

Management Of Midwife In Case Of Unwanted Pregnancy: A Challenges And Opportunity To Face Up Globalization And To Keep Exist A Local Wisdom In Padangsidimpuan City

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Abstract. In Indonesia cases of unwanted pregnancy are increasing. Research conducted by Setia Pranata and FX Sri Sadewo [1] about unwanted pregnancy mentioned cities in Indonesia which is the center of industrialization and urbanization is the highest contributor city of unwanted pregnancy cases. To keep local wisdom is one of the prevention to reduce the incidence of unwanted pregnancy. The research method was conducted qualitatively with the strategy using grounded theory approach by Burhan,[2] with field research type. The technique of collecting data through an in-depth interview with four midwives in Padangsidimpuan city. The reason the midwives became participants in this study because they are considered modern women who still hold the values of local wisdom and religion in life. They have practiced for more than 10 years. Data analysis was performed with constant comparative methods by Moleong.[3] The implementation of religion in life both individually and community can be a protector to avoid unwanted pregnancies. The influence of religion that is acculturated with culture affects adolescent sexual behavior. To maintain unwanted pregnancies without medical indications are the expectation of 4 midwives in the city of Padangsidimpuan. The analysis will be carried out by expressing theories and evidence and data relating to the implementation of local wisdom in preventing the occurrence of abortion as one of the therapy in case of unwanted pregnancy by midwives. Hafidhuddin [4] states that in the Qur'an (Al-Baqarah 148, Ali Imran 112) called Muslims can live in harmony with the flow of globalization. Adamczyk and Hayes [5] state the culture and structural characteristics protect individual actions. Besides, the influence of macro and micro religions can protect individuals in the case of premarital or extramarital sex. Because in the city of Padangsidimpuan culture and globalization go hand in hand with the philosophy of community life "salumpat saindege" which is in carrying out life togetherness and harmony that is not contrary to the principles of religion. The importance of keeping local wisdom that is a culture that has acculturated religion in Padangsidimpuan city as prevention in case of unwanted pregnancy. The approach of religious integration and reproductive health through religious counseling is believed to be one method of applying local wisdom. Humanism is offered local wisdom without avoiding the flow of globalization and accompanying it with harmony and balance.

Keywords: Islam, Unwanted Pregnancy, Local Wisdom, Globalization.

1 Introduction

Pranata, Setia, and FX Sri Sadewo [1] state Maternal Mortality Rate (MMR) due to the incidence of an abortion caused by unwanted pregnancy in the world is increasing. An estimated 13% or 67,000 deaths are attributable to unsafe abortion actions occurring in developing countries, one of which is Indonesia.[1] According to the World Health Organization (WHO) the rising incidence of unwanted pregnancy due to prevention by using contraceptives unavailable or inaccessible to women in developing countries.[6]

Muslim women in Indonesia who have rights and obligations as a citizen who upholds local wisdom, Indonesian citizens who uphold the ideological values of Pancasila and Islamic religious values feel ambiguous.[7] The three rights and obligations between local wisdom, state ideology, and Islamic religious values in sexuality into three aspects that must be followed. Even being a consumer offered globalization is a task because it is 'fed' every day by the media and environment that forces it to participate. As a result, the increase in unwanted pregnancies in industrial areas ends with unsafe abortion increasing from year to year. If categorized by the province of unintended pregnancy which ends with the highest abortion is West Java province 490 cases (22,8%), second position of East Java province 261 cases (12,2%), third position Central Java province 249 cases (11, 6%), then Banten Province with 139 cases (6.5%) and provinces of DKI Jakarta 110 cases (5.1%).[1]

The global culture has shifted wise local cultural attitudes in protecting women's reproductive health. So it is necessary to restore the local wisdom and religious values that always support maintaining an unwanted pregnancy (not due to medical indications).

Based on the above background, then the core question of this paper is: How to maintain local wisdom to balance the positive and negative impacts of globalization? How does Islam regulate living harmony with globalization? Can urban life keep local wisdom? What if globalization and cultural coexistence in the case of unwanted pregnancy in women without medical indication?

