

Santau: The Use of Herbal Medicine and Restrictions in Treatment

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Abstract

Herbal medicine has long been a foundation of conventional medical practices and remains widely used today. In traditional Malay medicine, herbal remedies form a primary component often employed to treat various ailments. However, some Malaysians remain uncertain about the role and benefits of traditional medicine, such as herbs, as an alternative form of treatment, likely due to limited information on herbal remedies for disease management. Thus, this study aims to identify the types of herbal medicines used following the “Tepuk Daun Nangka” treatment, presenting them as a complementary medical approach that may significantly contribute to comprehensive healing for Santau (poisoning) patients. This case study involves the narrative of a male university lecturer who faced challenges in worship due to disturbances that affected his emotions and faith since 1998. The study data comprises experiences of a Santau patient who sought Islamic treatment using herbal medicine and observed specific restrictions after undergoing the Tepuk Daun Nangka treatment. The data gathered are essential for evaluating the effects of herbal remedies and post-treatment restrictions on Santau recovery efforts. Findings highlight the variety of herbal medicines used and their efficacy in treating Santau patients. Conclusively, this study supports the effectiveness of herbal medicine for Santau treatment. In the globalized era, it is crucial for society to accept herbal remedies as a natural approach to nurturing a healthy life and fostering well-rounded, healthy human capital, both physically and spiritually, to enable societal progress. These findings offer valuable insights into the effective use of herbal medicine as an alternative treatment that complements modern medical practices endorsed by the Ministry of Health Malaysia. Embracing this knowledge can pave the way for a more comprehensive and holistic approach to mental and physical healthcare, ultimately benefiting society at large.

Keywords: Herbal Medicine, Traditional Malay Medicine, Tepuk Daun Nangka, Santau, Restrictions, Islamic Treatment

Introduction

Definition of Herbs

Herbs have long been an integral part of Malay life, serving as ingredients in food and, more importantly, as a primary means of traditional medicine (Arina Johari & Nurul Jamilah Rosly, 2024). Herbs are substances derived from plants, salts, minerals, and stones, containing one or more active ingredients for medicinal use (Rosli et al., 2015). The *Kamus Dewan* (1994) defines herbs as plants with low, non-woody stems, with leaves that may be used as medicine or food. According to Nor Aniza Ahmad Shahibuddin (2001), herbs are not limited to shrubs; even woody plants can be considered herbs if they are used for food, medicine, or aromatic purposes. The Malay community traditionally believes that herbs possess various benefits that can cure numerous ailments (Arina Johari & Nurul Jamilah Rosly, 2024). A herbalist is someone skilled in using natural herbs for treatment, aiming to restore bodily balance rather than merely cure disease. In this view, the usage of herbs should ideally be synergistic, combining different herbs with complementary properties. From a herbalist's perspective, herbs include any plants that can be used for food, medicine, or aromatic purposes, encompassing both shrubs and woody plants with these qualities (Shamsuddin, 2012).

The use of herbs in cooking and medicine has been a longstanding practice among the Malay people, passed down through generations. Nor Nafizah Mohd Noor (2023), found that basic herbs such as turmeric, ginger, lemongrass, galangal, pennywort, and bitter melon are commonly used to enhance flavor in Malay cuisine while also aiding in the prevention or treatment of conditions such as diabetes, hypertension, joint pain, cancer, and postpartum recovery. For the Malay community, the use of herbal plants has been influenced by Hindu, Buddhist, Islamic, and Western cultures and has been well adapted into Malay beliefs to this day (Abdullah & Noraziah, 2011). The use of herbal plants by Malay traditional practitioners, such as betel leaf, frankincense, and agarwood, is often associated with other practices, including incantations, spiritual practices, and connections with unseen beings (Abdullah & Noraziah, 2011). Ramli (2020a), note that the use of herbs in cooking and medicine also reflects the wisdom of local Malays, showcasing a positive relationship between humans and nature that serves as a guide for harmonious living with the environment.

