

Ideal Type of Islamic Healing in Indonesia: A Case Study on *Pak Endog* Alternative Islamic-Type Medication

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Abstract:

The map of Islamic healing is often interpreted based only on the values of Islamic teachings. Some cultural and religious concepts and practices concerning spiritual or supernatural relationships are often ignored because they are contrary to the concept of Islamic teachings. This article analyzes the Islamic healing practiced in the socio-cultural life inherently. The religious space practice in terms of identification, healing and restoration of illness illustrates that the interaction between religion and culture is not rigid in addressing health and humanitarian issues. This article is based on field research at alternative healing in Tuban East Java which elaborated by enrichment of literary texts. The results of this study discuss various types of Islamic-based healing as alternative medicine that spreading in Indonesian culture. This study map analyzes the characteristics of Islamic healing, both Normative Islam and Cultural Islam. Both cannot be ignored as variants of religious and cultural practices in the health context.

Key Words: *Islamic Healing, Normative, Cultural, Spiritual*

INTRODUCTION

Islamic healing belongs to alternative medication category, according to Republic of Indonesia (RI) Minister of Health's Regulation. In addition to Islamic healing, many alternative medications are found in Indonesia with people's diverse cultural knowledge background, local wisdom, and cosmological knowledge, and hereditary ancestor heritage. It is because there is meaningful, trustable belief, value, or knowledge system becoming the local people's belief. Such the belief system has varying values in each of community culture loci. Thus, the result of local genius-based alternative medication in one community is different from that in another. It is this that makes the alternative medication having many variants even one cultural locus can have different cultural sub variants. It results in varying ways of identifying the cause of disease and the health care in disease healing process. Those way develop based on the belief in the inheritance of ancestor tenet hereditarily, through socialization in both formal-informal education and in playing and working environment. Foster and Anderson (2013) argued that the healing belief system is a social-cultural adapting strategy to maintain life sustainability through local genius belief.

The disease healing strategy is a way of maintaining human life sustainability always referring to the trust in certain belief system. Considering so many belief systems, referring to one of sub cultures, for example normative Islam tenet, the discussion of other belief system related to supernatural and magic will be declined by normative Islam as it is considered as *syirik* (polytheism). Normative Islam believes in anything beyond human beings' reach only, anything that is magic and transcendental in nature, as the miracle of its God, Allah. On the contrary, Islam culturally responds to supernatural and magic as something commonplace and there is no declination against it. The assumption about the presence of acculturative, assimilative, and syncretistic ancestor culture preservation lowers the two sub cultures' bargaining value. Some values believed in by cultural Islam group instead appreciate and raise more spiritual, supernatural, and magic aspects. In addition, cultural Islam always sees interconnection microcosmically and macrocosmically. It can be found in many ritual practices and local diversity in Javanese, Banyuwangi, Ammatoa, Bali, and others cultural areas.

The belief system in cultural Islam assumes that there are always interaction, communication and reciprocity within spiritual, supernatural, and magical connection as the sign of closeness between human beings and other God's creatures. Cosmology or local genius also gets primary attention here. Meanwhile, normative Islam is more rigid than Cultural Islam, as it refers directly to the principle of Islam tenet, Quran, Hadist, and other norms such as *Fiqh*, and *Ijtihad Ulama*. Reflectively, Islam-based healing is inseparable from two motives: normative and cultural, or can also be the combination of both of them. It is well established that the difference of religiosity and belief systems also contributes considerably to the vocabularies of Islamic healing practice in Indonesia. Although in fact this difference also contribute to the appearance of more complex social tensions and conflicts due to primordial and claim of certain religion or culture purification. Argumentatively, discussion of belief system between religion and culture in Islam is not always on the same way; it is also true for the alternative medication world.