2 Methods

Maintaining unwanted pregnancy (not for medical indication) by implementing local wisdom and Islamic religious values in sexual life is one of the least risky, promotive, and educative measures. Applicatively, suggesting low unwanted pregnancy in both adolescents and adults in cases of unwanted pregnancies and other relevant theories by 4 midwives, this study applies Islamic religious perspectives and local wisdom. The research method was conducted qualitatively with the grounded theory approach,[2] with field research type. The technique of collecting data through an in-depth interview with 4 midwives in Padangsidempuan city. The reason the midwives became participants in this study because they are considered modern women who still hold the values of local wisdom and religion in life. They have practiced more than 5 years. Data analysis was performed with constant comparative methods.[3] The implementation of religion in life both individually and community can be a protector to avoid unwanted pregnancies. The influence of religion that is acculturated with culture affects adolescent sexual behavior. To maintain unwanted pregnancies without medical indications are the expectation of 4 midwives in the city of Padangsidempuan. The analysis will be carried out by expressing theories and evidence and

data relating to the implementation of local wisdom in preventing the occurrence of abortion as one of the therapy in case of unwanted pregnancy by midwives.

3 Discussion and Result

3.1 Social Change and Wedding Paradigm

The lifestyle of women in the era of globalization is finely persuaded to leave home to achieve a prosperous economy. Consumptive women are increasing and spending money on personal pleasure.[8] Tugrul Keskin mentions the relationship between social and economic change with moral change.[9] Fundamental instinct 'anti-moral' is generally accepted as 'selfishness' and bringing on something extreme can be a very big thing. More specifically, it appears that social change and economic life are closely related to cultural change and community moral code. Amy Adam Czyle [5] found that Islamic culture is very strong to encapsulate the behavior of both Muslims and non-Muslims to have premarital sex. According to their findings, Muslims are more likely to contribute to pre-marital sex rates. This healthy behavior contributes to religion, culture, policy, and health as macro and micro relations.

One of the effects of the unwanted pregnancy phenomenon that is the impact of globalization is social change. The neglect of 'the sanctity of marriage' by adolescent girls, in particular, has several aspects of multi-disciplinary initiators. This process begins with social and religious changes alleged by the role of media, politics, and education. When returning to religion as a guide to the life he is not wrong in looking at the flow of modernity and globalization, it's just how religious understanding welcomes the positive flow of modernity.

3.2 Globalization, Islam and Unwanted Pregnancy

The devastation of religion due to the incessant industrialization process as one of the impacts of globalization was collected again by Hafiduddin by studying the Qur'an to knit back the values of morality and humanity.[4] That is the Qur'an the letter of Jonah is explained along with the tendency of the current globalization of the Qur'an as the word of Allah SWT gives motivation for man to open the horizon of dynamic thinking to find the right way in solving the social problems of life faced. In Surat Al-Baqarah verse 148 The Qur'an does not oppose the presence of globalization and modernization. And in the letter of Ali Imran verse 112 Islamic theological doctrine teaches mankind to always maintain and create a good atmosphere and conducive to the creation of harmonization in social relationships among fellow human beings. The Qur'an also teaches social communication based on the basic principles of morality that uphold the universal values of humanity. The meaning is that the transformation of Islam to build the morality of people towards the creation of social communities that have civilization (civil society).

The lifestyle of women in the era of globalization invites them to work outside the home without a mahram. Although Islam advocates women's best position is to be inside their house, but they will inevitably not like to force them to go outdoors. The number of women out of the house resulted in multiple aspects of reproductive health.[10] The occurrence of unwanted pregnancies due to free sex, increased sexual violence, domestic violence, and rising child predators. The economic squeeze scenarios that globalization offers leads to changes in character and lifestyle so that women often experience Domestic Violence or Kekerasan

Dalam Rumah Tangga (KDRT) and struggle out of the house to support themselves and their children.

Amy Adamczyk and Brittany E.Hayes [5] who discovered the influence of religions that acculturated with a distant culture against adolescent sexual behavior. The social scientists have long been interested in how culture and structural characteristics protect individual actions. They investigate this relationship by experimenting with how levels of macro and micro-religious influence protect individuals from reporting premarital and extramarital sex. Individuals with Christianity, Buddhism, or Judaism and live in a country whose culture is based on Islam have an extramarital sex tendency. Using the hierarchical model and cross-sectional data from the Demographic and Health Survey, they found that Hindu and Muslim individuals who had been married were reported to have less sex before marriage than Jews and Christians and young people did not show any relationship explanation. Married Muslims are also fewer than other religions except for Buddhists who reported having sex out of wedlock. The percentage of Muslims with a country that decreases the incidence of reported premarital sex and its relationship can not be explained by the tightness of women's mobility. Their findings contribute to religion, culture, policy, and health as an understanding of macro and micro relationships.

