



Living Experience of *Tobanese* Ethnic with Post-Coronary Artery Bypass Graft in Medan, Indonesia

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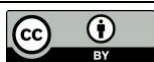
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Abstract. Coronary heart disease (CHD) is the leading cause of death and disability worldwide. The study aimed to explore patients experience postoperative coronary artery bypass graft among the Toba tribe. A qualitative study design with a descriptive phenomenology approach was applied in this study. Fifteen participants were selected by purposive sampling based on the criteria inclusion people. Two central themes were obtained from the analysis, including 1) lifestyle changed and 2) Cultural Traditions Batak Toba. Participants felt better after undergoing CABG surgery. They change a better lifestyle by eating healthy, reducing cholesterol-containing foods such as Toba Batak ethnic foods, and not consuming alcoholic beverages (wine). Also, they exercise regularly, stop smoking and prevent stress. Toba Batak cultural traditions after CABG surgery get mangupa-upu tradition by giving the whole diarsik goldfish, giving Ulos sampetua, Boras warden nitondi aimed to nourish the spirits and souls of participants who are recovering from illness. The results of this study can be input to the nurse in the care of patients post-CABG Batak Toba.

Keyword: factors associated with functional ability, stroke

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INTRODUCTION

Coronary heart disease (CHD) is an abnormality of heart function due to a lack of blood supply. This is characterized by chest pain or chest feeling depressed when on the move (1). In Indonesia, the prevalence of coronary heart disease was 883, 447 cases 2013, and about 98,338 were found in North Sumatra (2). The number of deaths from coronary heart disease and stroke also are estimated to be 23.3 million deaths by 2030 (3).

Coronary heart disease was the seventh-highest position of non-communicable diseases in Indonesia. The prevalence of coronary heart disease in Indonesia approximately 883 447 people in 2013. This number also was followed by North Sumatra province, such as 98 338 of people with CHD (2). Coronary heart disease is a syndrome that plagued modern life full of stress and the use of cigarettes with a diet rich in cholesterol and obesity (4). One

of the triggers of cardiovascular problems in Batak Toba ie, eating habits Toba Batak tribe that consumes rice, chicken, and pork, according to the number of meals, rice consumed the Batak tribe more than the consumption of vegetables and fruit (5). The habit of eating meat and less fiber trigger obesity in Batak Toba, obesity is a risk factor for cardiovascular disease due to high cholesterol levels in the blood (6).

Coronary Heart Disease Treatment can be done in several ways, namely medical, revascularization, and CAS operations, depending on the needs of the patient. One type of media action CAS (Coronary Artery Surgery) was done to address the problem of obstruction, or coronary stenosis is coronary artery bypass graft (CABG) (7). CABG is the creation of a shortcut to overcome the consequences of obstruction or stenosis of the arteries to the heart muscle so that the heart of the infarct area due to lack of oxygen can be overcome (8).

CABG surgery is not an act to cure, but to overcome the lack of blood supply to the heart muscle of coronary heart disease patients after CABG surgery will remain at risk of further development for their CHD risk factors previously owned (9). The results of surgery in this disease is perfect for improving the quality of life, provide good long-term outcomes for up to 20 years. In the long run, results of revascularization are usually good if people change their lifestyle, such as quitting smoking. Limiting the intake of calories, fat, and lowering cholesterol levels of LDH, and as well as familiarize sport in a controlled, patients usually require too anticoagulants or platelet aggregation inhibitors (4).

Culture is one of the factors that influence health. Koentjaraningrat (2002) divides culture into seven elements, Batak Toba society also adheres to the seven aspects of culture namely language, knowledge systems, social systems or social organizations (kinship, associations, and associations, living unity systems of associations), living equipment and technology systems, systems livelihoods, religious and artistic systems (10).

