

“Hijrah medicine”: A study of the transition of medicine from general to Islamic-based medicine in Indonesia

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Abstract. *Thibbun Nabawi* medicine, or Islam-based medicine, is growing more popular in Indonesia. Historically, Islamic medicine practitioners were restricted to Islamic communities and had a profound grasp of religion. Persons with higher levels of education and social position are currently the most frequent users of Islam-based medicine. Hijrah medication is crucial for achieving holistic health and keeping good health with natural human defenses against illnesses that are carried out holistically and trusted by the users. The decision to treat according to Islam was made because the Muslim community was aware of the necessity and was committed to reviving the Prophetic *thibbun* medicine that the Prophet Muhammad SAW had gained thousands of years prior. The purpose of this article is to identify the motivations behind people’s decisions to diagnose, treat, and heal illnesses using “hijrah medicine” based on Islamic teachings. Medical care is something that everyone, especially Muslims, should consider when they are sick in order to recover and always get closer to Allah SWT. The approach used was a qualitative literature study with a health anthropology viewpoint and practical theory drawn from a literature review of earlier research relevant to this topic. The results of this study demonstrate that faith-based therapy typically has no side effects, and individuals prefer it because of its high level of trustworthiness and negligible adverse effects. Additionally, the price is acceptable when weighed against the price of medicines. The people who preceded them used Islamic alternative medicine, using herbal remedies like honey, *habbatussauda*, olive oil, cupping, and *ruqyah* to alleviate diseases. This study’s conclusion is that practicing “*hijrah medicine*” medical care based on Islamic principles can be effective in curing diseases.

Key words: medicine, anthropology of health, *hijrah*, and Islam

Introduction

The background of Islamic medicine

A medical procedure or therapy that uses medical techniques based on Islamic religious principles is known as faith-based medicine. The *thibbun Nabawi* method of therapy was employed by the Prophet Muhammad SAW. *Thibbun Nabawi* was utilized as a type of treatment by the Prophet Muhammad SAW, which defined the practice at the time and is claimed to be more successful in curing a number of illnesses (1). It is a medical philosophy that embraces information gained in the pursuit of better health (2).

Islamic medicine may help treat ailments, and because the Prophet Muhammad used it to treat his own illnesses, many people have opted to employ it to promote good social, physical, and mental well-being. *Thibbun Nabawi* therapy is said to assist treat disease since the patient believes that it is Allah SWT who heals and causes illness. In addition to receiving medical care, prayer plays an important part in the healing and recovery process. This suggests that the efficacy of this Islamic medical therapy is extremely high (3). This is likely due to people’s social and cultural engagement as well as their ongoing adjustment to their environment, particularly while dealing with disease and treatment (2).

As a sign that they are adhering to the Prophet Muhammad's instructions, people who practice Islamic medicine can also switch from receiving medical treatment to Prophetic *thibbun Nabawi* treatment. For instance, in treatment by consuming *habbatussauda*, honey, and olive oil, one can recover from illness or maintain good health. As well as *rosela*, which is frequently employed as a potent medication in the health of the body (4), honey also provides excellent health benefits (5). *Ruqyah* and cupping, two currently popular treatment methods in *thibbun Nabawi*, can also be employed to treat patients affordably and with little side effects. Another reason why individuals choose for this treatment is the desire to revive Islamic-based medicine that has been handed down for thousands of years. For instance, cupping offers great advantages at a reasonable price (6).

People would rather be healthy and stay away from disease since they are aware that they won't be able to survive if they get sick. Rapid advancements in health research have been made as a result of contemporary medical breakthroughs in the domains of surgery, vaccine, and chemotherapy, which are also driven by the signs and symptoms of pre-existing disorders (7). Aside from that, there are other old-fashioned pursuits that are making a comeback, such as Islamic medicine. This is in accordance with the study of the anthropology of health course, which examines health problems from various perspectives, such as biological and socio-cultural perspectives. This study also looks at the history of human behavior that affects health, where the focus of the study subject is health and disease in human life, as well as examining various ethnomedicine systems (2).

Islamic medicine in Indonesia

Indonesians who practice faith-based Islamic medicine are accompanied by traditional treatments such as acupuncture, massage therapy, and herbal remedies. Indonesia has fertile soil and is an agrarian country with a variety of spice plants, making it easier to obtain healthy plants such as ginger, pepper, turmeric, and other rhizomes. The use of abundant and inexpensive traditional herbs for healing and therapy is a long-standing custom in Indonesia. It is an old habit

that has been practiced by the Indonesian ancestors and has been inherited for generations (2).