The assumption about the importance of religion purification resulting in social noise seems to apply to medical realm, alternative medication system. It is because, puritan Islam group will usually decline firm the Islam tenet connected to tradition-based, supernatural and magic activities. Even Islam practice containing the combination of local culture, animism, and dynamism is the specter to be avoided by normative or puritan Islam group. Their practice is considered as deviating and misleading and keeping far away from Allah, so that terminology *syirik musyrik* (polytheism syncretism) is labeled to Cultural Muslim. Puritan Islam holds tightly on Quran, Hadist, and other Islam tenets only textually becoming boomerang to other Islam groups prioritizing society tradition and context. It is here that internal Islam problems appear recently. This problem occurs not only at worship level, but also in daily life and alternative healing context.

Puritan identity issue actually reduces the essence of religiosity and humanity practice implementation. Because, many people will be entrapped into wrong and correct dichotomization according to individual versions of sub culture held on, intercultural communication should remain to work for the balance of intercultural articulation and discussion. It is that underlies or becomes the basis of cultural transformation ideas, including syncretism, assimilation, acculturation, and cultural and religious practice crossing in Islam. In practice, this condition also prevails to be one of belief systems in health realm practiced in daily life. For example, Ariadi (2017) mentions that discussion about the dissemination of local text-based healing technique and method becomes the reference of

traditional community in Indonesia. It started with the tenet coming from north beach peninsula of Java Island as included in book (kitab), serat, and babad Jawi and Kawi distributed throughout archipelago cultural area. It even reaches Sasakese culture, fuses, responds to each other, filling in, and matching each other related to knowledge on sharing-based traditional medication. The healing method uses local plant prescriptions coming from the origin area corresponding to Islam *awig-awig* or prayer. The teaching of medication texts is inseparable from Islamic tradition and rite and the fiqh tenets themselves (Ariadi, 2017).

The importance of intercultural communication application indicates that there are many belief systems that may not be neglected for puritan interest of certain group. For example, normative Islam ignores cultural Islam. It departed from Clifford Geertz's thesis studying Modjokuto community and found the classification of Muslim community in Java into three categories: *Abangan, Santri, Priyayi* (Geertz, 1960). It means that Islam is a unity of ideas from many discussions of religion and culture in Indonesia automatically having fused into Indonesian local culture itself (Woodward, 2011). In line with this, Kholil (2010) explains that the categories of *santri* and *abangan* are more closely related than modernist *santri*. The assumption is that conservative *santri* Muslim tends to be closer to *abangan* practice than Ammatoa Muslim is still undertaking the religious rite replete with tradition until today. Islam and Ammatoa tradition are complementary, becoming social capital and cultural capital in personhood relation.

Islam, constituting a belief system regardless whether it is normative or cultural, also has spiritual/supernatural concept. It is here that all religious attitude, activity, and expression are meaningful. Spirituality becoming the foundation of faith, belief system or credo becomes a positive power channeling positive energy subjectively to an individual that can feel it. Spirituality can be cultivated in an individual by correlating it to akhlak (noble character), so that the result will be proportional directly between spiritual ability and akhlak practiced. Etymologically in spiritual definition there are 5 aspects becoming the spiritual foundation: meaning, value, transcendence, connection, and becoming process. Potential values that can improve spiritual education build on self and emotional intelligence. Its improvement process is conducted by means of building human spiritual aspect emotionally, inculcating humanistic and transcendental attitude continuously (Istiani & Islamy, 2018). Considering the result of previous studies, theistic spiritual method and technique are also used as Islam-based healing, the healing of sick people based on Quran and Hadist. The sick people also indicate that they encounter spiritual crisis. Theistic spiritual therapy uses hypnotherapy as the disease healing method focusing on mental problem by optimizing the human spiritual potency. This human spiritual potency gives awareness and socialization that human beings can determine meaning, value, moral, and love (Istiani & Zaduqisti, 2017).

This Islam healing map is based on four categories of belief system as ideal type the author offers: related to 1) normative Islam (tending to be textual), 2) Cultural Islam, 3) Traditional Medical System, and 4) Modern Medical System. The author explains them in piecemeal, independently, and in combination. In addition, the ideal type will be analyzed using Samovar et al.'s theory referring to belief system enacted in health service, supernatural/magic/religious category (Samovar, Porter, & McDaniel, 2010). The author uses the category as it is relevant to the finding of field study, *Pak Endog* Alternative Medication in Tuban Regency of East Java. In addition, the category also explains a variety

of Islam healing methods existing in some community health literatures and local genius-based medical system, particularly called alternative medication spreading in Indonesia.