The importance of medicinal plants is undeniable, and herbal-based remedies have been utilized by humans for thousands of years. Herbal plants contribute significantly to various aspects of health and medicine, particularly as food and fragrances. Malaysia's herbal industry is classified as an agricultural commodity, valued at over RM32 billion with an estimated growth projection of 15 percent annually. Majid, a herbal expert at the Institute of Climate Adaptation and Marine Biotechnology, Universiti Malaysia Terengganu (UMT), stated that Malaysia lacks documented data on traditional herbal medicines, as the information has never been recorded. "We don't know when traditional Malay or Nusantara medicines were first used in society or by whom," she noted. "Early generations must have developed their own medical systems to survive, or else humanity wouldn't have endured. But where is the knowledge of traditional Malay herbal medicine today?" she asked during her inaugural lecture titled "Herbal Medicines Based on Evidence" at the Sultanah Nur Zahirah Library Auditorium, UMT. She added that despite modern advancements, approximately 80 percent

of the global population still relies on herbal-based medicines (UMT Corporate Communication Office, 2023).

“Recognizing the widespread demand and use of herbal medicines, the government has introduced the 1952 Poisons Act and the 1971 Medical Act to control the misuse of these herbal plants,” she explained. Malaysia is fortunate to have fertile land rich in diverse herbal plants with potential for medicinal use and the production of health-related food products. Dr. Fadzilah also shared that they have successfully developed herbal-based products that may relieve joint pain. “Most individuals over 40 experience joint pain and inflammation,” she said. Furthermore, she emphasized that the herbal medicine ecosystem must be uplifted by engaging people of all ages and involving agencies to cultivate a herb-literate generation, ultimately contributing to the community’s socioeconomic standing (UMT Corporate Communication Office, 2023).

It is estimated that there are 30,000 plant species globally, with around 10% used for medicinal purposes (Farnsworth & Soejarto, 1991; Wantanabe, 2000). Of these, 65 species are native to Asia (Karki & Williams, 1999). The discourse surrounding herbal use in health care, particularly within traditional Malay medicine, is essential and continuously evolving. According to Faisal (2012), traditional Malay medicine consists of a collection of practices developed to address both health and illness. People have followed this way of life for generations. Additionally, Ong & Chooi (2004), argue that herbal medicine refers to any type of plant that can serve as a cure for health issues. Piah (2015), further asserts that traditional Malay medicine comprises a comprehensive system for treating or curing ailments, including analyzing the causes of bodily imbalance, observing dietary restrictions, and maintaining health through specific methods (Hannan et al., 2023).

This system also incorporates physical treatments, guidelines on herbal intake and usage, special recitations, prohibitions, and traditional tips (Jamal et al., 2011). For example, certain ailments that cannot be treated through modern medicine may be effectively managed using traditional Malay medicine (Baharudin Abu, 2019). A broader perspective is provided by Ahmad (2019), who argued that traditional medicine has yet to be recognized as an essential component of health care approaches. This study aims to expand scientific knowledge on Malay traditional medicine, which utilizes herbal remedies in treating “Santau” patients in Malaysia.

This study is motivated by the growing interest in alternative medicine, particularly herbal treatments, as individuals seek traditional remedies in conjunction with modern medicine. In exploring Santau and its herbal remedies, this research addresses a crucial gap in understanding the cultural, medical, and regulatory challenges that shape traditional practices today."

By examining the historical roots, therapeutic practices, and regulatory limitations surrounding Santau, this study provides a significant contribution to the field of ethnomedicine. It offers a comprehensive framework for policymakers and healthcare providers to better understand the integration of traditional herbal medicine within regulated medical practices, highlighting its potential benefits and constraints.

This research contributes to the broader discourse on the preservation and modernization of indigenous medicinal knowledge. The insights provided on Santau could inform more culturally sensitive healthcare approaches and support legal frameworks that balance traditional practices with contemporary health standards.