As a consequence, people are turning away from modern medicine, which has a positive impact on their attitude, and toward herbal medicine, which is currently expanding at an extremely quick rate. Additionally, a lot of individuals choose herbal treatments since they are thought to be more natural. Despite the widespread usage of herbal medicine in modern culture, individuals nevertheless value the advancements in medical science. Islamic medicine, which also employs herbal remedies, is gaining popularity outside of Indonesia. Herbal medicine is used either in the community or at the level of the home or family in Indonesia. The initial referral and subsequent referrals are made to traditional care institutions at the first level of health care. Islamic medicine is frequently selected since it is more calming, this treatment doesn't have adverse effects because it still employs traditional methods, the medication is also composed of natural materials, and the price is also quite reasonable, which favors healing with herbal alternatives. which are steps performed to enhance their health (8).

Furthermore, there is a two-way information exchange between patients and healers, in which patients can voice their grievances about their illnesses and healers can react compassionately. This is consistent with the medical anthropology approach, which investigates cultural ideas about sickness as well as an emic and etic perspective that provides explanations for personalistic and naturalistic explanations (9).

The connection between the patient and the doctor, not merely the administration of medication, is the most crucial component of healthcare. Many patients who are admitted have very serious conditions, but with time and good communication between the patient and the healer, the patient can finally make a full recovery. When seeking to maintain their health, people no longer view hospitals as an extravagance or excessive expense. However, patients' actual methods of sickness management are what they really do. Science develops in response to societal demands for answers, particularly in the domain of health care and the excellent patient-doctor communication seen in Islamic medicine. While herbal therapy, particularly Islamic medicine, is increasingly popular in cities, even large

cities, it is typically used for the majority of treatments in rural regions. The use of herbal treatments is becoming more and more widespread worldwide each year. A recent survey found that 75.64% of individuals prefer alternative medicines to traditional ones since they are less expensive and more effective at treating illnesses. According to research, a whopping 49.6% of individuals base their decisions on psychological factors such how well they treat other people and their capacity for instilling quit (10). There is a new phenomenon that is rising in the area of religiously based medicine. The word “therapist” is used to describe a person who treats *thibbun Nabawi* patients by religious leaders who are renowned for their dedication and worship and are frequently in high regard in the community (11). The *thibbun Nabawi* therapy is superior to other therapies and can treat a wide variety of illnesses. Because it is based on the Qur’an and Hadith, which Muslims utilize as references in their daily lives, this treatment is exceedingly successful, causing the *thibbun Nabawi* treatment center to become congested with patients seeking treatment (12).

This research has also looked at the integration of medical systems in various cultural contexts, such as the study conducted in Puerto Rico, which describes public health services coexisting with the primary health care system and the medical plurality of traditional healers. A significant contribution to human health was made through medical systems working in harmony with each other (9). Therefore, it is recognized that medicine is a pluralistic field of medicine (13). The development of scientific knowledge that came to be known as complementary and alternative medicine (CAM) (14) is the result of the development of medicine in 48 states in the United States as well as related research conducted in the field of medicine. The relationship between patient attitudes, both positive and negative, towards health was impacted by religion and health, both of which have been found to improve physical and mental health (15).

A belief is a subjective presumption that something possesses particular traits or values. Some individuals think that “prayer” may assist and lessen the suffering of the ill. Religion has an effect on treatment choices, and this idea is related to health, sickness, and medical care (16). Since the 1980s, health

communication has improved as a result of society’s complexity, which is more and more obvious in contemporary conditions (17). Due to the complexity of society, which is more and more apparent in contemporary conditions, communication in the field of health has improved since the 1980s, particularly in the doctor-patient interaction (17). The interaction between doctors and patients is important, as shown by the doctor’s attitude of being humble, kind, honest, full of compassion, maintaining confidentiality, and being trustworthy (18). Health communication benefits aspects of illness prevention and health promotion. Nearly all Americans get health messages through public education that are intended to promote healthy behaviors, increase knowledge of healthy living, alter individual or group attitudes, and motivate people to adopt advised healthy lives. Flyers, radio, television, billboards, social media, and billboard announcements are all frequent ways to promote healthy living. Other campaigns can be carried out via social marketing techniques or by creating neighborhood-based initiatives. Western medicine therapy and eastern medicine are the two divisions of the medical treatment system, respectively. The word “Western medicine” designates a subspecialty of medicine having a scientific basis and Greek-inspired medical technology. Western medicine is distinguished by the use of a logical attitude, whereas conventional medicine treats patients by searching outside of what has been empirically established by science. This technique is being implemented in line with several traditions, both inside and outside of Indonesia. According to Jean-Francois Sobiecki (spiritual or religious belief systems), belief-based healing procedures derive from belief systems that are thought to be inherited from or produced from religious notions (19). As supplementary medicine (20), it is now more often referred to as complementary and alternative medicine, or CAM, and the use of CAM therapies is becoming increasingly widespread today (21). Herbal treatment methods have been used for a long time in Indonesia, where the usage of these herbal medicines boosts people’s self-confidence. The enormous potential and use of medicinal plants in Indonesia are reflected in the more than 30,000 species of medicinal plants that are effective and thrive in Indonesia (22).