Therefore, considering the background above, this discussion of article aims to reveal the map of Islam healing study referring to some literature reviews and field study on alternative medication in Indonesia. It is important for the reference to dichotomize actually and not arrogantly the certain religious practices, in this context the healing method. It should also respond critically and responsively to the vocabularies of religiosity practice in Indonesia.

DISCUSSION

Islam identity with many faces make modern people confused and questioning which Islam is right and pure, whether it is the one based on Quran and Hadist text or the one fusing into local culture. Many perspectives explain it and beyond the author's discussion scope in this scientific work. Kholil (2010) calls the two types of Islam as normative Islam recognized nationally/universally and cultural/traditional Islam recognized locally (Kholil, 2010). Islam and local culture reducing the declination against each other found their meeting point, that is, by practicing local culture and recognizing the existence of normative Islam. Otherwise, it will be a problem when Islam keeps declining local cultural practice and building on only normative principle, without recognizing local history, community and struggle context within it. In reality, these cultural elements are complementary thereby resulting in enculturation of belief system as a social adapting strategy.

Islam Healing Concept as R/S (Religious/ Spiritual)

Baer et al (2003) in medical anthropology explained that health problem is also closely related to sociocultural process and economic and political regulation in modern world. Health problem in this context involves the establishment of relational pattern between human being, social behavior, collective experience condition, ecological regulation applied, and value application including the interpretation of culture, including social institution institutionalizing locally, national, international or global (Baer, Singer, & Susser, 2003). It means, not only the religious behavior related closely to religious human worship but also the implementation of inter-human relationship in micro and macro ways in global world contribute to human health and healing all at once. Similarly, the religious socio-cultural condition in an area and the association's role in interpret the definition of health and ill.

Some literatures mention the religious medication with acronym R/S. It means that there is no clear limitation on the differentiation of R (Religious) and S (Spiritual). Both acronyms can be used according to its application function and perspective. It is indeed well established that the two acronyms are overlapping and used alternately by many parties, thereby meaning singularly. The definition of religion is every attitude, belief, and practice related to supernatural power, whether the power relies on power, god, spirit, ghost, or satan (Ember & Ember, 2004).

Meanwhile, the definition of spirituality in Herlianita et al (2018) is as follows: "Spirituality has been identified with three common elements: transcendence, connectedness of self/ others/ nature/ higher power, and meaning in life (Weathers et al. 2016). It promotes a personal search for meaning and purpose in life (Beauregard and O'Leary 2007). Although spirituality is rooted in a religious experience and emphasizes a

relationship with a transcendent superior being, it may or may not be related to religion or religious practices (Tanyi 2002). (Herlianita et al., 2018)

Considering this, the author puts Paul Tillich's (1951) study explaining that spirituality and religion is very relevant to motivation, because motivation generally reflects on human's main apprehension, deepest motive and finally giving great potency to human health (Oman, 2018). Therefore, in addition to identifying the cause of disease socio-culturally, Religious and Spirituality function as motivator for human's healing with positive effect exerted. Confirming this statement, Yehya and Dutta also revealed that "religiosity and spirituality integrate into the way people come to make sense of their health and well-being. Despite being two separate constructs, religiosity and spirituality are connected with overlapping dimensions that relate to beliefs and practices" (Yehya & Dutta, 2010). It means that both of them are overlapping and alternating based on interrelated concept, but more importantly, both of them can contribute to the health.

In principle, both of them are interrelated and the explanation of religious problem complexly cannot ignore or abandon spiritual concept. The finding stating that R/S are two things equal and singular in medication and healing process generates a distinctive problem, so that the assumption that the religious one must be spiritual, the spiritual one must be religious becomes commonplace. It reduces some interpretations on religious and spiritual medications themselves. Meanwhile the very fundamental difference lies on the interpretation of spiritual much broader and transcendent than the religion constituting the routine playing (worship) and group association (Pak Endog in Imzastini, 2016).

