



Parenting Education for Primiparous Mothers In the Greater Bandung Muslimah Lactation Center community

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ABSTRACT

Pregnancy, childbirth, and breastfeeding are natural processes. For primiparous mothers or the term for women who have given birth for the first time, this process is a new experience and difficult times. The lack of experience and knowledge to go through this process makes primiparous mothers need support, especially support from their families. However, not a few have lost the support of their families, especially their parents. In addition, the difference between generations and parents gives rise to differences in values, even now they are irrelevant. This encourages changes in sources of information and increases the development of the parenting community to provide education about child care and education issues. This study uses a qualitative method with a case study approach. The general purpose of this study is to find out the parenting education provided by the community of Sentra Laktasi Muslimah Bandung Raya with the research subjects consisting of the administrators of the community of Sentra Laktasi Muslimah Bandung Raya, primiparous mothers who have joined this community, and the husbands of primiparous mothers. The results of this study are: 1) parenting education and social support provided by the community of Sentra Laktasi Muslimah Bandung Raya through the activities carried out; 2) the values of parenting education provided by the community of Sentra Laktasi Muslimah Bandung Raya.

ARTICLE INFO

Article History:

Submitted/Received 3 June 2023

First Revised 10 June 2023

Accepted 12 July 2023

First Available online 12 July 2023

Publication Date 1 Oct 2023

Keyword:

Community,
Parenting education,
Primiparous mother,
Social support.

1. INTRODUCTION

The human life phase is inseparable from birth and death. The existence of birth can maintain and preserve generations in this world. In Indonesia itself in 2021, based on data from the Directorate General of Dukcapil, in January 2021, there were 113,057 babies born. Whether in the future it will increase or decrease, but as long as there are men and women, births still have a great opportunity to occur, especially with the large population of Indonesian society. However, this is not certain given the many factors that can influence.

Women are a noble figure because they have a very large role in producing generations. Although the process is a natural one, it cannot be denied that it is not easy. Mentioned in a study conducted by [Purnama et al. \(2019\)](#) that someone who experiences the pregnancy process for the first time causes feelings of anxiety, because the mother experiences physical changes, namely changes in the body and several complaints such as dizziness, dark vision, frequent urination and others ([Purnama et al., 2019](#)). However, pregnant women must remain strong because the fetus in the womb depends on the mother. The good and bad nutrition of the fetus is influenced by what the mother eats, what the mother hears and what the mother sees will also be felt by the fetus. Therefore, it takes excellent physical preparation and a strong mentality to face this childbirth process ([Esani et al., 2017](#)).

The process of childbirth is not only a physical challenge but also an emotional and psychological journey for women. As highlighted in various studies, including those by [Purnama et al. \(2019\)](#), the experience of pregnancy often leads to mixed emotions, from excitement to fear, especially for first-time mothers. The anxiety stemming from the anticipation of childbirth can be exacerbated by the changes that the woman's body undergoes. Apart from the physical discomforts such as back pain, morning sickness, and fatigue, women also have to adapt to the emotional rollercoaster that pregnancy entails. This requires strong emotional resilience, as the mother must maintain her mental well-being for both her own health and the developing baby. Social support from family, friends, and healthcare professionals plays a crucial role in helping women navigate these challenges, offering them a sense of security and confidence as they prepare for motherhood ([Purnama et al., 2019](#)). Moreover, pregnancy is a shared experience not just for the mother, but for the family unit as a whole. The father's role, for instance, is also essential in supporting the mother through this transformative period. While the mother undergoes the physical changes, the emotional and psychological well-being of the father also plays a crucial part in the overall health of the family during pregnancy. Fathers often experience feelings of concern and uncertainty about how to best support their partners during this time. As [Esani et al. \(2017\)](#) noted, the role of partners and the broader community in providing emotional, practical, and financial support cannot be underestimated. The collective responsibility for creating a supportive environment ensures the well-being of both the mother and the child, facilitating a smoother transition into the new phase of life. The presence of such support systems significantly impacts the success of the pregnancy and the quality of life for the child once born.

For mothers who have given birth for the first time or called primiparous mothers, they are very vulnerable to postpartum depression compared to mothers who have had several birth experiences or called multiparous ([Hidayah et al., 2017](#)). In the transition period, primiparous mothers must be able to adapt to the physical changes experienced after childbirth, besides that they must also adapt to the new roles that must be carried out, becoming a wife, mother, and also social society in general, so that this period is called the most difficult period experienced by primiparous mothers ([Afiyanti, 2003](#)). In this phase,

there are many expectations from oneself and from others in carrying out their role as a good mother, but the lack of experience causes high levels of stress in primiparous mothers (Kusumasari, 2018; Yulizawati *et al.*, 2021). As a result, primiparous mothers are also prone to experiencing baby blues or feeling less confident and hopeless in carrying out their role, even in Indonesia alone the incidence of baby blues in primiparous mothers reaches 50%-70% (Astri *et al.*, 2020; Savira, 2020). Therefore, in this phase, primiparous mothers need a support system that can provide guidance, advice, and advice.

Support that can be given to primiparous mothers can be obtained from husbands, parents, relatives, friends or parties who have concern for primiparous mothers. Gottlieb and Cobb in (Anandar *et al.*, 2015) explain that social support is related to emotional support, social integration, instrumental support, appreciation support, information support, and real assistance. Dunst *et al.* (1988) said that social support has a positive impact on parental health, family function, parenting, and child development so that this social support is very influential in achieving the role of a mother (Hooge *et al.*, 2014; Trisetyaningsih *et al.*, 2017). Meanwhile, Oktaputriningsih & Suroso (2018) explained that support from husbands is the most important and first support, because the satisfaction of the husband and wife relationship can help accelerate the adaptation process of a primiparous mother to her new role. As for support from parents, it can be in the form of childcare and education values.

