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MIDWIFERY COMMUNICATION ETHICS IN INDONESIA

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Abstract

Communication serves as a crucial determinant in the provision of health services by midwives, thus necessitating careful consideration of ethical standards in communication. This study aims to elucidate the communication ethics of midwives from the perspective of public space, intending to offer advantages and knowledge to the community, particularly to stakeholders invested in midwifery. This research employs a literature study methodology. From the standpoint of public space, the ethics of midwife communication can be defined as a method of interaction between midwives and clients aimed at articulating the objectives of health services through dialogue, thereby achieving mutual agreements that safeguard clients and adhere to the midwife code of ethics. The public space serves as a venue for clients and midwives to address any problems. In public spaces, birth attendants and clients can express thoughts or findings openly and honestly. Moral discourse in the public domain can encompass any topic, and once all sentiments have been articulated, it will culminate in a decision regarding the optimal health service. Keywords: Midwife, communication ethics, midwife communication ethics, Indonesian midwife.

Abstrak

Komunikasi berfungsi sebagai penentu penting dalam penyediaan layanan kesehatan oleh bidan, sehingga memerlukan pertimbangan cermat terhadap standar etika dalam komunikasi. Studi ini bertujuan untuk mengelaborasi etika komunikasi bidan dari perspektif ruang publik, dengan maksud memberikan manfaat dan pengetahuan bagi masyarakat, khususnya bagi para pemangku kepentingan yang berkepentingan dalam kebidanan. Penelitian ini menggunakan metodologi studi literatur. Dari sudut pandang ruang publik, etika komunikasi bidan dapat didefinisikan sebagai metode interaksi antara bidan dan klien yang bertujuan untuk mengartikulasikan tujuan pelayanan kesehatan melalui dialog, sehingga mencapai kesepakatan bersama yang melindungi klien dan mematuhi kode etik bidan. Ruang publik berfungsi sebagai tempat bagi klien dan bidan untuk membahas masalah apa pun. Di ruang publik, bidan dan klien dapat menyampaikan pikiran atau temuan secara terbuka dan jujur. Wacana moral di ranah publik dapat mencakup topik apa pun, dan setelah semua sentimen diartikulasikan, hal itu akan mencapai puncaknya dalam keputusan mengenai layanan kesehatan yang optimal.

Kata Kunci: Bidan, etika komunikasi, etika komunikasi bidan, bidan Indonesia.

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INTRODUCTION

Superior and long-lasting midwifery services: One of the oldest occupations in the world, midwives are vital to lowering maternal mortality and ensuring that the country has a skilled workforce for the future. To deliver high-quality and long-lasting care, midwives need to be aware of the rules governing midwifery practice, the code of ethics, and the philosophy. Midwives provide a range of support in managing childbirth assistance practices, such as administering maternal and child welfare, women's regenerative welfare, and family planning, in addition to handling power of attorney appointments and/or finishing work under specific, restricted circumstances. In the implementation of labor assistance practices, midwives serve as obstetric care specialists' coordinators, labor assistance administrative supervisors, guides and instructors, teachers, tutors, and clinical facilitators. They also drive local support and empower women and/or scientists. Some individuals who were not engaged in the development of the midwifery code of ethics, however, think that there are still certain problems with its application. Therefore, this code of ethics is regarded vital to be further developed, particularly in communication ethics.

Misunderstandings are a prevalent issue in the field due to inadequate communication between midwives and women's families and communities. As obstetric specialists provide midwifery care to mothers during preconception, pregnancy, labor, postpartum, puerperium, infancy, childhood, early childhood, and preschool years, including family planning and maternal conceptual well-being, communication is actually crucial. When healthcare is offered to the general public, patients who want to select a referral hospital during labor but are denied permission and sent to a particular hospital they do not truly want are subject to limitations on their ability to choose the services they receive. Patients will have psychological effects if their prior examination history does not match the planned referral hospital.