Research Background

Principles of Herbalism

Herbalism uses natural ingredients without synthetic substances. The best herbs are those recommended by the Prophet Muhammad (PBUH), such as honey, black cumin seeds, olive oil, and other herbs that grow around us. The Prophet once said, "No disease has been created without also creating its cure."

Verses in the Quran related to herbs and God's command to humankind to use them include: "With rainwater, He grows for you crops, olives, date palms, grapes, and every type of fruit. Surely in this is a sign for those who reflect." (Surah An-Nahl [16]: 11)

"And We cause to grow therein grains, and grapes and herbs, and olive trees and date palms, and lush gardens, and fruits and fodder, all as enjoyment for you and your cattle." (Surah 'Abasa [80]: 27-32)

"O people, eat what is lawful and good from what is on earth, and do not follow Satan's footsteps. Surely he is an open enemy to you." (Surah Al-Baqarah [2]: 168-169)

Classification of Herbs Based on Ibn Sina's Theory

"Everything sweet has a warm nature, and everything sour has a cool nature." Ibn Sina classified the fundamental qualities of illnesses and herbs into four categories: First, warm-dry; these herbs are used for ailments related to the heart and lungs. Herbs in this category are typically aromatic. Second, cool-dry; for diseases originating from the blood. Herbs in this group tend to have an astringent quality. Third, cool-moist; for inflammatory conditions and kidney issues. Herbs in this category generally possess cooling properties. Fourth, warm-moist; for ailments associated with elements of wind, such as in the intestines, liver, spleen, and other areas. Herbs in this category are typically bitter (Al-Qanun Fil At-Tibb).

The process of determining the fundamental nature of a disease and the corresponding herbs is based on examining the patient. This examination includes checking the pulse and observing the patient's tongue. There are various ways to feel a patient's pulse, but the simplest method is placing four fingers on the patient's wrist, parallel to the thumb. However, Islamic medical practice is founded on the principle that Allah is the ultimate healer. This principle is reinforced by a hadith cited by Imam Bukhari, where Prophet Muhammad (S.A.W.) placed his trust in Allah in all his actions. From Aisha (r.a.), it is reported that the Prophet (S.A.W.) would recite "A'uzubillah" or prayers seeking Allah's assistance for family members while placing his right hand on them, saying, "O Allah, Lord of humankind, the Remover of harm, heal, for You are the Healer; there is no healing but Yours, a healing that leaves behind no ailment." The supplication made by the Prophet (S.A.W.) to seek Allah's help was referred to by Aisha (r.a.) as *ta'awuz* and *istijarah* (Al-Qanun Fil At-Tibb).

Practically, modern medicine views illnesses within the human body as primarily caused by viral and bacterial infections. These two elements attack body cells, impairing the physiological system, which results in various secondary diseases. However, certain illnesses cannot be explained through today's scientific methods, even by medical experts. Among such illnesses are those caused by black magic or malevolent influences, which cannot be detected, even with a microscope.

The 'Nangka Leaf Tapping' Technique

Nasir et al (2023), describe this technique as a systematic method for treating *Santau*, a type of spiritual affliction, through the *Nangka Leaf Tapping* technique. This method involves gently tapping a jackfruit (nangka) leaf along the patient's back. If there are any toxic elements related to *Santau* within the body, they are expelled through the skin's pores. The approach is systematic, combining *ruqyah* or prayer for addressing spiritual disturbances, the use of herbs to quickly restore physical health, dietary restrictions, and regulated movement during the treatment period (Ahmad Nasir et al., 2022). Recognized as a competent, systematic, and comprehensive method for treating *Santau*, the *Nangka Leaf Tapping* technique offers significant contributions and positive impacts on Traditional and Complementary Medicine. This technique highlights how alternative treatment methods can serve as complementary practices, benefiting contemporary medical treatments. It plays an undeniable role in supporting allopathic or modern medicine, adhering to the competency standards established by Act 775. The impact of this study on Traditional and Complementary Medicine provides a specialized treatment approach for *Santau* patients, employing competent, systematic, and comprehensive procedures while developing skilled Islamic healers who follow *sharia* guidelines and comply with Act 775 (Traditional and Complementary Medicine Act, 2016). This study concludes that the best and most systematic method to treat *Santau* is by using the *Nangka Leaf Tapping* technique, which combines *ruqyah* for managing spiritual disturbances and herbs for immediate physical healing, along with dietary and physical restrictions during treatment (Nasir et al., 2023).