After the birth process, there will be many responsibilities and roles that must be immediately carried out by postpartum mothers, one of which is breastfeeding. Breastfeeding is a very important thing for mothers to do for their babies because there is no other source of food that can be given. According to research, breast milk has excellent benefits for babies, namely nutritional content that is in accordance with what babies need, contains protective substances that can increase immunity, is very easy to digest and absorb, optimizes baby growth and development, and prevents disease and protects against allergies. The process of breastfeeding is a natural thing, but mothers need to know the knowledge of the process of releasing breast milk so that it can be sucked by the baby or known as the lactation process. Many things need to be considered by every mother in this lactation process, such as the right technique in breastfeeding, the correct position when breastfeeding, the correct attachment when breastfeeding, the duration and frequency when breastfeeding, and other things. With this knowledge, mothers can avoid myths, opinions, behaviors and also cultures that are not in accordance with the lactation process. The success of the lactation process is one of the important efforts in reducing infant mortality. Quoted from the page Sehat Negeriku, it is explained that The Lancet Breastfeeding Series (2016) states that by breastfeeding babies can reduce infant mortality due to infection by a percentage of 88%, even in the long term, breastfeeding also contributes to reducing the risk of stunting, obesity, and chronic diseases in the future.

It is very important for mothers to learn and pay attention to how things related to the process of pregnancy, postpartum process, breastfeeding, and things related to baby care in advance. However, unfortunately, some people do not pay much attention to matters related to the process before childbirth, including the importance of breast milk and breastfeeding, which is still very little known (Esani *et al.*, 2017) (Asih, 2020; Safitri & Puspitasari, 2018). For them, the postpartum period is quite a difficult period to go through. After giving birth, a primiparous mother will experience a transition period, a period where there are psychological, physical, and social changes. Apparently, the postpartum transition period of a primiparous mother can encourage failure in the breastfeeding process. According to research, some things that encourage failure in breastfeeding include limited

knowledge, socio-cultural changes, psychological factors, physical factors of the mother, the growth of formula milk promotion, health workers, poor maternal diet, baby's birth weight, and the use of contraceptives (Mardiati & Septiyana, 2018).

A primiparous mother who does not get support during these difficult times turns out to put more pressure on her mentally. When she wants to give her best, but feels unsure of what she has done, making primiparous mothers feel guilty and depressed. Mentioned on the haibunda.com page, that in the United States there are not a few fathers who eventually have to raise their children alone because their wives commit suicide. An example is a father from Vancouver, Kim Chen, who in 2016 he had to be willing to lose his wife Florence Leung who committed suicide because she was under pressure and had difficulty breastfeeding. Therefore, a good support system is very important for a primiparous mother in carrying out her role.

Support from parents is not always the difference in the generation of a primiparous mother with her parents making some of the values given there are no longer considered relevant to be applied because of the rapid changes in times and current research (Jati, 2021). Jati also added that not a few new mothers who desperately need support actually lose that support from their parents, relatives, and friends. This is what encourages new mothers to look for other sources of information about childcare and education, thus encouraging many parenting communities to start developing today.

The activities of the growing parenting community are providing education to parents about parenting and child education, or can be referred to as parenting education. Based on preliminary studies conducted by researchers, primiparous mothers get support in postpartum only, while during pregnancy to childbirth the informant only participates in parenting groups. The informant also explained that she almost felt traumatized, but the trauma was eliminated along with joining and getting support from the parenting community that the informant joined, namely the Senta Laktasi Muslimah Greater Bandung community. Through the community, the primiparous mother gained new insights so that since she was pregnant, she had prepared a parenting and childcare plan, as well as new energy to be enthusiastic about breastfeeding.

Mentioned in the website askarramadhan.co.id that the Sentra Laktasi Muslimah community focuses on health services and assistance for pregnant women, breastfeeding mothers, childcare and child health sharing. With its slogan "Breastfeeding With Faith And Taqwa Because Stubbornness Is Not Enough", this community also has an Instagram social media account with the name @sentralaktasimuslimah. Based on data obtained by researchers, the Sentra Laktasi Muslimah community is one of the recommended lactation counselors to follow by @theasianparent_id and @heymommy.id. This community has several branches in Indonesia, one of which is in Greater Bandung. The Bandung Raya Muslimah Lactation Center Community is one way to support the government in providing parenting education or providing information about the science of parenting and child education. In addition, it is also a means to achieve breastfeeding success to support government programs, especially the city of Bandung, in reducing the low infant mortality rate (Bandung, 2021).

Based on research conducted by Imelda and Darti (2019), it is explained that the implementation of empowerment and training for working mothers regarding lactation management is carried out by providing facilities and facilities for breastfeeding mothers. Then conduct counseling on lactation management by involving experts, namely breastfeeding counselors. Through this activity, it can improve the implementation of exclusive breastfeeding despite the working mother's condition. Further research by

Njakatara *et al.* (2021) explains that education about breastfeeding science can increase the level of self-efficacy or mother's confidence in performing their behavior. The education provided is through discussion activities, assignments, and role play. Through this education, there is an increase in maternal efficacy in the cognitive and skill aspects. In this study, it was also mentioned that family social support did not have a significant influence on the level of efficacy of a mother in caring for a newborn.

Based on the research gap and the phenomenon described above, it is necessary to conduct further research on the Greater Bandung Muslimah Lactation Center community. This study was conducted to examine how the community description of Sentra Laktasi Muslimah Bandung Raya, social support and parenting education model provided by this community, and the impact of social support to primiparous mothers. It is hoped that this research can make parents aware of the importance of learning before becoming parents, and become an inspiration for the government, especially in innovating the implementation of parenting education. Therefore, the researcher was interested in conducting a study entitled "Parenting Education for Primiparous Mothers in the Community of Lactation Center Muslimah Bandung Raya".