The Batak Toba people follow the culture of eating including; 1) saksang (minced pork), 2) dalihan ni horbo (buffalo milk), 3) babi panggang (roast pork) that is easily found in lapos where the Toba Batak tribe considers meat as a particular food that has high social value so that it triggers obesity and problems in cardiovascular disease due to high cholesterol. In post-CABG patients to obtain good long-term effects on health, they must pay attention to their lifestyle, limiting their intake of calories, fat, and reducing cholesterol and LDH levels

The social system or social organization in the Toba Batak culture, namely the culture of kinship (Dalihan Natolu) which includes primordial tribal relations, affection based on blood relations, the harmony of the Natolu dadap elements and a relationship due to marriage, clan solidarity, church gathering, and others- others. The Toba community is routinely involved in customs activities both for weddings and deaths due to upholding the culture of kinship (Dalihan Natolu) (1).

Clients post CABG are particularly vulnerable because of physical limitations, forever will adapt to the current heart condition. It will undoubtedly affect the lifestyle, activities, and relationships with others. Nurses need to learn the culture, values, and beliefs of individuals, especially in treating patients' susceptible groups. Beliefs, thoughts, and actions of people, both conscious and unconscious, determined by the cultural background, the famous Batak tribe upholds the culture they hold (11). Many values - the value of the Batak tribe who are still employed by the Batak people live their lives. Batak tribe also has a value or belief that is always adhered to by most of the community or family background, especially the Batak Toba tribe until today (12).

OBJECTIVE

The study aimed at exploring the living experience of *Tobanese* patients with Post-Coronary Artery Bypass Graft.

METHOD

A qualitative study design with a phenomenology approach was applied in this study. This study was conducted at Poly Heart Haji Adam Malik Hospital from October to December 2018. Fifteen participants were selected by using a purposive sampling as follows; 1) Batak Toba ethnicity has undergone to postoperative coronary artery bypass graft (CABG), 2) willingness to participate in this study, 3) be able to communicate and be cooperatively, and 4) has been living less than three months after CABG surgery

An interview guideline was used to explore the experience of patients. It was consisted of seven items and have been validated by three experts. All questionnaire was approved based on the comments from the experts' opinions. Before conducting the study, informed consent should be signed by participants.

The Ethics Committee had approved this study of the Faculty of Nursing, University of North Sumatra. Results were analyzed by using content analysis method approach based on Colaizzi to provide simple step, clear, and detailed (5).

RESULTS

The results of this study were illustrated into two themes based on participants' experience of postoperative coronary artery bypass graft, including; 1) lifestyle changed, 2) cultural tradition of Batak Toba.

Characteristics of lifestyle changed of Batak Toba

Lifestyle replaced by a healthy meal plan was required to manage the condition of the heart after CABG surgery. Generally, most of them mentioned that they managed healthy eating, avoid alcohol, regular physical activity, no smoking cessation, and reduce stress to prevent the re-attack of heart.

"... so eating regularly, so following dietary and life's good. That and menus also have to be arranged so as not to happen again ... "(Participant 2)

"...how was it already what I now regularly is yes I eat not random anymore, afraid repeated this heartsick ... "(Participant 9)

"...After the operation does not drink the wine (alcohol) so on, for fear of pain like this to happen again, so now it is drinking water every day... "(Participant 1)

"... Now just plain water, no more drinking carelessly, no longer do I drink tuak (alcoholic drinks) and coffee, just stay drinking tea once in a while, the rest is just plain water...."(Participant 3)

Physical activity is the key to improve health and well being. Post CABG patients were required to perform regular physical activity to enhance health post CABG surgery. Some of the participants mentioned that they perform a less physical activity because of limited time for working. However, after a cardiac surgery operation, all participants perform regular exercise about 15 meters every morning and in the afternoon.

"... now after this operation was the exercise routine, yes, yes, the road was about 15 meters before and 15 meters back and forth four times, but it was my routine to do every day ... "(Participant 12)

"...After this operation was a routine exercise walking around the house, ee... routine, but at most one kilos, two kilos of morning and evening walk... "(Participant 1)

Some of the men patients expressed that they stopped smoking cigarettes after undergoing CABG surgery to prevent re-attack of heart disease. Another reason due to the fear of dying suddenly.