Post-Treatment Restrictions after Nangka Leaf Tapping

After undergoing the *Nangka Leaf Tapping* treatment, patients must follow specific restrictions to allow the body adequate rest for quicker recovery and effective treatment of *Santau* symptoms. Patients who do not observe these restrictions tend to heal more slowly compared to those who follow them closely. Such patients may experience physical weakness, fatigue, pain, and a lingering sense of malaise, which can lead to frustration and discouragement about the treatment process. These restrictions are not spiritual or mystical, as some may believe; traditionally, there is a misconception that violating these restrictions would bring a curse, worsening the illness and making it incurable. However, in the context of the *Nangka Leaf Tapping* treatment, the restrictions are purely physical. Their purpose is to allow the patient's body to rest and relieve the symptoms of *Santau* to expedite recovery. This approach is similar to the postpartum recovery concept, where new mothers are encouraged to avoid certain foods and refrain from heavy work for three months to ensure full recovery. In *Nangka Leaf Tapping* treatment, restrictions can be divided into two categories: dietary and activity restrictions (Haron Din et al., 2015).

Dietary Restrictions

Certain foods, including all types of lime (particularly key lime and calamansi), vinegar, pineapple, and bamboo shoots, are strictly prohibited for *Santau* patients. Consuming these can activate the *Santau* elements, making them more aggressive and causing symptoms like vomiting blood. Foods such as pineapple and bamboo shoots should be completely avoided, even in small amounts. Once recovered, however, *Santau* patients can resume consuming these foods as usual. Additionally, patients should reduce the intake of spicy and oily foods, cold beverages, cold environments, and sour or pickled fruits. These foods, while permissible in small amounts, should be minimized to prevent coughing or aggravating symptoms. Patients should also be cautious with cold temperatures; for example, those in air-conditioned rooms may experience joint pain, lethargy, and drowsiness, potentially affecting work performance (Haron Din et al., 2015).

Behavioral Restrictions

The first restriction for a *santau* patient is to avoid heavy physical labor or lifting heavy items. Patients who are actively engaged in sports are advised to rest for a year. This is because intense physical work and sports require a lot of energy, which in turn causes the heart to pump blood rapidly. This could worsen internal injuries caused by *santau*, as the *santau* substances may spread quickly throughout the body via the circulatory system. If the *santau* affects the lungs, it can lead to conditions like damaged or perforated lungs and viral infections. If it reaches the kidneys, it can impair kidney function or cause kidney failure. However, the most concerning outcome is if *santau* spreads to the brain, potentially causing a stroke (Haron Din et al., 2015).

The second restriction is to engage in regular Quranic recitation to calm the mind. Many *santau* patients often feel despair, depression, and isolation due to the influence of the spirit accompanying the *santau*, which disturbs their thoughts. Therefore, patients need to steady their minds by continuously reciting the Quran. For women who cannot recite the Quran due to religious reasons, they are advised to engage in frequent remembrance (*dhikr*) and *salawat* (blessings on the Prophet) during this time (Haron Din et al., 2015).

Islamic Treatment Methods and the Effects of Herbal Medicine on Santau Victims

In addition to observing these restrictions, patients should consume herbal medicines. The purpose of these herbal decoctions is to restore the body's health. They work by healing wounds and neutralizing toxins, especially in areas such as the throat, esophagus, chest, stomach, and other internal organs. Patients who do not take herbal medicine typically experience a slower recovery. Two types of herbal remedies are commonly used in *santau* treatment: the *Dukung Anak* decoction and the blended herbal remedy or final concoction (Haron Din et al., 2013).