This article elaborates some opinions generalizing Religious and Spiritual medications in Islam as singular form. Such the debate gets serious attention from many academicians studying religion. Both religious and spiritual are new, as they belonged to animism and magic categories formerly (Evans-Pritchard, 2006). This interpretation on spiritual healing involves more factors, and thereby makes the health element as the turning point of what is done by human beings in his life. Spirituality is defined as the experience with interpreting human life connected to human beings and or other objects in surrounding environment. This connection will connect human beings to God or bigger power in broader environment (Syed, 2003). Spiritual elements play the important role in the process of recovering from acute or chronic disease. The development of spiritual healing technique can often support or complement the modality of conventional healthcare treatment. He added that a human being as an individual has biological, psychological, and social dimensions within which there is spiritual dimension. These dimensions are then interrelated and contribute to individual's health condition.

Koenig (in Blasi, 2011) explains that there is a positive relationship between R/S and well-being, by means of approaching the self to God. It also teaches how to reduce stress, to minimize depression symptom, to improve the quality of life, to reduce alcohol abuse, to reduce crime level, to improve learning outcome and healthy lifestyle, to reduce sexual deviation, to speed up recovery from disease, and to make the physical health better (Hamsyah & Subandi, 2017). The choice of health, appropriate, and balanced lifestyle affects significantly the improvement of health. Additionally, there is a relation to God through dzikir (self-meditation) or deep contemplation about balance and imbalance practices in life. This way is then also imitated and developed by a professional as first aid, that is, health care professionals to explore contemplative practices as ways to invite the Spirit to strengthening their resilience in caring for themselves and others" (Jacobs, 2018).

Hamsyah and Subandi (2017) argued that spirituality study in Islam is still rare.

Therefore, the correct dzikir method strengthens the relationship between subjective well-beings and organizes the intensity of dzikir as optimally as possible. The subjective well-being intended is life satisfaction variable involving, among others, the reduced depression and anxiety, generating positive feeling, and affected by spirituality and religiosity. The types of Islam spiritual medication include praying a glass of drinking water, and writing some Quran verses on a little piece of paper and then torn and dissolved in the glass containing water. Then, appropriate time to swallow it is set, usually during sunrise (Koenig & Shohaib, 2014; Syed, 2003).

These varying R/S health practices are also supported by local knowledge or cosmology oriented to local cultural traditional value and practiced by the people hereditarily. The author assumes that R/S supported by local community's knowledge is a traditional practice believed to be a belief system. Therefore, cross-cultural communication is also represented in health practice product. These cultural elements are interrelated in their spirituality aspects, encountering, contacting, and filling in each other in spiritual order.

Normative Islam Healing (Islamic Text)

Islam is one out of six world religions recognized officially in Indonesia, and the one with the largest number of adherents in Indonesia. It contains the systems of belief and trust in God named Allah, in holy book as life guideline called Quran, in Prophet and Rasul (Apostle)'s sayings and deeds called Sunnah or Hadist as the guidance to be implemented. Another primary requirement is to believe in the requirement of faith called as Rukun Iman (Pillars of Iman) and Rukun Islam (Five Pillars of Islam) "the articles of faith in Islam are tawhid or belief in the Oneness of Allah, salat or contactual prayer, siyam or fasting during the month of Ramadan, zakah or charity, hajj or pilgrimage to Mecca" (Syed, 2003). Those aspects serve as way of life of most world Muslims universally; it is also true for the practice of introducing disease and health care.

The definition of Islam healing is the healing based on belief and practice taught in Islam religion (Padela & Zaidi, 2018). The foundation of Islam tenet is the manifestation of what included in Quran and Hadist. Both of them are important and main guidelines to Muslim communities by asking their God (Allah) for the recovery. It is also related to Islamic medication or healing ethics, that when a Muslim is sick or distressed, he/she is aware of curing his/her disease immediately, either physically or spiritually by asking Allah for the recovery (Rahman, 1999). Indication of a Muslim believing in Allah contributes significantly to his/her physical health, because human neurological element can respond to it as self-heading activity (Syed, 2003). In addition, a religious rite usually practiced as the form of submissiveness to Allah and the power and healer when Muslim community always remembers and calls the name Allah continuously; this rite is called dzikir.