"...yes because the primary motivation to heal so quit smoking and do not want to happen this heart disease again... "(Participant 12)

"...Smoking is not. Since I practically doctored heart disease no smoke again, I fear I've already died suddenly do I, because many of my friends so because heart disease dies he suddenly... "(Participant 7)

Stress is a condition of psychological and physical pressure. It was a significant trigger of developing CHD. Two participants said that they tried to avoid stress and to reduce stress to live longer after cardiac surgery.

"... Of course, it should not be stressful. So now the stress is reduced because it wants even longer is this age... "(Participant 12)

"...yes, if I do not want to bother with any issues, I do not want to dissolve any problems. When there is a problem that there is a way out. Don't think about it ... "(participants 15)

Cultural Traditions of Batak Toba

Cultural Traditions influenced factors to improve health among Batak Toba patients. Batak Toba ethnicity performs the tradition of feeding (*mangupa-upa*) to improve their health after doing the CABG. *Mangupa* is a form of social support for the Batak community and considered as a gift of gratitude to tondi who escaped from distress, encouragement to fight any danger to threatens (13). Another tradition is *mangulosi*, *Boras sipir ni tondi* and the *jeruk purut* as a symbol of attention/affection of all parties to a sick family, which aims to improve the spirit, support, and strength for the sick

"...yesterday was from the family for the event a tradition in the family eat together brought food goldfish, chicken, pork explicitly made said that the more the spirit of me (with a smile and an expression of happiness) termed give cheekbone was something that yes, love blessing of the family ... "(participants 9)

"...is, finished go home the same operation is completely fed the family after returning home, the goal to become strong and healthy, can cheekbone from the family and hula-hula if the Batak... "(Participant 12)

Providing the *ulos* and *boras sipir nitondi*, and *air pangir* is a form of Batak Toba ritual for people who are getting sick. These activities to ask for *sahala* (blessing) from

Oppung Mula Jadi Nabolon (God Almighty). Another goal to provide salvation/healing as a symbol of attention and support. Participants said the existence of this tradition impact on participants' enthusiasm after undergoing CABG surgery.

"...yes, like that ajalah. Brought goldfish meal, given Ulos and ute pangir (air pangir) he created gave the prayer and support that I am getting healthy, and I feel the visit was a new spirit because I can always be considered family ... "(Participant 6)

"...No special events from my family after completion of the operation they bring meal home to eat together, provide a strong Ulos I prayed that she quickly recovered and my wife also makes special carp and pray with us ... "(Participant 2)

DISCUSSION

This study performed a healthy lifestyle after a CABG operation. Those lifestyles such as change food type, avoid to consume alcoholic beverages (*tuak*), regular physical activity, avoid to smoking cessation, and manage the emergence of stress. Patients conducted it due to an adequate knowledge of patients obtained from doctors and nurses who treated after CABG surgery. Another reason due to the experience of some participants to share the same experience.

At tribe Toba, the typical food consisted of *Saksang* (minced pork), *lomok-lomok*, *Dalihan ni horbo* (buffalo milk) and *daging babi panggang* (pork roast), these foods are easy to find di warung typical Batak (*Lapo*) and served on custom events Batak Toba, Batak tribe eating habits that consume rice, chicken and meat show (5). Batak tribe assumed that meat is a kind of food with high social value (14).

Diet and exercise are short term strategies and modified factors to reduce the risk of secondary CAD and to prevent re-surgery (3). To maintain a healthy heart, high fat consumption should be reduced (9). Toba Batak society had typical food *Saksang* (minced pork), *daging babi panggang* (pork roast) very easily obtained either in the custom event or in *Lapo*, so that people easily to the typical foods. The food is typical of the Batak Toba tribe trigger high cholesterol levels, high cholesterol levels which trigger someone CHD). Batak tribe eating habits that consume rice, chicken, and pork (15, 16).

Participants also expressed to quit smoking for health reasons and fear of the disease. Both active and passive smoking increased the risk of heart attack and sudden death. Although the patient had undergone the CABG, the revascularization may occur when the risk of CHD was ignored. It was consistent with a previous study mentioned diet changed and quit smoking improved health welfare after CABG surgery (17).