Dukung Anak Decoction (Internal Medicine)

This internal herbal remedy must be taken consistently until recovery. Its purpose is to relieve cough, cleanse the stomach, facilitate the elimination of *santau* substances, enhance appetite, and restore energy. The ingredients include one thumb-sized rock sugar, a small bundle of *Dukung Anak* plant (including roots) about a foot tall, a handful of *pegaga* leaves (with roots), three segments of yellow or black sugarcane (peeled and chopped), and four glasses of water (Haron Din et al., 2013).

The preparation involves boiling the four ingredients—rock sugar, *Dukung Anak*, pegaga, and sugarcane—with four glasses of water until it reduces to two glasses. This herbal decoction should be consumed hot; if it has cooled, it should be reheated before drinking. The four ingredients can be reused up to three times, with the addition of fresh rock sugar and four glasses of water each time to reduce to two glasses. It is recommended to drink at least half a glass daily until recovery; drinking more is beneficial.

For best results, the plants should be harvested following traditional methods for gathering herbs. The *Dukung Anak* leaves should ideally be green, as red leaves are more bitter and difficult to drink. Black or yellow sugarcane can be used for the decoction. Non-severe diabetes patients may reduce the rock sugar and increase the *Dukung Anak*, while those with severe diabetes are advised not to drink this decoction to avoid potential adverse effects. They should instead drink water that has been spiritually treated. *Dukung Anak*, known locally in northern regions as "amin buah" and called "meniran" in Indonesia, comes in two varieties—green and red. The red variety is more bitter but both can be used medicinally (Haron Din et al., 2013).

Dukung Anak





Support Grass, or scientifically known as *Phyllanthus*, is a species of medicinal herb found in tropical regions such as Malaysia, Indonesia, Thailand, as well as in China and South America. The Support Grass species consists of various types, with those commonly found in Malaysia including *P. amarus*, *P. niruri*, *P. urinaria*, and *P. debilis*. Support Grass typically grows in compacted soil, often appearing in cracks in concrete. It is commonly found in abandoned areas, along roadsides, in vegetable gardens, and around homes, even in flower pots. It usually grows wild along the edges of crop beds and is often considered a difficult-to-control weed. Despite being classified as a weed, this plant has numerous medicinal properties and is recognized among traditional herbal medicine practitioners (Juzaimah & Noraida, 2014).

Traditional Uses

The root, leaves, fruit, and whole plant of Support Grass are valued for their medicinal properties. It is very popular in India and widely used in Ayurvedic medicine, either as dried powder or fresh plant. In China and South America, it is commonly used to treat liver-related ailments, kidney stones, malaria, asthma, as a diuretic, and to boost appetite. In Malaysia, Support Grass is widely used to treat kidney and liver conditions, such as jaundice and hepatitis B. The fresh root is an effective remedy for jaundice, particularly in newborns. Its fruit is applied to heal wounds, irritations, and skin diseases such as ringworm. Crushed leaves mixed with a bit of salt are used to treat scabies. The juice or extract from the root and young leaves is used to strengthen the kidneys, while boiled young leaves are consumed to treat coughs. Support Grass is also often used to address kidney and gallstones, diabetes, high blood pressure, insect bites, itching, and diarrhea. Additionally, it is used as a diuretic and tonic after miscarriage, and as a remedy for gonorrhea and syphilis (Nik Juzaimah & Noraida, 2014).