Dzikir functions to stimulate spirituality enjoyment or religious ecstasy as a transcendental approach attempt and contributes importantly to grow the feeling of submissiveness to God (Hamsyah & Subandi, 2017). Therefore, the point is that Allah is God who gives recovery, and Quran and Hadist is an absolute guidance for Muslim community's way of life, and believed to affect the health. If one of requirements above is not considered or practiced inadequately, disease will come. Similarly, the healing method keeps referring to Quran, Hadist and request to Allah by means of dzikir and praying. Even the sick patient reading Quran and praying will recover more quickly (Koenig & Shohaib, 2014). It means that religiosity in health care will increase the patients' quality of life (Al-

Yousefi, 2012). In line with this, Padela and Zaidi (2018) explained that many literature studies state that Muslims consider Allah as the health and disease controller and the provider of medicine all at once. Prayer, *sembahyang* (worship), request, and Quran reading are beneficial to health and can be used as the main source of healing, or to complement the modern medication (allopathy) (Padela & Zaidi, 2018).

Mehraki and Gholami (2017) explained that Quran is introduced as the source of soul purity from moral and mental illness; similarly, Prophet's Hadist always emphasizes on the importance of physical purity, cleanliness, and health (Mehraki & Gholami, 2017). The prophet's hadist intended here is Prophet Muhammad SAW's hadist summarizing and categorizing medication into three: firstly, hadist encouraging the disease healing practice and health principle broadly; secondly, hadist containing Prophet/Rasul's prejudice on disease problem and its healing medically or spiritually; and thirdly, hadist on Prophet's medicine stating "Allah gives healing to all diseases and there must be medicine for every disease. If the medicine administered has been appropriate to the disease developed, healing will be obtained on Allah's permission" (Rahman, 1999). Some categories of hadist have theological value and most importantly medicines can be useful on Allah's permission. The values contained in Prophet's hadist concerning disease and illness are examination given by God, that can remove the sin and give reward later particularly in the life hereafter, as long as the people deal with the illness patiently. The works on prophetic healing enrich the perspective on the varying medications known in Islam.

Prophetic Healing

Knowledge on Prophetic Healing is sometimes defined as healing method or model coming from and taught by Prophet/Apostle. This healing model was included into Prophet/Apostle's biography deliberately, but this healing is not a part of Islam religion tenet that should be practiced in the actually same way (HR. Ibn Khaldun). Rasulullah was the carrier of holy law and taught human beings about the holy law, and how to grow date palm tree (Rahman, 1999). In this context, the definition of Prophetic Healing should be underlined, that is, the healing practice that has developed far before the Prophet/Apostle's life, meaning that this prophetic healing is also the one that has been implemented by Arab since before the Prophet's life. Therefore, what is called Prophetic Healing is not the one that should be implemented due to Prophet Time's recommendation and on behalf of Islam, but it is the Arab healing culture at that time.

Prophetic healing includes, among others, self treatment by eating dates, assuming that any thing is related to the closest source of health, the concept concerning the good consumption of date palm and fruit. Another opinion also mentions that Prophetic Healing focuses on healthy food, avoiding alcohol, health care using natural product such as "bekam" for any symptoms of disease developed (Koenig & Shohaib, 2014; Rahmadi, Oktavita, & Mudarris, 2017). In line with this, Rahman (1999) in his book also explained the treatment method for certain disease on Rasulullah's recommendation with "berbekam". This berbekam is a health care treatment method by means of releasing blood from certain blood vessel and helped with honey use. In addition, healthy beverages are made of skin, seeds, milk, and honey also affect the health positively. Rahman (1999) critically put Ibn Khaldun's critique on Prophetic Healing that has been existing since Arab period; therefore, there is no excuse for believing that the healing prescription came from the Prophet himself, rather than the part of ancient Arab healing tradition. This berbekam

was conducted very commonly by Arab community, but the prescription is not related to religious mission (Rahman, 1999).