2. METHODS

In this study, researchers used qualitative research. Researchers chose this approach because qualitative research is conducted in natural conditions, and through this approach researchers will obtain in-depth research results related to social support provided by the Muslimah Lactation Center community to primiparous mothers. The method used in this research is a case study. Case studies are used to discuss the uniqueness of a reality.

The participants in this study consisted of key informants and supporting informants described in the **Table 1.** below.

Table 1. Research Informants by Status, Age, and Level of Education

No	Name	Informant Status	Age	Education Level
1.	Ayu*	Bandung Raya Muslimah Lactation Center Community Volunteer Coordinator	40	D1
2.	Aul*	Relawati Komunitas Sentra Laktasi Muslimah Bandung Raya	22	S1
3.	Ika*	Relawati Komunitas Sentra Laktasi Muslimah Bandung Raya	39	D3
4.	Tia*	Greater Bandung Muslimah Lactation Center Community Member	24	D4
5.	Nur*	Greater Bandung Muslimah Lactation Center Community Member	28	S1
6.	Sya*	Greater Bandung Muslimah Lactation Center Community Member	25	S1
7.	Yah*	Greater Bandung Muslimah Lactation Center Community Member	25	S1
8.	Ida*	Member of the Greater Bandung Muslimah Lactation Center Community	25	S1
9.	Mad*	Husband of Informant 5	26	S1

Source: Compiled by Researcher (2022)

The data collection techniques used in this research are observation, interview, and documentation. Observation here is by using participant observation, namely by making direct observations to the place of the Greater Bandung Muslimah Lactation Center community. Interviews were conducted with key informants and supporting informants using unstructured or open interviews so that in-depth data acquisition would be obtained. The media and location of the interview will be blended using video conferencing or if possible coming directly to the research informant's house and then using a voice recorder. Documentation in this research is photos during interviews with key informants. In addition, documentation related to activities carried out by the Greater Bandung Muslimah Lactation Center community and other supporting documents.

Furthermore, in the data analysis process, researchers used steps from Miles and Huberman which consisted of the process of data collection, data reduction, data presentation, and conclusion drawing and verification.

3. RESULTS AND DISCUSSION

3.1. Community Overview of Sentra Laktasi Muslimah Greater Bandung

Sentra Laktasi Muslimah is a movement under a foundation formed in 2017 with a vision and mission that is first to preach about the importance of the obligation to breastfeed and the right to breast milk for babies for 2 years as a form of obedience and piety to the commands of Allah Subhanahu wa Ta'ala in the Qur'an and hadith, The second is the breastfeeding campaign to realize a healthy and psychologically strong next generation from the point of view of Islamic law and lactation science which is still largely unknown by most Muslims, and the third is to share experiences and knowledge about the benefits of breastfeeding to mothers, whether pregnant, breastfeeding or not. This community movement is committed and upholds Islamic values, by strengthening aqidah and straight tawhid. Sentra Laktasi Muslimah is centered in Surabaya, but has several branches, one of which is Sentra Laktasi Muslimah Bandung Raya with coverage of Bandung and Cimahi areas.

The Bandung Raya Muslimah Lactation Center community was founded in October 2019 by Ari Rahayu, who is currently the coordinator of the Bandung Raya branch. The management consists of 4 volunteers and 2 group admins. The background of the formation of the Greater Bandung Muslimah Lactation Center community is not much different from the vision and mission of the Muslimah Lactation Center itself, which begins with her desire to convey the knowledge she has about the commandment of breastfeeding for a mother that breastfeeding is an order from Allah subhanahu wa Ta'ala. She explained that as a believer, we must remind each other that there are children's rights that must be fulfilled through the obligation to breastfeed. So far, many have not known about this, so they have resorted to instant solutions using formula milk. In fact, the use of formula milk, especially using pacifiers, will encourage the failure of breastfeeding, and also fail to fulfill the commandments of Allah subhanahu wa Ta'ala.

Another reason is that breastfeeding as a basic parenting skill is still very little discussed when compared to other parenting sciences, even though breastfeeding is the initial capital in forming a healthy, resilient and quality generation. In order to be able to carry out the order of breastfeeding properly, the knowledge must be prepared in advance, therefore this community began to provide education from pregnancy. The lack of experience and knowledge possessed by primiparous mothers or new mothers causes them to panic easily,

especially when breast milk does not come out in the early postpartum period. Even though in essence, breast milk does not come out in large quantities at the beginning of childbirth, this community wants mothers to prepare more with provisions and knowledge before carrying out their role as a mother.

Sentra Laktasi Muslimah Bandung Raya Community conducts many offline and online activities. Offline activities consist of offline Pregnant Women Counseling, home visits to assist breastfeeding mothers and also online activities, namely fostering Whatsapp groups for Pregnant Women Counseling and Sinergi Salma Bandung. The Sinergi Salma Bandung group is one of the more heterogeneous fostered groups, not only for pregnant women but for women in general such as girls or grandmothers.

To enter this community-assisted group, you must first go through an interview. This is to increase solidarity between members and administrators. Because this group is a mentored group, it requires a high sense of solidarity, not just joining the group. In addition, this is also to minimize the existence of people who abuse the group. The system for providing education in the group is using handbooks, videos, audio, and regular text messages. Providing material is not scheduled, unless there is new material. The rest is through discussion and questions and answers, the material is often repeated because questions have been asked before. It is during this question and answer session that the community intends to foster and empower pregnant women as members, namely learning and sharing knowledge that has been obtained.

For pregnancy education, this community provides education on nutrition and empowers pregnant women to exercise, education on pregnancy danger signs, signs of labor, and also the desired and expected delivery plan. Currently, not all midwives are open to giving mothers the opportunity to make a birth plan. Even pregnant women are considered as patients, even though pregnancy is a physiological process, so it cannot be served like a sick person. Therefore, by providing education on labor planning, signs of labor, and related to the birthing process, this is a means to empower mothers to know how to give birth without intervention.

