

The Puerperium Period in Islamic Perspective (Study on Postpartum women with Otaria's Postpartum gymnastics)

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Abstract. The process of decreasing the height of the uterine fundus back to normal in postpartum women must proceed well because otherwise, uterus subinvolution will occur, which is one of the causes of bleeding in postpartum women. This study aims to describe the characteristics of postpartum women and their influence on accelerating the decline in uterine fundus height on day seven after doing Otaria postpartum exercises, then associated with the law of postpartum in Islamic views. This study was quantitative, with a quasi-experimental research design, and analyses were conducted univariately and bivariately. The test results showed that there was a significant relationship between the variable systolic blood pressure and the decrease in the height of the uterine fundus of postpartum women on the 7th day. The concept of the postpartum period in Islam is in line with the idea of postpartum health. The puerperium begins after the placenta is delivered and lasts approximately 40 days. The integrated concept of women's health during the puerperium in Islam is called the book of Taharah, a combination of clean, healthy, and pure living behaviors. Laws and policies concerning the broader postpartum period refer to the moral-ideal values of the Qur'ân.

Keywords: Postpartum, Decreased fundus uterus, Otaria Gymnastics, Islamic Perspective

1 Introduction

Maternal Mortality Rate (MMR) is one of the indicators of health status that shows the ability and quality of a country's health services. To date, Indonesia's MMR is still at 305 per 100,000 live births, which has not reached the target of 183 per 100,000 by 2024 and is expected to reach the Sustainable Development Goals target of 70 per 100,000 by 2030 [1]. The most common cause of maternal death is due to bleeding, which occurs during the postpartum period.

The puerperium is the period after the placenta is born and ends when the gynecological apparatus returns to its pre-pregnancy state. In the puerperium, there are changes in the reproductive system of postpartum women, including the process of uterine involution. Uterine involution is the process of the uterus returning to its pre-pregnancy condition, starting after the placenta is born and continuing until approximately six weeks or 42 days. A decrease in the uterine fundus height, the lochia's color, and the state of contractions indicate uterine involution [2].

The decrease in the height of the uterine fundus of the puerpera can be measured from the outside by examining the location of the fundus, either using a finger or cm unit; in this case, one finger is analogous to 1 cm. The average decrease in the uterine fundus of the puerperal mother is as follows: (1) after delivery, the fundus height is 2 cm below the center (umbilicus), and 12 hours later, it returns to 1 cm above the umbilicus; (2) on the second day, 1 cm below the umbilicus; (3) on the third to fourth day, 2 cm below the umbilicus; (4) on the fifth to seventh day, half the umbilicus and symphysis; (5) on the tenth day, the uterine fundus of the puerpera is no longer palpable [3].

Uterine involution in postpartum mothers must go well because if it does not, uterine subinvolution or delayed uterus will return to standard size. Uterine subinvolution occurs due to the failure of uterine myometrial muscle fibers to contract, or what is called uterine atony [4]. Uterine atony is one of the causes of bleeding in postpartum mothers because the uterus cannot contract properly in the first 24 hours after the baby is born [5]. Bleeding comes from the attachment of the placenta, tears in the birth canal, and surrounding tissues, resulting in heavy blood loss, which is the leading cause of maternal death. Early ambulation and postpartum exercises are essential in the involution process.

Early ambulation and postpartum exercises are movement exercises performed by postpartum women by contracting the abdominal muscles. These exercises aim to tighten the muscles as quickly as possible, thus helping to facilitate the process of uterine involution. Abdominal muscle tightening is an exercise for postpartum women to maintain abdominal muscles and strengthen them after childbirth [6]. Postpartum exercises can help prevent thrombosis in leg vessels, tighten abdominal muscles, relax the pelvic floor, improve hip muscle tone, and improve blood circulation [7].

Early exercise effectively accelerates a decrease in fundus and lochia expenditure as it helps blood circulation to the uterus, which causes the uterus to contract well. Good contractions help narrow open blood vessels so that bleeding does not occur, decreases in the uterine fundus, and lochia expended occur more rapidly [8]. Exercise Against postpartum exercise effectively accelerates uterine involution at RSU PKU Muhammadiyah Bantul [9].