3.3 Globalization, Islam and Unwanted Pregnancy

In Iran, globalization co-exists harmoniously with religion. Mehdi Semati stated that religious intellectuals should bring religion and religious principles into the global social community. Religious intellectuals in Iran use a particular model (religious thought) to build a universal model (religious global thought).[11]

In Padangsidempuan Midwives in maintaining unwanted pregnancies are implementing Islamic religious and cultural values (local wisdom). Padangsidempuan is the capital city of Padangsidempuan which is one of the cities in North Sumatra Province.[12] The philosophy that is preserved in religious and social life in the city of Padangsidempuan is "salumpat saindege" which means to carry out a life based on togetherness and harmony.[13] Lately, there has been an increase in unwanted pregnancies in the city of Padangsidempuan. In 2011 women who do not want to have children anymore as much as 2597, in 2012 as much as 2605, in 2013 as many as 2532 and in 2014 as much as 2677.[14] To maintain the life of individual and society Padangsidempuan city to protect its citizens by Local Regulation City Padangsidempuan Number 05 the Year 2006 about Pandai Baca Write the Qur'an for students who want to go to a favorite school. Also, Regional Regulations are governing the way people dress when out of doors for men and women.[15]

There are four patients requests and midwife rejection of unwanted pregnancy cases.

3.3.1 Local wisdom acculturated with religion because of economic factors KTD

These are their following statements:

Midwife D, Age: 35 years old, Education: Diploma 3 Midwifery, Experience to be a midwife: 16 years

Midwife D has had a case of unwanted pregnancies experienced by women with the work of freelance husbands. At that time he came to the midwife at the age of 2 months of pregnancy. While the last child was 1.5 years old. The midwife refuses to terminate the pregnancy as requested by the client.

"Do you not know the religious law that talks about the abortion of pregnancy? I will get his sin, mother, too. Our culture forbids the act, let alone religion. Besides, what about bleeding? If it is the reason because we charge BPJS. Maintain this pregnancy maybe this rizqi from Allah SWT. "

To strengthen the practice of religious integration and reproductive health in the case of unintended pregnancy the midwife also visits the mother's home she supports her pregnancy despite initially wanting to be terminated by the mother. According to midwife D, all the basic and rules of life is religion may be because many people forget to Him and less istighfar until man will kill the blood of his flesh.

3.3.2 Application of religious knowledge and therapeutic communication on KTD case of pregnancy before marriage factor due to the negative impact of media and association caused by golabisasi.

Midwife N, Age: 33 years old, Education: Diploma 3 Midwifery / Diploma 4 Midwifery / S2 Reproductive Health, Experience to be a midwife: 11 years

Midwives claimed to have been visited by patients who requested an abortion because of being abandoned by their girlfriend due to pregnancy. She wants to tell her boyfriend and hold him accountable if she is pregnant. The patients admitted his girlfriend's mobile phone was inactive when contacted when it became known she was pregnant. It was detected pregnancy has been 8 weeks (2 months).

3.3.3 Application of modern midwifery fiqh with post-mortem 10-month post-Section Caesare Abortion Plan.

Midwife. F.H, Age: 27 years old, Education: Diploma 3 Midwifery, Experience to be a midwife: 6 years.

Midwife never get a case of a 45-year-old mother who wants to terminate her pregnancy due to the distance that is too close between this pregnancy with a previous pregnancy. The patient is a 10-month post sc for which she is worried about her uterus due to too close distance. Here's the statement:

"My reaction is a pity with the mother because the distance is very close to the delivery of SC method ago. Because of his age of 45, I feel this is outside the case of ordinary KTD. I worry about her uterine condition when her pregnancy continues. I refused his invitation to abort the fetus of the KTD and advised him to go to the hospital. There, the situation and better decisions will be cultivated, if successful yes Alhamdulillah if guns do not worry with the uterus."