Thibbun Nabawi therapy, which uses herbs produced from plants like olives and *habbatussauda*, is sometimes referred to as using herbal plants. In the meanwhile, herbs derived from animal products are used to make honey. The therapy approach is referred to as *ruqyah* and cupping in the meanwhile. The neighborhood is well-known for its cupping, *habbatussauda*, and honey varieties of *thibbun Nabawi*. *Thibbun Nabawi* also offers an explanation of the Prophet Muhammad by his words, deeds, and acceptance (*taqdir*) of the deeds of his companions, in addition to the three previously mentioned elements. One instance of *taqdir* is when the Prophet Muhammad quoted Surah al-Fatihah (23), defending the actions of the Companions who made *ruqyah* for those bitten by scorpions. People in Indonesia, particularly Muslims, are extremely aware of the advancements in medicine and the use of *thibbun Nabawi*. People have started to ask for this procedure as a pharmaceutical that is certain to be *halal*. It is forbidden for Muslims to consume or use anything that is not obviously *halal* or harmful to the person.

Method

Qualitative technique is often better at comprehending concepts, thoughts, and experiences, this study used one by doing a literature review. Finding research findings from previous studies to get a broad perspective of the issue under investigation is achievable while doing qualitative research via a literature review. And it, in turn, can account for a phenomenon, claim Denzin and Lincoln (24). Qualitative research strives to achieve this and also identify facts from secondary data gathered (25, 26). It also seeks to discover and depict narratively the human actions carried out in life. A triangulation of data from the examination of the secondary data gathered is done in addition to the data already obtained (27). Health anthropology, especially theories related to ethnomedicine, is the theory used in this analysis (2).

The development of social science has been significantly influenced by practice theory (28, 29), which is a commonly accepted theory. This theory puts forward the concepts, namely: The concept of habit explains

how humans may learn from those who care for them (such as parents or family members), can acquire knowledge via habitual activities like playing, and can also be significantly impacted by one's educational history. This habitus, to put it simply, is a pattern of conduct brought on by the internalization of the social structure that the state has enforced. The aforementioned logic suggests that habitus is a result of human interaction with nature or the environment rather than a byproduct of birth. This touch learning approach is extremely gentle since the actor (person) cannot do anything freely in the habitus. due to the fact that it is an extremely active agent with the ability to affect the individual. Agents may form habits as well, and domains have a big influence on both habits and genes. This perspective contends that links or relationships determine human behavior and that the business as a whole is expensive (28, 29).

Results and discussion

Islamic faith-based medicine treats patients using methods not present in western medicine (30). Due to the tight connection between humans and nature and the fact that Islamic medicine was developed before other forms of medicine, some individuals also employ rhizome plants to treat illnesses. This is so because these plants are a gift from the All-Powerful. known as the *thibbun Nabawi* therapy in alternative Islamic medicine, which the Prophet Muhammad SAW historically inherited. Many people today have also chosen to practice prophetic medicine since many Muslims consider the Prophet Muhammad to be a highly venerated figure who inherited a lot of information throughout history, including health. The Prophet never became ill while he was alive because he consistently took care of his health by cupping once every month, applying *siwak* before ablution and prayer, and ingesting honey, *habbatussauda*, and olive oil (31).