A midwife who made TikTok dance videos with a patient who was lying in agony in an attempt to engage the patient and pretend to have their agreement to film was involved in another event that went viral online (News, 2023). This type of situation occurs when midwives and patients are not aware that they are transgressing midwifery principles. As a result, it is crucial to include the general public in examining the midwife's code of ethics to make sure it is current with science and technology. This led the author to look at the moral dilemmas surrounding communication, especially with His philosophical scalpel is the public space ethics approach of Nivedana: Journal of Communication and Language

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Jurgen Habermas. The author's research indicates that there hasn't been much thorough and complete study done on midwives' communication ethics from the standpoint of public space ethics. On the other hand, studies on Jurgen Habermas's public sphere ethics have been found in several studies, such as "Indonesian Netizens' Communication Ethics on Social Media as a Space for Democracy in the Study of Jurgen Habermas's Public Sphere," written by Stepanus Angga, Antonius Alfredo Poa, and Titik fokus. Examining the distinctiveness of Indonesian netizen comments through online entertainment as a forum for the freedom of speech in discourse is the main goal of this essay. By gathering material from books and diaries about the moral correspondence of Indonesian netizens, the author guides the focus of the subjective analysis in this piece.

This essay presents a number of incidents in communication and is based on Jurgen Habermas's ideas regarding the public realm. The research findings will be presented in this review, with special attention to the assumptions and interactions that are frequently made in the comment sections without much thought. Netizens are more often influenced by sentiment to comment without fully knowing the reality. Social media is only perceived as a typical public setting devoid of reason, where individuals uphold one another's rights and promote social cohesion (Stepanus Angga et al., 2023). The ethical theory of Jurgen Habermas is thought to be a useful tool for settling disputes in a pluralistic society. Jurgen Habermas offers his idea of public ethical discourse in this context. Tracing the importance of public morals in a multicultural society is the goal of this study. The degree of the issues experienced by a multicultural society can be answered by open morality.

"Discourse Ethics for Multicultural Society: An Analysis from the Perspective of Jurgen Habermas's Thought" demonstrates how public ethics has supplied the socially constructed ethical dimension for value preferences. It is decided by reasonable conversation. The creation of a new objective world—the universe of existence in which we all live—will be fueled by the recreation of novel traits in dialogue. A majority-population multicultural society paradigm necessitates normal capacities. It is hoped that society would be able to prevent conflict with this skill. Thus, multicultural awareness may be developed through multicultural education (Supartiningsih, 2007). "Contesting Discourse: The Loss of Communication Ethics in the Virtual Public Sphere" by Saiful Mustofa is the next logical article. The oddity that the ethics of letters don't seem to apply in the public realm of online is what led to this investigation. One of

the outcomes of computerized discontent is web-based entertainment, which has allowed stories of humiliation wrapped in SARA (ethnicity, religion, race, and intergroup relations) to proliferate and legitimize the force of truth. This article attempts to analyze the peculiarities of the discourse battle, which is marked by harsh and offensive language and virtual entertainment manufacture during the 2017–2018 period, which generally lacks moral correspondence, using Jurgen Habermas' fundamental hermeneutical focus points. The online discourse war demonstrates the existence of a powerful political gateway that uses rigid imagery as a weapon. So that there is no longer a consensus of opinions (Mustofa, 2019). Since midwives use communication as a key signal when providing healthcare services, communication ethics must be carefully taken into account. It is anticipated that this study will benefit and educate the community, especially the many parties associated with midwives, by describing the communication ethics of midwives from a public space perspective.

METHODS

The research methodology employed in this study is literature review. Using library resources as the primary source for reading, documenting, and analyzing research materials is known as literature study. The literature sources employed in this study are books, scientific journals, and other scientific works that support the research and are pertinent to the subject. This study also examines the idea of midwifery communication ethics from a public space perspective in order to complete the data. Data reduction, which comprised isolating pertinent data from irrelevant data, data presentation, and deriving detailed conclusions about the data, was the first step in the researchers' Miles and Huberman data analysis approach.