The material is packaged in the form of a handbook compiled by the founder of Sentra Laktasi Muslimah herself with the title "Lactation Management From Pregnancy to Weaning". The handbook explains clearly starting from the role and position of a woman as God's chosen creature who is given the mandate to give birth to the next generation of mankind, that women are given certain advantages as support for carrying out their role as a mother such as reproductive organs to conceive, give birth, and breastfeed, as well as being given tenderness and more feeling. In addition, it also elaborates on the basis and reasoning in the Qur'an regarding pregnancy, childbirth, and breastfeeding. It is mentioned that pregnancy, childbirth, and breastfeeding are a state of increasing weakness, Allah says: "And We commanded man (to be kind) to his parents; his mother conceived him in a state of increasing weakness, and weaned him in two years..." (Qs. Luqman: 14). Another letter is in Qs. Al-Ahqaf verse 15.

Lactation management described by this community consists of three phases. The first phase is pre-natal lactation management, which is about intention so that it is focused on reintroducing the fitrah of being a mother mentioned in the Qur'an and hadith as an order from Allah *Subhanahu Wa Ta'ala*. The process of pregnancy, childbirth, and breastfeeding until weaning is an absolute command of Allah, so in carrying it out it must be intended to worship Allah. A mother should have a strong determination to fulfill her baby's right to breastfeed perfectly for 2 years. One of the arguments mentioned is Qs. Al Baqarah: 233. In addition, a mother should start to believe that Allah guarantees the sustenance of every

creature since he was born, including breast milk is also a provision that has been prepared by Allah, the argument raised is Qs. Hud: 6. The next material explained that pregnant women should start looking for a place to give birth that is pro-natural (shar'i and minimal intervention), pro IMD (Early Breastfeeding Initiation) and pro-breastfeeding. It also explained about the physical preparation of pregnant women such as good nutrition and breast care.

The second phase is about lactation management after delivery (post-natal). The first material is about misconceptions at the beginning of the baby's birth, usually new mothers usually get stuck in the paradigm of what is breast milk so that this encourages the provision of nutrients other than breast milk. The second is the ingredients in breast milk, the correct position and attachment when breastfeeding, problems when breastfeeding and their solutions, recognizing signs of breast milk sufficiency (from the age of 6 days and above). The next phase is lactation management during weaning. The material is based on the *aqidah* perspective, namely the basis of the commandments of pregnancy, breastfeeding, and weaning in the Quran and *sunnah*. The second is from a psychological point of view, and the third is from a physiological point of view (physical), and the last is tips on the weaning process.

The purpose of this education involving Islamic values is to strengthen the *ruhiyah* or inner life of mothers in carrying out their role and when experiencing obstacles when breastfeeding. If they do not understand that motherhood is a difficult process and that their weak condition increases, it will cause them to be unprepared to deal with it, so they seek help from humans, even though it has been explained in the Qur'an. Therefore, by providing education about the foundation of motherhood, it will strengthen the mother in carrying out her role and become more dependent on Allah.

This community also believes that to achieve successful breastfeeding, it must be prepared from pregnancy. Therefore, in addition to providing an overview of childbirth, this community provides education related to lactation management before childbirth, namely discussing how to properly breastfeed in accordance with the Qur'an and *hadith*. After giving birth, many mothers are not confident that their breast milk can meet the needs of their children. The standard of child development is only seen from body weight alone. As a result, many give supplementation or provide additional nutrients other than breast milk such as water, expressed breast milk, and formula milk. However, not many people know that supplementation should only be given when there are indications, namely slow weight gain or dehydration. Therefore, this community provides education on lactation management after childbirth, which consists of attachment during breastfeeding, lactation massage, and signs of breast milk sufficiency.

There is a stigma that when a child cries after breastfeeding, it is an indication that the child is not full and the breast milk does not meet the needs of the child. Whereas the child still wants to stick with his mother to fulfill his soul intake. Therefore, members are educated that in addition to health benefits, breastfeeding is for the soul, so that when breastfeeding must involve four responsive parenting contacts.

As a means to support successful breastfeeding, this community prevents the use of formula without indication by providing education on the hierarchy of nutrition starting from direct breastfeeding to the last use of formula. This community also always gives direction to members to educate their husbands and families. It even socializes about breastfeeding fathers. Ayu (40) said that one of the problems that occurs among members is the lack of support from their husbands and families. This is due to not learning together

and lack of education from members. Therefore, for some activities, this community even provides education directly to husbands and families.

The values provided by this community are not widely known by the community, especially by Muslim women. Therefore, by emphasizing religious values, this community is welcomed by mothers, but the strong belief and enthusiasm of this community in spreading the values it adheres to cannot be accepted by all parties, so it is not uncommon for them to be dismissive and hostile because they are considered too excessive. This also happened during the case of the mother who threw her child into the well, informants felt that the breastfeeding activists and fighters became scapegoats for the case.

When members provide education to their parents, they do not get a good reception, and are even supported to do things that are at odds with this community, one of which is giving formula milk without indications. In addition, the informant also experienced mom shaming from her neighbors. It was even mentioned that many health workers were also facilitating the use of formula milk. The propaganda about formula milk is also one of the barriers to successful breastfeeding, even involving midwives in its promotion and sale. In addition, not all hospitals are pro-breastfeeding, so some are forced to give formula milk with the use of pacifiers to babies.

Below we summarize the findings of the first formulation in the following **Table 2**.