This case requires extra knowledge to explain whether or not KTD cases may be expected in the case of muqayyat. The jurists (fuqaha) agree that abortion after the blessing of the soul (after 4 month later) is haram and should not be done because the act is a crime against life. While abortion before being blown into the fetus (embryo) before the age of 4 months the fuqaha differing opinions on whether or not to take such action.[16]

Some countries in the world of Indonesia, Nigeria, Rwanda, Malawi, Iran, and Turkey, and other States agree that abortion is illegal except to save the life of the mother as evidenced by medical diagnosis.[17] Based on the MUI fatwa (Majelis Ulama Indonesia) stated that to save the mother's life because suffering degenerative diseases like that happened to Ny.L is an exception. As for the fatwa's explanation are: The fatwa takes a number of the words of Allah in the Qur'an: Surat Al Mu'minuun (23: 12-14) and surah al-Hajj (22:50) in the level of

development of the fetus in the womb and surah Al -Isra (17:33) in the prohibition of killing the spirit. The Fatwa takes several hadiths of the Messenger of Allah (may peace be upon him) narrated by Bukhari and Muslim at the time of giving life to the fetus (nafkh al-ruh). It is also directed against different views by scholars in abortion before the giving of life, ranging from unqualified prohibition, allowing under definite emergencies, allowing without qualification, and permitting without recommendation (makruh). It also defines the specific view of Imam Al-Ghazali which states that when sperm meets (ikhtilat) with ovum cells and prepare to receive life (isti'dād li qabūl al-hāyat) it is forbidden to do destruction or destruction. Finally, the fatwa takes two Islamic laws which state that the avoidance of mafsadah abandonment (potential damage) makes a priority to potential profits (maslahah) and emergencies (emergency) will leave the forbidden (al-mahzurat).[18]

3.3.4 Applications of Religion and Culture are acculturated to KTD cases because of sexual freedom, media, and association.

Midwife E.R, Age: 35 years, Midwife Education: Diploma 3 Midwifery, Experience to be a Midwife: 14 years

Midwives never get cases of KTD that occurred in a woman aged 17 years. A teenage girl with a middle-aged mother who she admits her father-in-law came to the Midwife. They ask for menstruation drugs because the fetus in the womb of the woman is not wanted by the husband and in-laws. Initially, their relationship is a relationship outside of marriage. Because they do not want to be the subject of gossip they are finally married. But at the age of 4 months pregnant. They want a divorce because they do not want the offspring of this relationship and want to be aborted. Here's the exposure before the midwife's rejection upon their request.

"They are trying my faith. They asked for a menstruating drug to remove the fetus from her womb. I declare I have no authority to do that. I remembered my parents' message not to do any banned religious activities such as abortion because my parents said and the culture mentioned kifaratnya will come back to me when doing it. I advised them to continue the pregnancy because the child was innocent, preferably surrender to Allah for what happened to them, and do not be afraid of the child rizqi in his womb. Behind my communication with the two women, I also reflect on the child being my child. "

Based on the 4 patterns of cases below, the midwife integrating obstetrics and management of care through therapeutic communication based on Islamic values, monotheistic and tasawwuf philosophy through epistemology, ontology, and axiology, and also local wisdom.

4 Conclusion

The incidence of pregnancy is not desirable when it comes to the minds of women who have morals in this case religion would have thought twice to have an abortion despite the economic and psychological crushes as a result of modernization. Similarly, health workers who will have an abortion because of the demand of women who are not logical for example a child who has amounted to 3 people, or the reason for financial incapacity to meet the needs of his child would not be doing activities that are not prolife. While it is clear in the Qur'an mentioned in Surat al-Isra'ayat 31: "And do not kill your children for fear of poverty. We will give them to them and also to you. Truly killing them is a great sin, "

Globalization can co-exist harmoniously with the daily lives of Indonesians with several methods. The most important are the values of local wisdom that is built from generation to generation that does not contradict religious values should remain a spirit in its implementation. Religion (Islam) does not prohibit globalization, it can not be denied in religion and life. So that religion, local wisdom, and globalization is a unity that synergizes for life that is madani. Unwanted pregnancy cases are a challenge of globalization. As the city of Padangsidempuan applies it by uniting "salumpat saindege" and Islamic sharia to every citizen. The findings of this research are expected to be the answer to the ambiguousness of women in upholding the values of religion, Pancasila ideology, and local wisdom in Indonesia although must coexist with globalization.

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