FINDINGS AND ANALYSIS

Midwifery

A woman who fulfills the criteria to engage in midwifery and has finished a government-accredited midwifery training program is referred to as a midwife. All midwifery treatment is regulated by ethical standards. Ethos, originating from Ancient Greek, encompasses various meanings, including a communal residence, pasture, stable, habit, tradition, morality, character, sentiment, attitude, and mindset. Ta etha is the plural form of the term "tradition." This version posits that the term "ethics" was initially employed to denote moral philosophy by the eminent

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Greek philosopher Aristotle. Nevertheless, performing an etymological analysis is inadequate for comprehending the significance of the term ethics. Considering this etymological clarification, it is essential to note that the term "ethos" is commonly employed in Indonesian. This is evident in phrases like "work ethos" and "professional ethos," among others (K. Bertens, 2001). Each midwifery service possesses an underlying base. Healthcare regulations impose distinct constraints on healthcare personnel based on their primary profession. A code of ethics derives from the Latin term "kodex," or a collection, and pertains to an endeavor to compile commonly accepted principles. A code of ethics is a compilation of principles established by practitioners within a certain discipline. Codes of ethics exist for midwives, hospitals, pharmacists, and nurses (Indonesian Midwives Association Central Board, 2006). An evaluation of presentations by maternity specialists organized by professional associations and the affiliations of maternity care educational institutions. In 2010, subjective analysis indicated that local regions predominantly sought responsive, skilled, and competent midwives. Professional associations and affiliated partners developed competency requirements for maternity specialists, considering local views. These criteria serve as a reference for the implementation of maternity care training.

The worldwide code of ethics for midwives comprises four principal elements: Midwifery Relationships, Midwifery Practice, Midwives' Professional Responsibilities, and the Advancement of Midwifery Knowledge and Practice. In the international code of ethics for midwives, the midwifery relationship is the most prioritized and detailed thing, namely 8 points, including: (1) Midwives develop partnerships with individual women where midwives share relevant information that leads to appropriate decision-making, agreement to the developing plan and acceptance of responsibility for the results of patient choices; (2) Midwives support the rights of women/families to actively participate in decision-making about their care; (3) Midwives empower women/families to speak for themselves about issues that affect women's and families' health in their culture/society; (4) Midwives, together with women, collaborate with policy and funding agencies to determine women's needs for health services and to ensure that resources are allocated fairly considering priorities and availability; (5) Midwives support and support each other in their professional roles and actively foster a sense of self-worth and that of others; (6) Midwives respectfully work with other health professionals, providing consultation and referral as necessary when a woman's need for care exceeds the midwife's competence; (7) Midwives

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recognize the interdependence of humans in their field of practice and actively seek to resolve inherent conflicts; and (8) Midwives have a responsibility to themselves as individuals with moral values, including the moral obligation to respect themselves and maintain integrity (International Code of Ethics for Midwives, 2020).

Midwives possess seven areas of competency: (1) legal ethics and client safety; (2) effective communication; (3) self-development and professionalism; (4) scientific foundations for midwifery practice; (5) clinical skills in midwifery practice; (6) health promotion and counseling; and (7) management and leadership. Midwives has the capability to give comprehensive, successful, effective, and safe help during childbirth as part of a promotive, preventative, corrective, and rehabilitative initiative conducted independently, cooperatively, and via referral (Kesehatan, 2020). An essential competence is excellent communication, which can positively influence midwifery services.

Indonesian Midwife Communication Ethics

Voice, Openness, Moral Conversation, Voice-Based Systems, Widespread Practice, Open Activity, and Public Space are some of the fundamental ideas and presumptions that Jürgen Habermas embodies in his thought. The phrase "public space" describes an area where individuals can freely engage and communicate while also coming to an agreement free from persecution or conflict. As a result, having a public area will promote mutual understanding, efficient reasoning, and communication (Hardiman, 2010). The fundamental premise of the idea is that the dominant culture absorbs and propagates contemporary culture. Critical theory's forebears believed that the Enlightenment values of reason and human freedom had been undermined by the irrationality of the contemporary world. Habermas acknowledged, however, that the advancement of the right to free speech in debate can be aided by the force of reason. In order to come to a basic consensus, Habermas helps actors to communicate and comprehend one another. The most effective way to come to a consensus or agreement is through dialogue. Freedom of expression is essential to achieving Habermas's goal. Everyone has the freedom to take part in this chance. Public space and the act of communication are Habermas's two primary areas of interest. The idea of public space itself has a significant impact on the democratic process.