The research results by Emy Rianti et al. (2019) state that strengthening the abdominal muscles is an exercise by contracting the transversus abdominis muscle. Otaria postpartum gymnastics is effective for strengthening abdominal muscles and accelerating the decrease in the height of the uterine fundus of postpartum mothers. The findings showed a significant relationship to the reduction of uterine fundus height in postpartum mothers who performed Otaria postpartum exercises on day 7 with a p-value <0.05. Postpartum gymnastics 'Otaria' is postpartum gymnastics 'Rianti Abdominis Muscle,' a relaxation technique and abdominal muscle exercise with caregiver assistance, which aims to accelerate the decline in uterine fundus height of postpartum women, prevent complications, accelerate recovery, and improve the fitness of postpartum women. Gymnastics is done every day starting from the first 2 hours postpartum until the 10th day or until before the 10th day postpartum if, on examination by the midwife, the uterine fundus is not palpable [2] [4].

Islam is a religion that is perfect and complete in all aspects of life in this world and the hereafter. Nothing is separated from the guidance of Sharia, and everything is stated in the Qur'an and Sunnah of the Prophet Muhammad Saw. The knowledge of menstruation, puerperium, and

istihadha is closely related to the acts of worship that are fard 'ain, such as prayer, fasting, bathing, marital relations, and so on, which are specific to all women [10].

Islam highly respects and protects women, especially in terms of purity, because virtue is very influential in terms of daily worship. When women reach puberty, they experience the cycle of menstruation, puerperium, and *istihadha* (blood from women other than menstruation and puerperium). These three periods are the discharge of blood from the female genitalia (*farji*) at different times or events [11].

Puerperal blood is the blood that comes out of a woman's private parts after the womb is empty of pregnancy, even though what is born is still a clot of blood or a lump of flesh [12]. *Nifas* blood (*Nifas* is the puerperal in Islam) is blood that comes out as a result of childbirth. If the puerperal blood has stopped, then what must be done is the obligatory ghusl to purify oneself before performing fard acts of worship [11]. Imam Ash-Shafi'i said, which means: "Menstruating and postpartum women are prohibited from eight things: prayer, fasting, reciting the Qur'an, touching the Qur'an, carrying the Qur'an, entering the mosque, tawaf, sexual intercourse, and having pleasure with the organs between the center and the knees" (Abu Shuja', Taqrib) [13].

Allah said in the Qur'an Surah 2. Al-Baqarah.

وَيَسْأَلُونَكَ عَنِ الْمَجِضِ قُلْ هُوَ أَذَىٰ فَاعْتَزِلُوا النِّسَاءَ فِي الْمَجِضِ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ

Meaning: "They ask you about menstruation. Say: "Menstruation is filth." So abstain from women during their menses, and do not approach them until they are pure." (QS. 2. Al-Baqarah: 222).

Islam offers an integrated concept of women's health during the postpartum period called *taharah*, which is a combination of clean, healthy, and holy behaviors. *Taharah* also means freedom from impurities, both spiritually and physically [14]. In the Quran, the issue of *nifas* is not discussed in depth but rather emphasized in its philosophical and theological aspects. However, in the hadith, the discussion of menstruation, postpartum bleeding, and *istihadha* specifically receives attention in Islam because, in addition to being part of Islam's attention to women's reproductive issues, it also has implications for many religious provisions regarding women, both in aspects of worship, *mu'amalah* (Rules in Islam that must be followed and obeyed in social life), and *munakahah* (The legal rules of marriage in Islam) [10]. The ruling was determined by considering the condition of women during the Prophet's time, which is evidence of the Prophet's willingness and ability to listen to women [15].

Taqiyuddin al-Hishni, in his book *Kifayatul Akhyar*, states, "The *nifas* period is at least one day, at most 60 days, and generally the *nifas* period lasts 40 days". Umm Salamah RA narrated that: "The women who gave birth at the time of the Messenger of Allah (peace and blessings of Allah be upon him) spent forty days in the postpartum period." (Reported by Abu Dawud, Tirmidhi, Ibn Majah, authenticated by Al-Albani in *Irwa'ul Ghalil* and *Saheeh* Abu Dawud). Humanity, in general, and women are guided to maintain and preserve health, an essential life effort. Maintaining purity and health has a much broader impact on enhancing the meaning of life for both individuals and society, as well as from both worldly and *ukhrawi* (That which is of the hereafter) aspects [16]. In *taharah*, cleanliness means clean or free from *najis*, which means

removing dirt that can be seen by the eye on the body, clothes, and places. Meanwhile, purity means being free from hadas by taking the obligatory bath, ablution, and *tayamum* (Purify oneself before prayer with pure dust (sand, earth) because there is no water, and one is prevented from using water, such as sickness) [17].