The act of cupping involves using a cup to extract soiled blood from the skin's surface. Along with illness detoxification, the cupping technique also has the advantage of eliminating blood-damaged jinn. like the human body's blood circulation enables jinn movement. A prayer that the Prophet taught his disciples

is the first thing that *thibbun Nabawi* does while performing a treatment (32). Every patient receives this in order to increase their faith in the existence of a cure for all diseases and to give them the courage to beg Allah SWT for recovery. Patients in this facility are also urged to always *zikir* (remember Allah SWT). Although healing takes work on the part of humanity, only Allah SWT has the capacity to do so. The patient, who had previously trusted in the efficacy of medical interventions, started using Islamic supplementary medicine. *Thibbun Nabawi* medication is sometimes referred to as herbal medicine since it contains herbs made from plants like olives and *habbatusauda* (33). Additionally, these herbs have many advantages in daily life, and different medicinal plants also provide advantages for culture and health (34). While herbs made from animal products are used to make honey. *Ruqyah* and cupping are the names of the therapy techniques. *Thibbun Nabawi* also offers an explanation of the Prophet Muhammad by his words, deeds, and acceptance (*taqrir*) of the deeds of his companions, in addition to the three previously mentioned elements (35). One instance of *takrir* is when the Prophet (SAW) used Surah al-Faatihah (23) to support the actions of the Companions who prepared *ruqyah* for those bitten by scorpions. Muslims in Indonesia, in particular, are extremely aware of the advancements in medicine and the use of *thibbun Nabawi*. People are now clamoring for this treatment as a substitute for conventional medicine that is assuredly halal. It is forbidden for Muslims to consume or use anything that is not obviously halal and harmful to the consumer (36).

Medicinal plants have a cultural history with religious connotations, and medicinal recipes are made from them. These recipes come from healers who have utilized medicinal plants for centuries (37). In addition, this research is a study of the anthropology of health (2), illustrated by human behavior (28, 38), which is widely recognized as having a great influence on the development of the social sciences. The concept put forward in practical theory explains habitus, which explains the concept of humans learning from responsible people who provide explanations for the development of existing treatments, which then make a transition. And then receive knowledge through activities that indicate the process of receiving treatment

from the activities and history carried out, as well as from educational factors. This habit itself is a pattern of behavior resulting from the internalization of social structures, which then historically creates a transition process within the existing social structure that is marked by a shift from medical practice (28, 29, 38).

As a result of interactions between people and their surroundings or the natural world, habitus develops rather than being a byproduct of birth. Although it is a very active agent with the potential to have an influence on the person, the actor (person) is not actually able to do anything freely in the habitus, therefore this contact learning process is extremely soft. In addition to having the ability to form habits, agents can also do so, and domains have a big influence on both habits and genes. The industry itself is expensive, and this perspective contends that human conduct is the outcome of links or relationships. "Prophetic medicine" (*thibbun Nabawi*), which is based on revelation from Allah SWT, was passed down to the Prophet Muhammad by his parents. The Qur'an and Hadith provided the Prophet Muhammad with medical expertise (39). Muslim doctors created *thibbun Nabawi* in the 13th century, with the primary goal of classifying it as a subset of medicine. In terms of healing sickness and feeding the body, it aims to show behaviors that are in line with Islamic teachings (40).

The following are the Prophet's (SAW) three medical specialties: 1. The monotheistic aspect present in divine medicine, which is a non-exclusive type of medicine (41). 2. Treatments based on natural components have no negative effects. 3. Divine medicine. The sort of medication that the Apostle and his associates consumed didn't include drugs like *egrabadzain*; rather, it consisted of a healthy diet devoid of chemicals. Health experts concur that using medication should be avoided and that eating a healthy diet can help people recover from diseases. Use the simple natural medicines if you must. People tend to suffer from serious illnesses less frequently and only need straightforward treatments in nations where people consume fewer food varieties or more nutritious meals (41). Additionally, the indigenous population's medicinal plants are influenced by their local culture in a learning process (37).

It developed specifically around Islamic medicine as a result of their parents' indoctrination into the

consumption of honey and *habbatussauda*. According to another account, *thibbun Nabawi* medicine has been practiced since the *santri* first arrived at the *pesantren*. At that time, they were all accustomed to drinking honey and *habbatussauda* to supplement the vitamins they frequently ingest at home. Additionally, each student is required to cup once a month to eliminate tainted blood. Additionally, at *pengajian* events, Indonesian Islamic-based medical care is always provided in the mosque. Religious leaders convey information by highlighting the Qur'anic and Hadith sources. Muslims are instructed to follow all laws that are supported by the Qur'an and hadith, especially those pertaining to personal health. The greatest and most accurate sources are the Qur'an and the Hadith (31, 42).

When one complies with Allah's and the Prophet's instructions, life in this world is calmer and easier. Even though the Qur'an claims that *Habbatussauda* is a medication that can cure all illnesses, people still frequently consume it, and there are many vendors of different herbs near the mosque. Although they had been eating honey since they were young, these folks were unaware of the name of the *thibbun Nabawi* medication (43). Proselytizing information is becoming more prevalent on social media in the modern period and is now being presented in a very fascinating way (44).