Berbekam was practiced not only by Arab traditional community but it has also been integrated into some hospitals in Indonesia as the complement of public healthcare service, by considering a variety of procedures before practicing it (Rahmadi et al., 2017). It is assumed that the fame of other nations' traditional healing pre existing and practiced in Indonesia can also be collaborated with modern medical healthcare service, helped with the publication of legitimacy, regulation, and policy developed by the government. Similarly, religion and spiritual-based healing can be an appropriate approach to improve the health condition. It can be seen from some hospitals that have considered the implementation of religion approach in their healthcare services (Abdullah, Saini, Sharip, & Shaharom, 2016; Herlianita, Miaofen, Chen, Fetzer, & Lin, 2018; Padela & Zaidi, 2018; Ramakrishnan et al., 2015; Syed, 2003).

Traditional-Cultural Islam Healing Perspective (Traditional Culture)

There is a difference of religious concept and practice between one community and another, so that all communities have their own characteristics. This article identifies religious practice normatively or culturally. Cultural Islam practice refers to Kholil (2010)'s study explained *Seblang* and *Kenduri* as Olehsari Villagers' tradition describing ideal combined relationship between Islam and Javanese culture in Banyuwangi. This article leads us to the discussion of religion and local culture acculturation as the social contact between villagers and a variety of *selamatan* rites. The two rites are the procession of celebrating the blessing in agricultural sector, harvest. Many combined rites are practiced in Banyuwangi, but this study focuses on *Seblang* and *Kenduri* rites constituting the Kejawen cultural Islam practice. In line with Kholil, Geertz (1960), Beatty (2004), Endraswara (2010), and Woodward (2011) also explained the *selamatan* religious practice in Javanese tradition still practiced to respect ancestors and as the symbol of gratitude to the Creator. *Selamatan* itself is practiced by Javanese people to get health, by means of distributing food that has been prayed for by the organizer of *selamatan*, aiming to keep getting life safety and to be safe from any disease and calamity (Beatty, 2004; Geertz, 1960; Woodward, 2011).

Bersih desa and *kliwonan* ritual tradition are also two things closely related to the meaning of *selamatan*. Both of them concern Javanese culture and ritualism in Islam. *Kliwonan* tradition is conducted based on Javanese's belief. The values believed are blessing, health, and free of calamity. Many rites have been conducted hereditarily, aiming to remove disaster and to get life blessing and to respect the invisible creature living adjacently with human beings (Hermawan, 2017). Meanwhile, the research on *bersih desa* rite tends to discuss syncretism still practiced daily. Villagers believe that the rite will smooth all villagers' program will ward off disaster and disease, and is the expression of gratitude to God. The rite is ancestor bequeath replete with symbols. *Bersih desa* is conducted to implement the harmony between Islam and Javanese culture at social life level (Dewi, 2018). These two ritual traditions represent that Javanese people still implement Islam and Javanese belief system intensely.

Normative Islam in Java, according to Kholil (2010), generally concentrates on urban Muslim and modernist only, while the daily practice of rural Muslim is considered as representing the conservative traditional Islam. In fact, the conservative *santri* often has more similarity to *abangan* than to modernist *santri*. It reflects that Geertz's thesis on *abangan* and *santri* communities still exists until today. One of Kholil's interesting arguments is that

conservative group as if promises partially with *abangan* tradition, thereby leading the two groups to develop culture just like that during Hindu-Budha-to-Islam transition period. Such interaction model facilitates the communication more and avoids the tension occurring between those actually Islam and those actually Kejawen, adhering to spiritual-supernatural mystic cosmology in micro and macro manner (Kholil, 2010).

Similarly, Imzastini (2016) in his research on *Pak Endog* alternative medication (healing) also gave concrete example of Islam healing application that is acculturated culturally and traditionally with modern medical medicines. In his research development, Imzastini (2019) found the connection between Islam religion and Javanese culture as the basis of *Pak Endog* alternative healing. It means that, this connection created for social-cultural adaptation still empowers a variety of religiosities for human health interest. Islam and Javanese culture do not inhibit but support the human life sustainability, but they are the belief system still believed in by the wide society until today. Some examples of other alternative healing still developing in Javanese cultural area are massage therapy, *dukun* (helping healing with supernatural agent's help corresponding to its class), *dukun bayi*, *sangkal putung* (massage for bone disease and fracture), *deplok'an godhong* (herbal blend), *sumuk* (prayer from "smart person" to heal disease and to expel the intruder), and etc, all of which use Islam prayer with magic-spiritual-supernatural practice.