Traditional Products Containing Support Grass

The use of traditional products as alternatives to modern medicine is increasingly popular among Malaysians. In response, manufacturers of traditional products play a crucial role in ensuring that their products are high-quality and safe for use. The Ministry of Health Malaysia (MOH) has prepared a Support Grass monograph accessible on the Globinmed website (www.globinmed.com) as part of the government's initiative to assist traditional product manufacturers in fulfilling their roles. This monograph serves as a guide for local traditional

product manufacturers to conduct quality tests, such as identification tests (for raw material authentication) and safety tests, including microbial contamination testing. Consumers are encouraged to be discerning when selecting traditional products marketed in Malaysia and are advised to choose products registered with the MOH. Each registered product bears a registration number with the prefix MAL along with a hologram logo on its packaging. Consumers are also advised to consult a doctor if they experience allergies or persistent side effects when using these traditional products (Nik Juzaimah & Noraida, 2014).

Daun Pegaga



The pegaga leaf (*Centella asiatica*), also known as “Gotu Kola,” is a type of creeping herb that grows horizontally across the ground. It is commonly found in moist, open areas such as rice fields and grasslands. For centuries, pegaga has been used in traditional medicine within Indian communities. Even the World Health Organization (WHO) emphasizes the importance

of cultivating and preserving this plant (WHO, 2013). The pegaga leaf is widely associated with promoting youthful vitality, especially among women. It is often enjoyed as a salad with condiments like sambal belacan and budu, much like other popular greens such as petai, jering, winged beans, and ulam raja (Hannani Juhari, 2024). The following are some notable benefits and uses of pegaga:

Improves Blood Circulation

Pegaga is used today as a phlebotonic to address chronic venous insufficiency (CVI). When someone suffers from CVI, they experience difficulty in returning blood flow to the heart, leading to potential blood pooling in the legs, causing swelling in the blood vessels (Cesarone MR, 2001).

Beneficial for Postpartum Mothers

Rich in fiber, minerals, and various vitamins, pegaga serves as an excellent postnatal supplement to boost and speed up breast milk production. Not only are the leaves beneficial, but the roots also help postpartum mothers by warming the body, promoting blood circulation, and helping the uterus recover after childbirth (Hannani Juhari, 2024).

Acts as an Antidepressant

A study by Farhana et al., in 2016, demonstrated that using pegaga as a substitute for antidepressants can reduce symptoms of stress, anxiety, and depression. This finding supports the claim that herbal remedies can have positive effects on specific behavioral aspects of depression, including body weight, temperature, and heart rate (Gray et al., 2016).

Relieves Joint Pain

As people age, they are more likely to experience early symptoms of joint or nerve-related conditions, such as numbness, knee pain, and back pain. Malay communities traditionally use boiled pegaga water to treat conditions like leprosy and rheumatism, which are associated with joint pain (Shikha Sharma, 2014).

Reduces Insomnia

Insomnia is a common sleep disorder affecting many people. Some individuals prefer using herbal remedies derived from pegaga as a safer alternative to prescription medications for managing insomnia (Hannani Juhari, 2024).

Heals Stretch Marks After Childbirth

Stretch marks, or C-section scars, are common among women who undergo cesarean delivery. Full recovery from a C-section can take up to six weeks or longer, often leaving a visible scar. The application of pegaga during the healing process can reduce the prominence of scars, as the terpenoids in pegaga stimulate collagen production, which can help minimize stretch marks and heal existing ones (Wiesława Byłka, 2013).

Promotes Radiant and Youthful Skin

Regular consumption of pegaga is believed to promote youthfulness and prevent obesity. It can be eaten fresh, boiled, or blended into a juice (Hannani Juhari, 2024).

Treats Alzheimer's Disease

Alzheimer's is a progressive disease that gradually impairs memory and daily functioning. A 2012 study by Amala Soumyanath et al. found that pegaga extract has positive effects on behavioral abnormalities, providing moderate protection for brain cells against toxicity and plaque formation related to Alzheimer's. However, further research is needed to determine the precise ways in which pegaga can treat Alzheimer's in humans.