Table 2. Overview of the Greater Bandung Muslimah Lactation Center Community

Time of establishment	October 19, 2019
Background	Spreading the foundation of the breastfeeding command in the Qur'an and producing a quality generation
Head office	Cimahi
Board of Directors	4 volunteers and 3 group admins
Regional coverage	Bandung and non Bandung
Education focus	Pregnancy, breastfeeding, and weaning
Education target	Muslim women especially pregnant women and breastfeeding mothers
Program	Offline counseling for pregnant women, home visits for breastfeeding mothers, and whatsapp groups for counseling for pregnant women and Salma Synergy Bandung.
Values	The role of mothers in the Quran
	Childbirth preparation
	Lactation management before childbirth until weaning
	Father's milk
	Hierarchy of nutrition

Source: Processed by Researchers (2022)

Furthermore, the researchers concluded the problems that occurred that have been explained by the informants, which in this case become obstacles in achieving the goals of the Greater Bandung Muslimah Lactation Center community as a driver of breastfeeding da'wah as follows (see **Figure 1**).



Figure 1. Problems that Occur

Source: Processed by Researchers (2022)

The Greater Bandung Muslimah Lactation Center community was established because of religious motives, namely to remind and echo the commands of Allah subhanahu wa Ta'ala in caring for and nurturing children. Religion is a person's belief in the existence of a supernatural Being who regulates and takes care of all human affairs and human destiny (Sodikin, 2003). Religious values can be practiced and constructed by the community, so that they become a guide to life and motivate people to take certain actions. Therefore, a person's actions can occur due to the encouragement of the religious values he adheres to. In fact, this can integrate society so that it forms a certain group or community based on the similarity of religious values. That is how this community was formed, for their strong belief in their religion, as a result, they gathered Muslim women to join this community.

The educational process associated with religious values is proof that religion cannot be separated from society. This is because religion regulates humans in every line of life with doctrines, rituals, morals, and social according to His rules (Sauri, 2010 p. 120) in (Umar, 2019). Although every human being has a different religious attitude, however, the existence of this community shows that religious doctrine has a great influence in creating human behavior. Religiousness, also known as religiosity, is the practice and appreciation of religious teachings that are reflected through attitudes and behavior (Firmiana et al., 2012). Through the education provided, this community directs each mother to be able to carry out her role as a mother with full awareness that this is the command of Allah Subhanahu Wa Ta'ala. This will encourage how parenting is given and how mothers behave when faced with a problem. They are more resigned and dependent on Allah.

In carrying out their heavy roles, especially as first-time mothers, primiparous mothers are vulnerable to stress due to the rapid transition process experienced from pregnancy to childbirth and then continuing to carry out the parenting process directly. This community believes that by understanding the foundation of Islamic values in parenting and caring for children, it can be a reinforcement in carrying out the role of a mother. In this case, religion is considered as a way that can provide answers to the confusion experienced and an antidote for human emotions. With the strengthening of religious values, it is expected to reduce the level of stress experienced by mothers so that they can carry out their role without obstacles. This is in line with research conducted by (Rofiqah, 2016) which explains that through religious counseling can create a healthy psychological condition.

The development of this community is a small picture that society will always be bound by religion. According to A.M. Saefuddin, religion is the most essential human need, so it is the path taken to get salvation (Amalia, 2019). Providing Islamic values is considered to be one of the ways to get salvation for mothers to carry out their role. However, not all circles are able to accept education from this community, even some people consider it excessive, this condition is prone to conflict. That is why differences in religious beliefs are considered to be a negative impact in society. Each individual has limitations in assessing the teachings contained in religion, sometimes these values are beyond human reason, but religion has become an opium in society (O'Dea, 1966; 2) in (Marzali, 2016), which causes this community to maintain what it believes even though not all accept it.

This community was formed because of the desire to create a superior generation through the success of exclusive breastfeeding. Breast milk with all its advantages has been proven by various studies as the best nutrition for babies. By providing good nutrition from an early age, it is expected to be the forerunner of the creation of a superior and quality generation. In Indonesia itself, the success rate of breastfeeding is still at a low level, but during this pandemic, there has been a significant increase due to changes in maternal behavior in breastfeeding. Usually working mothers have difficulty providing exclusive breastfeeding, but this pandemic can reduce the use of formula milk because working mothers can freely breastfeed even while working. However, the success factor of breastfeeding is also inseparable from a mother's knowledge about breastfeeding. Therefore, the most important thing is to provide a scientific foundation to mothers about breast milk and breastfeeding.

One of the discussions of lactation management education provided by this community is about the involvement of bonding attachment in breastfeeding, which consists of 4 components: eye contact, verbal contact, skin contact, and mental contact. Bonding attachment is a strong bond between two people who share the same emotional state (Nasution, 2017). Erikson argued that the mother is a place of dependence for babies to get comfort, and the breastfeeding process is a means of forming basic trust for babies (Nurhidayah, 2011). The role of mothers in providing attachment to children will not be replaced by anyone, because the attachment style between mother and child, especially aged 0-3 years, is the forerunner of the formation of social abilities and even emotional and spiritual children (Nurhidayah, 2011; Widodo, 2020). Based on research conducted by Bowlby in (Widodo, 2020), it is explained that the lack of bonding attachment and affection from parents, especially mothers, can cause children to have poor interpersonal relationships in the future.

This community also socializes the existence of breastfeeding fathers. Ayah ASI is the role of fathers in the breastfeeding process (Rahmawati, 2016). The presence of breastfeeding fathers is very important in the success of breastfeeding. Based on research conducted by Rempel & Rempel (2011) explained that there are several supports that can be provided by fathers to realize the role of breastfeeding fathers. These include helping with household chores, providing emotional support and advice, as well as providing support when having to breastfeed in public, and most importantly, meeting the nutritional needs of his wife. The existence of this education is one form of eliminating the paradigm that only mothers hold the role of childcare and domestic affairs.