In contrast to cultural scope, Abdullah et al (2016) explains the meaning of Islamic Spiritual-based healing viewed from Malaysian perspective. They stated that this spiritual healing practice is an alternative medication focusing on the use of prayers from dzikr and Quran verses. This healing method is different from folk healing usually called traditional healing. In Malaysia, folk healing is the one using magic, ritual, reincarnation, and cult approach. Folk healing is considered as the one deviating from Islam, when the one practicing it ask for help from other than Allah. Islam healing in this article refers to Islam religion tenet, with the one practicing it being called ustadz or ustadzah. This healthcare treatment process is opened to all races and religions, in which prayers are read for newborn, certain disease and serious diseases like cancer, stroke, and disease caused by supernatural agent. Spiritual Islam healing well-known in Malaysia is divided into three categories of problem: physical disease, spiritual or emotional disease, and magic-induced disease (Abdullah et al., 2016).

Otherwise in Arab a complementary therapy has been developed based on Arab local knowledge and Islam religion. Al Rawi and Fetters (2012) summarizes that 80% of populations in developing countries are dependent on traditional medicine, and 70-80% of populations in developed countries use complementary therapy. The healing tradition penetrates into modern life in Arab world. They define traditional Arab and Islam medication as the healing system that has been practices since a long time ago in Arab world in the context of Islam religion's effect. TAIM consists of medicinal herbs, diet practice, mind-body therapy, spiritual healing, and applied therapy, many of which reflect on the everlasting interaction between the effect of Islam and prophetic medicines and regional healing practice coming from certain geography and culture. The traditional regional healing practices include Ayurvedic, TCM, Unani, and Persian.

Communication between Islamic, Prophetic, and Arab regional traditional healing methods results in TAIM-healing concept model. This model has typical characteristics using medicinal herbs and dietary practice approaches containing the recommendation to fast, to consume honey and zam-zam water; while mind-body therapy practice and spiritual healing include recommendation to do sholat and to pray; then applied therapy is massage

technique, hydrotherapy, and cupping. TAIM conceptual method is an additional one to Arab and Muslim healthcare practice literature. It becomes an opportunity and a choice to deal with global health issue. It is assumed that there are some versions of healing combining religiosity and spirituality; in Arab those healing methods are also combined with their traditional knowledge.

Herlianita et al (2018) in her study using quantitative method collected 191 articles addressing Islam healing perspective and found that “In the Muslim faith, the concept of religion is embedded in spirituality. Spirituality is usually entrenched by religious thoughts and practices, and religion provides a path for a spiritual way of life” (Herlianita et al., 2018). It means that the concept of religion is always inculcated in spirituality, while spirituality is inculcated into religious thinking and practice. The important point of this opinion is that religion gives way to spiritual lifestyle. Thereby, any differentiation between Islamic healing, religious/ spiritual healing is the matter indicating so many religious healing variants involving textual aspect only and other variants reaching spirituality more broadly.

R/S Healing in Modern Medicine

This category does not concern religion and spiritual constituting a new thing, but concerns the physicians and therapists’ trend to embark on knowing religion values and including this aspect into the implementation of healthcare treatment (Kizilhan, 2014). The application of treatment using this religious or spiritual approach begins to be processed (*digodhag*) in order to facilitate the modern medical healing in hospitals and clinics working modernly. It can be detected through some literatures mentioning that education or training for medical practitioners related to healthcare treatment in hospital or healthcare clinic with religious/spiritual perspective is very desirable.