Gaulan Remedy (Final Medicine)

The gaulan remedy is a supplementary medication consumed with boiled herbal water once a patient has recovered approximately 70% to 80%. The purpose of gaulan is to expel any remaining harmful substances easily. Practitioners may observe more toxins being released during jackfruit leaf compress therapy after the patient has consumed this remedy. However, gaulan is not suitable for asthma and diabetes patients. Ingredients for gaulan include natural honey (3 tablespoons), glutinous rice (1½ cups), young ginger (3 tablespoons), and granulated sugar (2½ tablespoons) (Haron Din et al., 2015).

Preparation

Mix the natural honey with washed, slightly dried glutinous rice, stirring slowly until well combined. Gradually add diced young ginger into the honey and rice mixture until the ginger's aroma is evident. Finally, add granulated sugar, a little at a time, mixing thoroughly. This mixture should be consumed one spoonful every hour until finished. Ideally, use a non-metal spoon, and it's recommended not to repeat the mixture preparation more than seven times (Haron Din et al., 2015).

Literature Review

In the past, Khairunnisa et al (2016), collected and compiled hadiths related to methods of healing physical illnesses in *al-Sahihain*. They also focused on establishing a distinction between herbal medicines and physical therapeutic modalities suggested by Prophet Muhammad (SAW). In this context, the consistent mention of hadiths related to herb-based remedies across both *sahih* collections confirms their authenticity. Additionally, the study by Yusoff et al. (2016), using *al-Sahihain* as a guide, focused on the use of plants in treating ten physical ailments. Without emphasizing the efficacy of using herbs for health care, the study also demonstrated that herbal treatment strategies align with the Sunnah of the Prophet Muhammad (SAW), as evidenced by the hadiths.

Inductive and deductive analysis were employed along with the selection of two hadiths as part of the research approach in this study. According to Yusoff et al. (2016), these two hadiths were selected from the renowned narrators Abu Abd Allah Muhammad bin Ismail and Abu al-Husayn Muslim bin al-Hajjaj al Qushayri al-Naysaburi. The study findings reveal that herbal treatments align with the Sunnah of the Prophet, supported by several hadiths that discuss the management of ten human physical ailments, including headaches, leprosy, head lice, infectious eye pain, stomach pain, wounds, fever, among others (Yusoff et al., 2016). A study by Ridzuan et al. (2019), titled *A Bibliometric Analysis of Herbal Applications in the Academic Environment*, also explored the idea of bibliometric analysis to examine academic research involving herbs, utilizing quantitative methods and analysis to measure productivity and the scholarly contributions in this research area. According to the study, several herbal plants were generated simultaneously. This information serves as a primary reference source for

academics or herbal specialists researching herbal ingredients, significantly contributing to the field of herbal research (Ridzuan et al., 2019).

Factors in the Use of Herbs in Treatment

Subjective Norms in Society Regarding Herbal-Based Treatments

Subjective norms refer to social factors that indicate an individual's perception of the social pressure received from significant others in their life, whether to engage in or refrain from certain behaviors (Ajzen & Fishbein, 2000). According to Fishbein & Rhodes (1999), it has been found that among adults, subjective norms act as motivators for the implementation of desired behaviors. Meanwhile, understanding the perception of the effectiveness of herb usage in practice has been defined as a positive or negative evaluation of an object or action (Eagly et al., 1993). Research findings indicate that the cultivation and use of herbal plants in the daily lives of communities significantly contribute to the specific benefits of herbs contained within them for producing natural remedies. According to Braun (2012), family and close friends in one's immediate environment also play a crucial role in influencing individuals to use herbs. If family members or close friends have tried herbs and experienced positive benefits, it encourages individuals to use them.

The Desire Factor in Society Regarding Herbal-Based Treatments

This study found that the desire or intention to practice traditional medicine is defined as an individual's wish to engage in specific actions or practices (Ibid, 11-39). Interview results with respondents revealed that some individuals have different intentions when facing health problems. Interviews with five respondents revealed that those who experienced issues such as diabetes, hypertension, kidney stones, fever, and similar conditions had the intention to restore and maintain their health from these ailments. Several individuals also expressed greater interest in treatments using herbal remedies that they cultivate themselves and process into medicine (Hannan et al., 2023).