This community movement is not always accepted by society at large, due to generational differences and individual perceptions. Almost 90% of parents believe that educating children is the most important thing to do (Hooge *et al.*, 2014). However, in general, parents in Indonesia educate children according to experience or autodidactically

without learning the knowledge. As experienced by the informants in this study, it is not easy to educate their parents about the parenting knowledge they have learned. Generational differences cause parents to be skeptical of the values they just learned, plus parents have previous experiences so that there is a possibility of reflection and repetition of parenting patterns obtained previously even though they are not in accordance with science and tend to have a negative impact. Moreover, in Asian culture, grandmothers and grandfathers have a respected position so that they have their own role in the family, and the values of obedience and love for them are still upheld.

Health workers are not all in line with this community. This is supported by research conducted by (Prabasiwi *et al.*, 2015) that new mothers still receive recommendations to use formula milk. In addition, the widespread distribution of formula milk advertisements is one of the factors inhibiting this community movement from being widely accepted by the community. According to the informant's explanation, sadly midwives who are health workers become the bridge between mothers and formula milk producers. Research conducted by (Sukamto *et al.*, 2015) states that midwives who become distributors often get bonuses from formula milk producers. This contradicts the International Code of Ethics regarding the marketing of formula milk and the decision of the Indonesian Minister of Health regarding the obligation of midwives to provide education on exclusive breastfeeding.

Basic parenting knowledge is often underestimated because it is considered to be a natural phase. But basic parenting is not as easy as one might think. Dealing with a baby who can only cry is certainly a challenge in itself. Even this basic parenting is one of the determinants of the child's nature and character in the future. Because how children are formed in the future depends on how parenting patterns are instilled since childhood.

3.2. Bandung Social Support and Parenting Model provided by the Greater Bandung Muslimah Lactation Center Community

Social support in the Greater Bandung Muslimah Lactation Center community involves relawati, admin, and community members. They exchange information with each other through questions and answers in the Pregnant Women Counseling group. Information in the form of material and advice and input is not only provided by Relawati as an expert, but admins and other members also help each other if members ask questions and need information that has been provided previously. The next social support is the attention given by each member to each other. In the assisted group, members are allowed to share the difficulties they are experiencing. This increases the sense of solidarity between members. Usually, members support and help each other. In addition, there is real help provided by this community in the form of breastfeeding assistance or counseling services. The assistance is in the form of home visits. Members or clients who need help are assisted to achieve breastfeeding success.

The mentoring group is one of the means to create good relationships and social integration between members. This creates a sense of camaraderie and a sense of not being alone in carrying out their role because they gather with other members who have the same condition. This community activity can be called parenting education, because it focuses on education about parenting given to parents. The parenting education provided by this community focuses on basic parenting, namely breastfeeding. This community provides education that parenting when breastfeeding should involve four responsive parenting contacts consisting of eye contact, mental contact, verbal contact, and skin contact. These four parenting contacts are tailored to the child's development and age. This community also does not forget to relate to Islamic values, namely Qs. An-Nahl.

The parenting education methods provided by this community are online and offline. The first is the parenting class method which is carried out through offline Maternity Counseling. Pregnant Mother Counseling is usually done once a month. This activity does not have to be followed by all members, participants are limited and only those who are possible are welcome to attend. The agenda of activities when counseling pregnant women begins with examining pregnant women first, followed by a speaker session, then pregnant gymnastics, and finally eating together. Based on observations made by researchers. After attending the counseling twice, the material presented was not always the same. However, Ayu (40) as the speaker always reminded the participants about lactogenesis or the process of breast milk production. In addition to the material, participants were also equipped with skills, one of which was pregnant gymnastics.

The next method is through the Breastfeeding Mother Assistance home visit. This home visit is incidental, according to the client's request. Clients are required to fill out a counseling form provided by the admin. This is to find out the problems that occur, so that the services provided can be right on target. Through this home visit, we also observe what the support system of the family is like. The agenda during this home visit is not only to physically examine the mother's breasts, but to provide an explanation of the foundations of the breastfeeding order. Based on observations made by the researcher during this home visit, Ayu (40) gave an introduction to the order of breastfeeding based on Islamic values, the second was a physical examination of the mother's breasts and the condition of the baby's mouth, then continued with lactation massage education. In addition to providing education to mothers, Ayu (40) also provides education to their husbands or families. Ayu (40) said that this community only provides spiritual assistance, so the results depend on the efforts of the client.

The next step is online education and empowerment through Whatsapp groups. The group consists of the Pregnant Women Counseling group and the Bandung Salma Synergy group. The Salma Bandung Synergy group has more heterogeneous members with a wider scope of members, which can be from all circles of women. The material provided is through PDF handbooks, photos, videos, audio and also question and answer discussions. The provision of material is usually not regular unless there are new members. The rest of the group runs with question and answer discussions, but material can still be provided depending on questions from members.

In addition to providing material and questions and answers, the group also shares stories of childbirth and breastfeeding stories from new mothers. This is very helpful for members as learning material for other mothers who are waiting for the labor process. Therefore, the group system in this Pregnant Women Counseling is that after giving birth, members can continue to join until the child is one month old. This aims to find out how successful breastfeeding is. If there are obstacles, they can be corrected early on.

Based on the description of the findings above, the researcher concludes that social support in this community involves relawati, admin, and members. The support provided consists of information support, instrumental support, emotional support, and social integration. Researchers also describe the parenting education model provided by this community using intentions, mediation, tools, and effects or IMTA. The parenting model provided by this community is the involvement of four responsive parenting contacts in breastfeeding. Below the researcher makes a data presentation regarding the findings obtained related to the formulation of this second problem (see **Figure 2**, **Figure 3** and **Figure 4**).