Along with religious subjects, social media debate topics include riches, love, health, and current life difficulties. The language used by priests is often altered for the intended audience. Sages typically preach to small groups of people in surau or mosques. On the other side, religious leaders known as ulama are increasingly disseminating information via social media. Academics who focus on the Prophet's *thibbun* health include the medical man, who is renowned for his positive perception of the Prophet. The Prophet Muhammad's medicinal treatment was modeled by the medicine man (45).

Despite the fact that he discusses health, he always incorporates hadiths and passages from the Quran since he writes in the Prophet's style (46). He provides wholesome motivation. He also makes *thibbun Nabawi* medication information public on social media. The use of YouTube channels that frequently present *thibbun Nabawi* medicine from already-existing social media studies medical science from an Islamic

perspective is evident since every post made to Instagram and YouTube is open to public viewing, as seen (45). The learning provided is a combination of da'wah programs and also Islamic medicine that combines faith and Islamic medicine, with a large number of shows on social media today. This allows viewers to be invited to become doctors at home by learning the fundamentals of *thibbun Nabawi* medicine from the shows recorded on social media. Islamic medicine, or *hijrah*, preserves a harmony between physical health, spirituality, and religion. Additionally, in *thibbun Nabawi* medicine, it is developed into a treatment that also combines with various other classical treatments, which later develops and influences lifestyle changes in the healthcare industry by publishing content on already-existing social media, which turns into a development, and the migration of people to herbal and religious medicine, which is referred to as a migration in the medical industry (47). In Indonesia, Islamic alternative medicine is extensively used across all age groups, from infants to the elderly, in both rural and urban settings (48). Like honey, *thibbun Nabawi* has qualities that are regarded as nutrients that affect the body's health. Today, honey is a popular cuisine among many Indonesians. The majority of people think honey is healthful.

Thibbun Nabawi therapy is a recent development, yet it has no negative effects on traditional treatment. Actually, *thibbun Nabawi* healers require the assistance of medical professionals. Therefore, it is incorrect to assume that *thibbun Nabawi* will replace medical facilities, physicians, and other healthcare professionals. Anything that endangers the life of others is forbidden in Islam. Islam has really always placed a premium on encouraging compassion, love, and collaboration among all living things. All creatures must be preserved because Allah SWT created them all. Islam truly prioritizes encouraging compassion, love, and cooperation among all living beings. All creatures should be preserved, as they are all creations of Allah SWT. Those priorities are suitable for the prophet's healing method. Hence, the prophet's method of healing is a viable method of treating illness. It is seen as a development of medical science itself (49) and is manifested in the revelations and the companions' demonstrations of the Prophet's words and deeds (1). It is preserved,

passed on from one generation to the next, and does not undergo additional treatments (1). The movement from a less favorable location, scenario, or circumstance to one that brings advantages or benefits to the betterment of mankind is referred to as *hijrah* (40). The “hijrah medicine” shift’s significance lies in helping people appreciate the value of good health, which serves as a natural human defense against illness. These are the teachings of ancient prophets. Eat healthily, maintain a healthy diet, and avoid using chemical medications unless they are mild and have few negative effects. the mindset and conviction that all illnesses are curable. Islam urges individuals to have a strong relationship with Allah SWT since Allah SWT is the one who decides our health and wellbeing. As a result, we should thank Allah for providing all of life’s remedies.

Conclusion

According to the study’s findings, more people are turning to “hijrah medicine”—Islamic medicine—to treat illnesses. This choice is fairly logical given the public’s declining confidence in conventional medicine. disappointment with the surgical healing procedure since the patient didn’t recover as expected because of their medicine. Due to the high expenditures associated with healing, many patients elect to have therapy, particularly *thibbun Nabawi* treatment. In addition, there are few adverse effects, low treatment expenses, and a powerful and enjoyable sensation of comfort, relaxation, and conversation between the patient and the therapist. People choose to employ Islamic medicine as their primary type of therapy depending on their religious convictions. This is very understandable given that the Prophet Muhammad’s therapy was effective since the substances he employed were secure and derived from natural resources.

Muslims are keen to enter the medical field and carry on the Prophet Muhammad’s legacy, who, according to history, took great care of his health and was always fit. Islam urges its followers to continually maintain health in order to carry out everyday tasks, including worshiping Allah SWT, because according to Islamic teachings, robust Muslims are more valued by Allah SWT than weak Muslims. Because

the revelation sent down to the Prophet Muhammad SAW is recorded in the Qur’an and Hadith and is a direct order from Allah SWT.

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