This study aims to describe the characteristics of postpartum women and their influence on accelerating the decline in uterine fundus height of postpartum women on the 7th day after doing Otaria postpartum exercises, which is then associated with the law of postpartum in the view of Islam.

2 Methods

This research is quantitative, with a quasi-experimental study design. Analyses were carried out univariate and correlation to see the description of the characteristics of postpartum women and assess their effect on accelerating the decrease in uterine fundus height of postpartum women on day 7, after doing Otaria postpartum exercises from the first day of delivery to day 7. Uterine fundus height was measured using a finger unit. The study sample was 80 postpartum women, taken using an accidental sampling technique. Inclusion criteria were mothers who gave birth usually and stated that they were willing to be research samples at the time of the study by making informed consent.

3 Result and Discussion

3.1 Distribution of characteristics of postpartum women

Table 1. Distribution of postpartum women's characteristics and uterine fundus height on day 7

Variables	n	Mean	Median	SD	Min – Max
Age of postpartum women (years)	80	28.93	29.00	5.21	18-40
Parity	80	2.31	2	0,85	1-4
Weight (kg)	80	59.77	60	9.26	36-85
Height (cm)	80	155.24	156,00	5.87	138-169
Systolic blood pressure (mmHg)	80	108.50	110	6.57	100-130
Diastolic blood pressure (mmHg)	80	73.87	70	5.62	60-90
Height of the uterine fundus on day 7 (in finger-size units)	80	1.23			0-2

Table 1 shows the results of the analysis of the mean characteristics of 80 postpartum mothers (age in years, parity, weight in kg, height in cm, systole blood pressure in mmHg, diastole blood pressure in mmHg, and height of uterine fundus on day 7 in finger units). The mean age of the postpartum women was 28.93 years old, with the youngest being 18 years old and the oldest 40 years old. The analysis of the average parity of postpartum women showed an average of 2.31; the least parity was 1, and the most was 4. The analysis of the average weight of postpartum women showed an average of 59.77. The lowest weight was 36 kg, and the heaviest was 85 kg. The analysis of the average height of postpartum women showed that the average height of

mothers was 155.24, the lowest height was 138 cm, and the highest was 169 cm. The analysis results of the average systole blood pressure of postpartum women were 108.50 mmHg, the lowest systole blood pressure was 100 mmHg, and the highest was 130 mmHg. While the analysis of the average diastole blood pressure of postpartum women showed an average of 73.87 mmHg, the lowest diastole blood pressure was 60 mmHg, and the highest was 90 mmHg. The analysis results of the average height of the uterine fundus of postpartum women on day 7 were 1.23 fingers above the umbilicus, the lowest fundus height was not palpable, and the highest was two fingers above the umbilicus.

3.2 Relationship between characteristics of postpartum women

Table 2. The relationship between postpartum maternal characteristics and a decrease in uterine fundal height on the 7th day

Variables	Correlations		Fundus uteri height on day 7 (in finger units)
Age of postpartum women	Pearson Correlation	1	-.151
	Sig. (2-tailed)		.182
	N	80	80
Weight	Pearson Correlation	1	.018
	Sig. (2-tailed)		.877
	N	80	80
Height	Pearson Correlation	1	.001
	Sig. (2-tailed)		1.000
	N	80	80
Parity	Pearson Correlation	1	-.159
	Sig. (2-tailed)		.160
	N	80	80
Systolic blood pressure	Pearson Correlation	1	-.302**
	Sig. (2-tailed)		.006
	N	80	80
Diastolic blood pressure	Pearson Correlation	1	-.179
	Sig. (2-tailed)		.113
	N	80	80

Based on Table 2, the results of statistical tests using correlation showed a significant relationship between systolic blood pressure variables and a decrease in the height of the uterine fundus on day 7 of postpartum mothers with a p-value = 0.006. The variables of maternal age, weight, height, parity, and diastole blood pressure showed no significant relationship with the decrease in the height of the uterine fundus on day 7 (p-value > 0.05).