Al Yousefi’s (2012) study found that most patients want the physician dealing with their religious life crisis. In fact, many physicians have not begun yet the service with communication pertaining to their patients’ religiosity. Although religion plays a main role in all aspects of Muslim’s life, the data of research shows that the role of religion in health is conducted in the populations of non-Muslim physicians. Muslim physicians working in suburban areas in Saudi Arabia were invited to complete questionnaires including demographic data, religiosity intrinsic level, and belief in the effect of religion on health, and observation, attitude, behavior, and constraint with the fulfillment of patients’ religion need. Out of 225 physicians, 91% agreed that religion affects positively the Health, but 62.2% thought that religion can result in medical declination. More than a half of physicians have never been questioned about religion matter. Family physicians more likely begin to discuss religion, and the physicians with higher religiosity more likely share their perspective on their on religion. Citizens and physician staffs tend to avoid the discussion. This research’s finding highlights the fact that many physicians do not deal with the patients’ religiosity problem. In conclusion, medical institution should work to improve the medical practitioners’ capacity in solving the patients’ religiosity problem. The solution to this problem is to give training for physicians concerning religiosity values aiming to support the patients’ health and healing.

It is assumed that religiosity practice is involved in medical-related intervention, prevention, and medication of disease. Sayeed and Prakash (2015) studied significance, characteristic, procedure, and benefit of prayer and sholat comprehensively affecting the health entirely, particularly mental health. In addition, the attempt of combining yoga also

supports the acceleration of healing and health improvement by medical health practitioners (Sayeed & Prakash, 2013).

Historically, Seng (2014) sees that there is a correlation between healing and hegemony during colonialism time. He explained that there is a negotiation about medication and healing instrument and method at that time. This negotiation is one of Colonial's strategies of dominating the colonized area. They indicate that the colonial's hegemony on the healing has never been completed, and that the local community was negotiated to combine biomedical and eclectic customary practices taken from all over Asia. Therefore, this encounter element becomes a political weapon to acculturate with the native community for health and healing purposes. Then it became a moment to the colonial to study social, cultural, and demographic conditions of native community through health dimension; well-being issue also becomes an important thing in this problem (Seng, 2014).

Ramakrishnan et al.'s (2015) study using quantitative research method has measured the R/S characteristics of physicians affecting their attitude to healthcare treatment spiritually. This research found that Indonesian physicians collaborate with traditional professionals, complementary and alternative medication (TCAM) in modern health system, while Indian physicians are not reported to do so. This study aims to understand the R/S characteristics and the effect of its application on Indian and Indonesian physicians, and the acceptance of TCAM/spirituality in modern health system. Quantitatively, the result of study explains the exploration of cross-cultural and cross-sectional health care treatment, using religion and spirituality in medicine, and physician perspectives or RSMPP). The conclusion of current research is that the mainstreaming of TCAM into health system can be a beginning step toward the two integrative medications and improve R/S as the treatment intervention by modern medical physician. In line with this, Oman's (2018) study also explained about the relationship between religion and spiritual and public health, in which R/S has implication to public health. Collaboration between R/S and public health can be seen from daily activity determining structural factor, including what we eat, we drink, and air we inhale. So, the implication of religiosity and spirituality (R/S)'s role affects highly the public health and cultivate better moral, either personally or collectively.

CONCLUSIONS

Ideal type of the map of Islam healing study appearing through the community development concept develops corresponding to the contact between religion values and local culture inherent to the social life. The religiosity concept implied in the context of health should be studied and criticized, in order not to generate misconception about religious life having developed until today. Similarly, an evaluation is important to conduct on Islam relation both textually and contextually that should not generate suspicion or declination against each other. Both of them will keep contact with each other forever because the diversity of religious life is a certainty. It is one of religiosity belief system variations as proven by the existence of Islam healing practice.

This study is limited to the concept referring to literature text and touching a little the result of field study. The author is conducting ethnographic field research related to this them during this article writing. The recommendation needed more comprehensively to such field research is to identify a variety of alternative medications or healing methods in Indonesia based on Islam values and remaining to maintain cultural values all at once, focusing on showing off the Indonesian characteristic of Islam. It aims to recognize and to

document the vocabularies of healing variants in Indonesia, thereby can give reference and patent right to social, cultural, and religious practices in Indonesia.

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