Stress management, stress management participants, say to do after CABG being repeated the same disease. Exaggerated response to stress can interfere with a person's health, which itself can trigger anxiety and increase the risk of CHD though someone had undergone CABG surgery. Based on the research results, Morowatisharifabad et al. (2017) say that the post-CABG patients who experience mental stress will affect the length of stay, postoperative pain, and quality of life of patients with post-CABG (18).

Tradition in Toba Batak culture was performed in participants Postoperative CABG is the tradition of feeding (*mangupa-upa*), *Mangupa* is a form of social support for the Batak community because it is considered as a gift of gratitude to tondi who escaped from a distress, as an encouragement to fight any danger that threatens, or so as not to behave differently (13)

and *mangulosi*, *mangulosi* in carrying out Batak Toba traditional ceremonies, there is a worship tool which must always be used to perfect the ceremony, namely "*Ulos*". *Ulos* is cloth for ceremonies with various functions and weavings. For the sick, the type of *ulos* given is the *Ulos Sampetua*. *Ulos* is given to someone who has just experienced an accident or severe illness, with the hope that he will get old. The purpose of *ulos* with the best *ulos* is for *Mulak Tondi Tu Ruma*.

Giving *Boras Sipir ni tondi* means giving rice to strengthen the spirit or soul, this tradition is very often used by the Toba Batak tribe. The tradition of *Boras Sipir ni Tondi* can be used in certain events or rituals, namely the occurrence of an event or event such as a sick person (jeruk purut) person, and *Ute Pangir* (air jeruk purut) in Batak Toba culture as a symbol of attention / affection of all parties to a sick family, which aims to improve the spirit, support and strength to those who say that their partisipan. Partisipan after discharge from the hospital was given a special meal (ikan mas arsik) brought by the family of *hula-hula* (the male side) and *Boru* (the female side), with the aim of giving a prayer and cheekbone so that participants became strong and spirit. In Batak Toba tribe culture gives a special meal (fish whole arranged on a plate) on the sick (*mangupa-upu*), gold fish (*ihan batak*) which *diarsik*, symbolizing clean and harmonious life in society and the family (19).

Mangupa is a form of social support on the Batak being perceived as a sign of gratitude to the delegation of *tondi* who escaped from a distress, as an encouragement to fight off any danger, or that do not behave differently. *Mangupa* can also be done when someone escape from calamity or distress (*parmaraan*) such as pain, shock, accident, survived the robbery and others. *Mangupa-upu* is a ritual performed by people by praying for those who will be on *mangupa-upu* in order to gain favor. For example, when someone falls ill, the individual is given the *mangupa-upu* be given the strength to face the devolution the disease. When spirit sign of gratitude to the escape of a distress, as an encouragement to fight off any danger,

Besides tradition *mangupa-upu*, participants also said that given *Ulos*, *ute pangir* (water lemon) and *Boras sipir nitondi* with the aim of giving a prayer and cheekbone so that participants became stronger and spirit, forms of cultural rituals Batak Toba give *Ulos*, *ute pangir* (water lemon), *Boras sipir nitondi* (rice) and provide exceptional food that is given as a symbol of attention and support given to the family of the sick person (20). In the ceremony, there is a tool Batak Toba worship must always be used to enhance the ceremony that "*Ulos*." *Ulos* is the fabric for the ceremony with various functions and woven cloth for sick, *Ulos* given species is *Ulos Sampetua*. *Ulos* has given to someone who has just experienced a disaster or severe illness, with the hope that it aged. Interest giving *ulos* with *ulos* the best is that return spirit to the soul (*Tondi Mulak Tu Ruma*) (19). Giving *Boras sipir ni tondi* (rice) means giving rice to strengthen the mind or soul, the Batak Toba tribe very often uses this tradition. tradition *Boras sipir ni tondi* (giving rice) could be used in certain rituals that event or the occurrence of an event or events such as the sick

CONCLUSION

In conclusion, the results showed that there is a relationship between government policy and pension stigma on psychosocial adaptation among the elderly. Therefore, we recommended that the government need to provide counseling for all employees, which faced retirement. The community is expected to empower the retired elderly from civil servants to become pioneers in the community in developing the younger generation. Researchers can then examine other variables that can affect the psychosocial adaptation of the elderly in retirement.

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