The research results by Ratna Ningsih (2021) stated that statistically, there was no influence of the age variable on the acceleration of uterine involution in the postpartum period, and there was an influence of the variables of parity, exclusive breastfeeding, and early mobilization [18]. In the variables of age and varieties, this result is different from the results of research by Sharipova et al., 'Effect of Maternal Parity and Age on Uterusne Fundal Height during Pregnancy and Their Application in Personalised Standards' which states that maternal age and maternal parity variables are influential factors on uterine fundal height during pregnancy after 31 weeks gestation [19]. This is due to differences in including research samples, namely pregnant women. The results of other studies related to changes in the height of the uterine

fundus of postpartum women state that there are differences in the growth curve of the fundus height of women with less weight, more weight, obesity, and differences from average weight [20].

The puerperium is a critical period for a mother's physical and mental health, so proper health care must be taken. Examination during puerperium is divided into three stages: The first is 6 hours to 3 days after delivery, the second is 4 to 28 days after delivery, and the third is 29 to 42 days after delivery. The postpartum blood discharge or lochia typically begins after the placenta comes out; the uterus will contract, and the torn blood vessels will close to decrease bleeding. Based on the research findings on postpartum women, it was found that greater attention should be paid to the provision of postnatal health services for housewives, women with low education, and those with a history of illness during pregnancy [21].

Associated with uterine involution that begins after the placenta is born until approximately 42 days, based on the results of research by Emy Rianti et al., the measurement in finger units shows the physiological process of decreasing the height of the uterine fundus back to normal conditions starting to occur on days 5 and 6. On day seven, some begin not to be palpable, and on day 8, the height of the uterine fundus is not palpable, accompanied by standard lochia color and good uterine contractions [2]. With the fundus no longer elevated, with the standard color of the lochia and good uterine contractions, the uterus and the physical readiness of the puerpera have recovered.

In the Islamic view, according to the Imam Ash-Shafi'i Mazhab, the puerperium can last the fastest, generally, and the longest puerperium. Puerperal women experience different puerperal periods; some experience a brief puerperal period, while some experience puerperal bleeding for more than a day. If the period of purity has lasted 15 days or after childbirth, then the woman is considered to be a purified woman; if it is less than 15 days, then it is said to be a postpartum woman. According to Imam Maliki, if the days of purity have reached half a month (15 days), then the woman is said to be pure; the blood that comes out after that is menstrual blood, and if the blood that comes out is still less than 15 days, then the blood that comes out is postpartum.

According to the madhhab of Imam Ash-Shafi'i, blood that comes out after 40 days is still nifas blood, and the maximum limit of nifas is 60 days. According to the Hanafi madhhab, the maximum limit of *nifas* is 40 days, and blood that comes out beyond this limit is istihadha. According to the Maliki madhhab, the maximum period of *nifas* is 60 days. According to the Hambali madhhab, the maximum limit for postpartum women is 40 days, so if a woman bleeds until the 41st day or later, it is istihadha or menstruation [22].

Conclusion

In Islam, the postpartum period can be short (less than 15 days) and generally lasts 40 days. In comparison, the maximum limit of the postpartum period is 60 days, by applying the principles of clean, healthy, and pure behavior. Once the postpartum blood has stopped, the woman is pure and can pray, fast, read the Qur'an, enter the mosque, perform tawaf, and have sexual intercourse after taking the obligatory bath.

Decreasing the height of the uterine fundus of postpartum women on day seven who performed Otaria postpartum exercises, it was found that most of the postpartum women's uterine fundus height was not palpable or had returned to normal. Thus, the uterus condition and the puerpera's physical readiness had begun to recover on the 7th postpartum day. For this reason, Otaria postpartum exercises are very appropriate and necessary in the involution process to prevent uterine atony, which is the leading cause of death in postpartum women.

The concept of the postpartum period in Islam is in line with the idea of postpartum health. The puerperium begins after the placenta is delivered until approximately 40 days, as well as the process of changes in the uterus during the puerperium. The integrated concept of women's health during the postpartum period in Islam is called the book of thaharah, a combination of clean, healthy, and holy living behaviors. Laws and policies concerning the broader postpartum period refer to the moral-ideal values of the Qur'an.

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