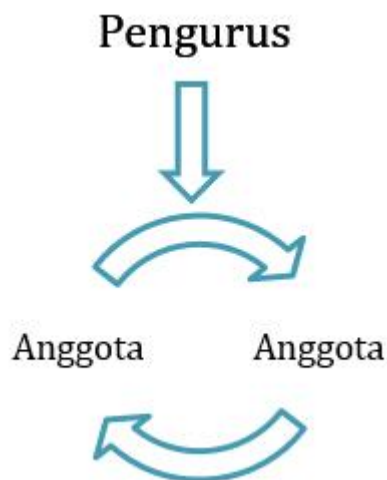


Figure 2. Support System in the Lactation Center Community of Greater Bandung Muslimah

Source: Processed by Researchers (2022)

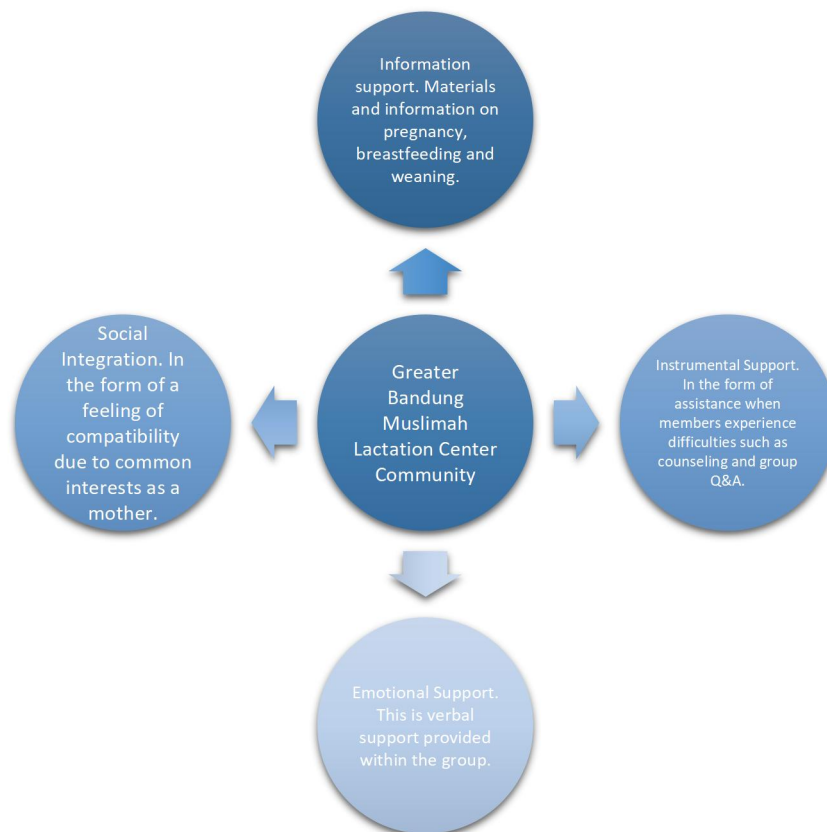


Figure3. Forms of Social Support provided by the Greater Bandung Muslimah Lactation Center Community

Source: Processed by Researchers (2022)

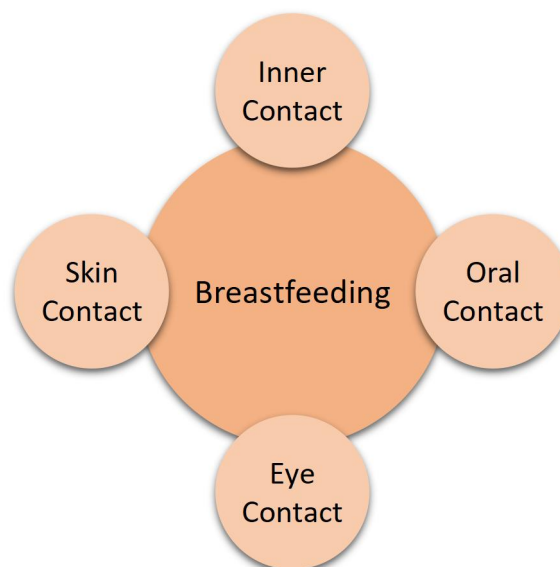


Figure 4. Parenting model provided by Sentra Laktasi Muslimah Bandung Raya community

Source: Processed by Researchers (2022)

Social support is the presence of someone who can provide motivation, advice, direction, and provide a way out when individuals experience problems or experience obstacles when wanting to achieve a goal. The social support provided by this community is as support for

mothers in carrying out their roles, especially first-time mothers or primiparous mothers. Primiparous mothers usually experience higher levels of stress than mothers who have given birth several times. Through this social support, it becomes a means to create the achievement of the mother's role. This is in accordance with the opinion of Bahiyatun (2009) that one of the success factors in achieving the role of the mother is the support from family and friends (Nurafifah, 2016). The achievement of the mother's role is the mother's behavior in accordance with her role and identity as a mother.

The social support provided by this community is information support. Information support in this community is in the form of education provided through activities organized by this community. This is an overview and provision for mothers before facing their role as a mother. Before reaching the role of mother, there is a transition period that must be passed by a primiparous mother.

The first phase is the taking in period. This phase occurs 1-2 days postpartum. In this phase, primiparous mothers are still weak, focused on themselves. If not equipped with knowledge, it will be difficult for primiparous mothers to carry out their role, while the baby must immediately receive nutrition through the mother's breast milk. In the early days of birth, the mother's milk usually does not come out in large quantities. For some people, this condition is certainly very worrying because the baby needs intake and nutrition. In fact, breast milk production in the early days of birth is not so much. However, the baby also needs mental intake in the form of bonding attachment in order to create a good relationship and emotional condition of the child in the future. So when the milk has not come out in large quantities, it is very important that the child still gets his mother's warm embrace and skin contact with his mother's breast. This needs to be understood by mothers before giving birth, because if they do not learn about it, they will be ignorant, can be tempted to use formula milk and prioritize the recovery of their own physical condition.

