shaped not only by scientific evidence but also by life experiences, value systems, family beliefs, and social norms that have developed within society. Therefore, when a mother believes that traditional herbal remedies, massage, or the use of herbs are beneficial, that belief becomes part of her cultural experience, which in turn influences her health behaviors during the postpartum period.

The findings of this study have important implications for the development of midwifery services. Healthcare providers need to identify various forms of natural treatments that are supported by scientific evidence such as oxytocin massage, lactation massage, early mobilization, and warm compresses and then integrate them into maternal health education programs. On the other hand, practices for which scientific evidence is still limited such as the use of *tapel*, *param*, or certain types of herbs need to be evaluated on a case-by-case basis, taking into account the mother's clinical condition, the safety of the materials used, and the appropriateness of the application method. An educational approach that continues to respect the cultural values of the community is believed to be more effective than outright bans, as it can increase mothers' trust in healthcare providers while encouraging the use of natural treatments that are safer, more appropriate, and in line with the principles of evidence-based practice.

Topic 6. The Influence of Family, Culture, and Healthcare Providers on Decision-Making in the Practice of Natural Treatment

The results of the interview analysis show that postpartum mothers' decisions to use natural treatments are not made in isolation but are influenced by a combination of factors, particularly family, prevailing cultural norms in the community, and information obtained from health care providers.

Among these three factors, family emerges as the most dominant influence on decision-making. The majority of participants stated that the postpartum care practices they followed were long-standing family traditions, so they tended to follow these traditions rather than make their own independent choices. In this context, the family serves not only as a source of information but also plays a role in providing guidance and support, and even in determining the specific care practices followed during the postpartum period.

One participant stated:

"My mother prepares the herbal medicine, so I just drink it that's how it's always been." (P3).

Another participant said:

"Everyone follows their parents' advice because they have experience." (P10).

In addition to biological mothers, a number of participants also mentioned that grandmothers, mothers-in-law, and other family members were actively involved in determining the type of natural treatment to be followed. This indicates that decisions regarding postpartum care are more the result of a collective family process than of personal decisions. Thus, postpartum health practices are influenced by decision-making processes that involve various family members who are regarded as having experience and authority.

These findings are consistent with Transcultural Nursing Theory, which identifies kinship systems and social factors as one of the primary determinants of health behavior. Leininger explains that the values, norms, and customs within a family play a role in shaping how individuals perceive health, choose forms of care, and determine practices considered consistent with their cultural beliefs. Therefore, a mother's decision to pursue natural treatments cannot be separated from the sociocultural environment in which she grew up and developed. In this study, the family was found to serve as the primary vehicle for transmitting knowledge and preserving cultural practices related to postpartum care.

The results of this study also support the findings of Vo and Desai (2021), who reported that women in various Asian countries continue to adhere to traditional postpartum care practices due to family influence and a moral imperative to preserve traditions passed down through generations. The study confirms that mothers' decisions are not based solely on health needs, but are also influenced by a desire to meet family expectations while preserving their cultural identity. Thus, natural treatments have social and cultural dimensions that go beyond the mere function of physical recovery (Vo & Desai, 2021a).

In addition to family factors, culture is also a very strong influence on the health behaviors of postpartum mothers. Nearly all participants stated that consuming herbal remedies, using pilis, tapel, param, bengkung, and traditional massage have long been part of family traditions passed down from generation to generation. Therefore, these practices are viewed as a normal part of postpartum care, so their benefits and safety are rarely questioned.

One participant explained:

"It's a tradition in our family, so after giving birth, we definitely do that." (P15).

Another participant said:

"If I don't drink herbal medicine, it feels like something's missing." (P21).

This statement shows that natural treatments have become part of the cultural fabric of society. From a phenomenological perspective, this experience not only represents the actions taken by the mother but also reflects the meaning that culture ascribes to the postpartum recovery process. Traditional practices are understood as a symbol of family care, a form of respect for ancestral heritage, and a way to maintain the body's balance after childbirth. Consequently, these practices have continued even as access to modern health care has become more widespread.

The study by Salat et al. (2021) presents findings consistent with the results of this study. They reported that the consumption of herbal medicine among postpartum women is not only driven by a belief in its health benefits but is also influenced by cultural values that have become an integral part of the community's identity. Women who follow family traditions feel more confident about their

recovery process, while those who do not follow these practices tend to worry that their recovery will not be optimal. These findings underscore the significant role of culture in shaping the health behaviors of postpartum mothers. (Salat et al., 2021).