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A public space is a location where people can meet their requirements. People can freely and logically communicate their opinions, wants, and interests in public settings. One of the reasons public space exists is so that people can utilize it as a forum to voice their concerns. Additionally, everyone is free to express their thoughts and feelings in an open and honest manner in public settings. Jürgen Habermas identifies four circumstances in which the establishment of a public space is necessary: First, the individual's situation is not addressed; second, there is material to discuss, specifically something that hasn't been discussed (by society or public authorities); third, the decisions or understandings made rely on careful discussions; and fourth, the public in question is inclusive or exclusive. It is clear from the four aforementioned conditions that the public sphere is a location where people can analyze anything they want and, once all emotions have been expressed, make specific decisions. One way to think about the laboratory that takes place in the public domain between individuals is as an example of correspondence. The communicator's actions during the communication will produce a discourse.

Habermas recognizes that the techniques used in a learning society are local and change based on the skills of the individuals involved (Habermas, 2012). According to Habermas, the public sphere is best defined as an organization that disseminates information based on various viewpoints. Data flows are isolated and then combined in order to group them into clear centers of general judgment (Habermas, 1996). It is believed that public opinion will influence the decision-making process in existing political and legal frameworks. This border can be used to filter how political frameworks address issues that come up in the public view, but it also limits the public sphere's capacity to offer its own solutions. To make sure that midwives' communication ethics completely conform to democracy-based norms, people who are directly involved in this scenario need to pay special attention to them.

Maintaining the values of courteous, service-oriented communication and steering clear of anything that can endanger patients are synonymous with midwives' communication ethics from a public domain standpoint. One of the most important indicators that midwives should focus on when performing their tasks is dialogue. Patients and midwives need to adhere to public sphere ethics. To do this, they must communicate and come to a mutual understanding in order to come to an agreement without using compulsion. Midwives need to exercise caution when using media in the digital age, which is marked by social media material, particularly when

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providing patient care. It is obviously against the rule of ethics to use social media as a communication and informational tool to share images and videos of the birth process. In one instance, midwife Wayan broke the midwife's code of ethics by posting a patient's condition on social media when the patient was having difficulties during birth (Faisal et al., 2024). According to a study, effective communication between midwives is essential to preventing stunting. Pregnant women, newborns, and small children all have vital health needs.

Barriers are one of the main medical problems in isolated places. Communicators who can tell local citizens with infants, young children, and pregnant women about the situations of children—which are more limited than their age—are needed to help alleviate this issue. In order to provide villagers with information services, village midwife communicators are essential. Influence techniques are used by midwives to increase the caliber and volume of communications they convey. The Village Polindes (village health clinic) in the Muaro Jambi Regency's Maro Sebo neighborhood served as the site of this investigation. Two persuasive health communication strategies employed by village midwives were described by researchers.

The first is an intensification strategy, which repeats messages about nutritious diets for babies and toddlers in an effort to prevent and lessen stunting. This tactic was used during COVID-19 by holding home-based community outreach initiatives. The second method is omission tactics, which involves using the local language to transmit subtle messages so that the spoken words can convey significant information (Ardiyansyah & Maielayuskha, 2021). Positive self-concept can be reinforced through the use of communication ethics in midwifery services. According to the study's findings, Delima midwives and their clients use both verbal and nonverbal interpersonal and intrapersonal communication to manage communication.

Mother tongue, colloquial language, cautions, greetings, and encouragement are all used in verbal communication. Gestures, touch, time management, status signals, competition, and identification are examples of nonverbal communication. Additionally, Delima midwives mostly use spoken language, warm greetings, and nonverbal cues like touch, facial expressions, calendars, status indicators, and identity boards to connect with their clients. Additional results from this study show that Delima midwives improve their communication skills by integrating ethics, experience, and a positive self-concept into their communication behaviors (Rodiah, 2007). The patient's favorable opinion of the midwives' services is significantly influenced by their level of communication maturity.

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CONCLUSION

From a public sphere standpoint, the ethics of midwifery communication can be defined as the manner in which midwives, as medical professionals, interact with patients to discuss the objectives of healthcare services in order to reach a mutually agreeable solution that does not contravene the midwifery code of ethics or endanger the patient. Here, the term "public sphere" refers to a setting where clients and midwives can discuss any issues they may be having. Midwives and their clients are free to openly and freely discuss disagreements or viewpoints in public. Ethics in public communication permit the debate of any intended result, and once all viewpoints have been heard, decisions in this case, healthcare management are made.

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