In the second phase, the taking hold period, this phase occurs 3-4 days postpartum. Mothers begin to concentrate on their role and take responsibility for their babies. In this phase, the mother is still in the adaptation stage so she needs a lot of support when experiencing difficulties. Although mothers have received informational support before, because parenting and child care is a skill that cannot be learned instantly, mothers still need instrumental support. Instrumental support is assistance in the form of concrete actions such as providing goods or providing assistance that is needed by someone. Instrumental support in this community is the assistance of breastfeeding mothers when experiencing difficulties in breastfeeding.

This community also provides emotional support. Sarafino said emotional support is support that involves feelings of empathy and attention so that individuals feel comfortable and cared for, realized by giving attention and listening to complaints experienced (Oktavia, 2002) in (Kumalasari & Ahyani, 2012). In this phase the mother will be more sensitive. The difficulties faced may be something to worry about. Therefore, emotional support is a very meaningful support for primiparous mothers.

The existence of the next assisted group is in the letting go period phase, which is the phase where the mother begins to fully accept her responsibilities as a mother. However, especially for primiparous mothers, undergoing the role of motherhood for the first time is not easy because it will experience many challenges and difficulties. Sometimes to reduce stress, it is necessary to have friends who can listen and understand the feelings of primiparous mothers. By gathering with mothers who have similar roles, it will create a sense of comfort and fun (Cutrona *et al.*, 1994) in (Anandar *et al.*, 2015). In this case, it will provide enthusiasm for the mother in carrying out her role.

In essence, the information support provided by this community is realized by the socialization process. According to Karel J. Veger, socialization is the process of learning and maturing a person to understand their behavior and rights and obligations according to their role. Because this community focuses on parenting, the socialization process can be categorized as a parenting education process. Parenting education can be defined as a program that aims to improve parents' ability to care for children (Bowman *et al.*, 2010) in (Roshonah, 2019).

The focus of parenting education provided by this community is on basic parenting, namely for children aged 0-2 years, and one of the goals is to achieve successful breastfeeding. Which explains that one of the components of parenting education is knowledge about child development and care, which includes providing nutrition for children. In this community, it is realized with education about lactation management. Lactation management is very important to learn because it is related to how breast milk can be produced until it is swallowed by the baby. Currently, many mothers do not provide exclusive breastfeeding because they feel that their breast milk is not enough, even though based on research from WHO, there are only 1 in 1000 mothers who cannot breastfeed (Prananjaya & Rudiyaniti, 2013). The mother's uncertainty about the adequacy of breast milk is inseparable from how high the mother's knowledge of breast milk and breastfeeding is. Therefore, this community is very focused on lactation management education because it will help achieve breastfeeding success.

The second and third components of parenting education are positive interactions with children and emotional communication. The second and third components of parenting education are positive interactions with the child and emotional communication. This community is concerned with educating about bonding attachment in breastfeeding. This community educates mothers that breastfeeding is not just about providing nutrition, but also about nourishing the soul. Therefore, mothers are encouraged to always involve bonding attachment during the breastfeeding process. The bonding attachment consists of 4 responsive parenting contacts, namely through mental contact, eye contact, verbal contact, and skin contact (skin to skin).

The socialization process provided by this community is since pregnancy. This also shows that the socialization process is a long and gradual process. This is in line with the purpose of socialization described by Bruce J. Cohen which is to provide skills to run their lives later. When giving birth, a mother has no more time to learn, because she will immediately carry out her role in caring for and caring for children. Therefore, education for pregnant women is important to be given to every mother, it can even be started as a girl to finalize preparations for motherhood.

4. CONCLUSION

Sentra Laktasi Muslimah Bandung Raya is a community that focuses on education on pregnancy, breastfeeding, and childcare for children aged 0-2 years. With gradual socialization starting from pregnancy, all the processes that are passed during pregnancy, childbirth, to breastfeeding become more illustrated and more ready to be lived. The activities consist of offline counseling for pregnant women, a group on whatsapp called the Pregnant Women's Counseling group, and home visits to assist breastfeeding mothers. The inculturation process of the socialization process provided is when each member can help each other when there are questions that have been discussed in the mentoring group. Furthermore, the enculturation process is shown by the implementation of the values that have been given, one of which is by seeing the success of breastfeeding. The social support

provided is information support in the form of materials packaged in the form of handbooks, group questions and answers, and during counseling activities for pregnant women. Second, emotional support in the form of verbal support from fellow members when other members experience difficulties. The third is instrumental support in the form of consultation from relawati when experiencing breastfeeding obstacles. The fourth is social integration in the form of feelings of fate because they have the same interests among members to carry out the role of a mother. The parenting model provided by this community is breastfeeding by involving bonding attachment or 4 responsive parenting contacts consisting of verbal contact, mental contact, eye contact, and skin contact.

Sentra Laktasi Muslimah Bandung Raya also offers a wide range of resources for mothers to feel more empowered and informed in their parenting journey. Through regular workshops and seminars, the community ensures that its members stay updated on the latest research and practices regarding maternal and child health. These activities serve as a platform for mothers to exchange experiences, seek advice, and gain new insights that help them navigate the complexities of early childhood care. The community's focus is not only on the technical aspects of parenting but also on fostering a supportive environment where each member can grow with confidence, knowing that they are not alone in their journey. Moreover, the community encourages an inclusive and holistic approach to parenting by incorporating spiritual, emotional, and physical aspects of well-being. Through various religious teachings and practices, Sentra Laktasi Muslimah Bandung Raya integrates the values of patience, gratitude, and compassion into the parenting experience. This connection to spirituality adds another layer of support, allowing mothers to nurture their children with love while maintaining their own mental and emotional balance. By blending modern parenting strategies with traditional values, the community creates a safe and nurturing space for mothers to thrive.

AUTHORS' NOTE

The authors declare that there is no conflict of interest regarding the publication of this article. Authors confirmed that the paper was free of plagiarism.

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