On the other hand, this study shows that health care workers, particularly midwives, are beginning to play an important role in providing information about the safety of various forms of natural treatments. A number of participants reported consulting with midwives before consuming herbal remedies, using herbs, or undergoing oxytocin massage. Interestingly, most midwives do not directly prohibit these practices; instead, they explain how to use them safely and point out specific conditions to watch out for.

One participant said:

"The midwife said it's okay to drink herbal remedies as long as they don't contain any harmful ingredients." (P7).

Another participant said:

"The midwife recommended an oxytocin massage because it helps stimulate breast milk production." (P11).

These findings indicate a shift in communication patterns between health care providers and the community. Whereas traditional practices were previously often viewed as conflicting with modern health care, midwives are now beginning to adopt a more adaptive approach through evidence-based education without disregarding the cultural values that are deeply rooted in the community. This approach is in line with the World Health Organization's (2022) recommendations, which emphasize the importance of woman-centered maternal health care, respect for cultural backgrounds, and the involvement of women in every decision-making process regarding their care (WHO Recommendations on Maternal and Newborn Care for a Positive Postnatal Experience, 2022).

Within the framework of Transcultural Nursing Theory, this approach is characterized by three main strategies: culture care preservation, culture care accommodation, and culture care repatterning. Cultural practices that have been proven to be safe should be preserved; practices that still require adjustment can be accommodated to make them safer; and practices that have the potential to cause negative effects should be modified through education. These three strategies enable healthcare workers to build more harmonious relationships with the community without undermining the cultural identity of postpartum mothers.

Overall, the results of this study indicate that the practice of natural treatments among postpartum mothers is a complex phenomenon shaped by the interaction of knowledge, personal experience, family support, cultural values, socioeconomic conditions, access to information, and relationships with health care providers. The decision to engage in such practices is not only based on rational considerations of health benefits but is also influenced by cultural beliefs that are deeply rooted in daily life. Therefore, efforts to improve maternal health must treat cultural aspects as an integral component of the delivery of midwifery services.

The findings of this study suggest that education on natural treatments should be developed through a culturally congruent care approach that is sensitive to the cultural values of the community. In this context, midwives serve not only as providers of health information but also as facilitators capable of integrating safe cultural practices with evidence-based midwifery care. Involving families in the educational process, utilizing digital media to strengthen health literacy, and identifying safe traditional practices are strategies that have the potential to increase the self-reliance of postpartum mothers in managing their own care while also supporting the prevention of postpartum complications. Thus, the integration of local wisdom and evidence-based midwifery practices is a strategic step toward providing maternal health care that is safe, effective, and aligned with the community's sociocultural context.

CONCLUSION

This study shows that knowledge and practices relating to natural treatments as self-care measures adopted by postnatal mothers to prevent postnatal complications are shaped by a complex interplay between personal experience, information from family, the influence of the social environment, the use of digital media, and education provided by healthcare professionals. This knowledge forms the basis for mothers in choosing and applying various forms of natural treatment, such as consuming traditional herbal remedies and medicinal plants, oxytocin massage, lactation massage, warm compresses, and the use of pilis, param, tapel and bengkung, as well as adopting a healthy lifestyle to support the postnatal recovery process. These practices are viewed by postnatal mothers as a form of self-care believed to speed up physical recovery, improve comfort, promote breast milk production, and support their readiness to take on the role of motherhood. The decision to adopt and continue with natural treatments is not only based on the perceived benefits, but is also influenced by cultural values, family traditions passed down through the generations, intergenerational experiences, and support from family members and the wider community. On the other hand, healthcare professionals play a strategic role in guiding the practice of natural treatment to ensure it remains safe, appropriate to the mother's health condition, and aligned with evidence-based midwifery care through education, support and communication that respects the cultural context of the community. Consequently, natural treatment forms an integral part of postnatal care practices that have evolved within the socio-cultural context of the community; therefore, the development of maternal health education must integrate a culturally sensitive approach with scientific evidence so that traditional practices proven to be safe can be preserved, Practices requiring adjustment can be accommodated, and those that may pose a risk can be modified through effective empowerment, thereby helping to prevent postnatal complications whilst improving the quality of midwifery care that is centred on the mother's needs and respects the cultural values of the community.

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