For example, the use of herbal plants such as lemongrass (*Cymbopogon citratus*), coriander leaves (*Coriandrum sativum*), black pepper (*Piper nigrum*), ginger (*Zingiber officinale*), and other plants has been recognized as alternatives for treating diseases by the community. The use of ginger, for instance, has been shown to have the potential to reduce symptoms of digestive disorders such as bloating, stomach discomfort, and dyspepsia (Rayner et al., 2008). Furthermore, *Curcuma longa* or turmeric has been widely used in traditional medicine practices to treat various digestive issues such as nausea, bloating, and inflammation of the digestive system, in addition to its immune-boosting effects on the human body (Wu, 2003). Additionally, the use of *Zingiber officinale* or ginger has long been used to alleviate nausea and vomiting, particularly related to motion sickness, pregnancy, or chemotherapy side effects (Ernst & Pittler, 2000).

Attitudes Towards Behavior in Society Regarding Herbal-Based Treatments

According to Ajzen (1985), an individual's attitude plays a significant role in influencing human behavior. This attitude directs individuals to either engage in or refrain from certain behaviors. To realize the desired behavior, individuals need to recognize and effectively control their desired behaviors, with strong intention being crucial (Ajzen & Manstead, 2007). In the context of herb usage, individual attitudes and behaviors can be linked to the strength of intention reflected through attitudes towards behaviors, such as seeking appropriate

herbal plants to treat specific diseases. Thus, the element of attitude towards behavior in society regarding traditional treatment practices is of significant importance (Hannan et al., 2023). An individual's attitude towards traditional treatment practices can provide insight into their perspectives and tendencies to use herbs as an approach to treating diseases. A positive attitude towards this practice indicates an individual's tendency to appreciate and embrace traditional values and to believe in the effectiveness of herbs as valuable sources of healthcare. This positive attitude also influences an individual's intention to practice traditional treatment as part of a holistic approach to maintaining their health and well-being (Hannan et al., 2023).

Moreover, respondents' beliefs regarding the use of herbs with various characteristics such as roots, stems, leaves, and flowers demonstrate high medicinal content that can be utilized through various methods such as cooking, consumption, boiling, application, and more. This is illustrated in a conversation between the researcher and a respondent as follows: "Since I have been affected by issues like kidney stones and bloating, it was my elders who advised me to try using herbal remedies. I consistently consume garlic, lemongrass, and ginger, and, God willing, over time, I will see improvements in my condition. In terms of effectiveness, using herbs as supportive treatment surpasses pharmaceuticals and hospital care. I also consistently follow the method of extracting ginger in water, letting it sit for several minutes, and then drinking it. Additionally, using lemongrass has helped alleviate my health problems. This is wisdom passed down through generations, and my doctor has also recommended that I practice it" (Hannan et al., 2023).

For instance, according to Van Wyk et al (2018), the use of licorice root has long been used to relieve coughs, reduce inflammation, and maintain digestive health. Tongkat Ali stems are used as a tonic to enhance male vitality, address erectile issues, and boost testosterone production. Ginkgo Biloba leaves are used to improve blood circulation, enhance brain function, and combat signs of aging. Chamomile flowers act as natural antidepressants, alleviating anxiety and calming the nervous system, while Valerian root can assist with insomnia, reduce anxiety, and aid in relaxation. Studies indicate that important information regarding the use of herbs and their effectiveness is obtained through social media, and opinions from the surrounding community have influenced patients to utilize herbs as a method of treatment for healing their ailments (Hannan et al., 2023).

In summary, individuals experiencing illness exhibit attitudes that lean towards self-discipline in correctly and consistently practicing the use of herbs based on their types, benefits, and functions for the purpose of treating diseases and achieving recovery. However, to implement the use of herbs, patients need to have a deep understanding of the functions and benefits of herbs in treating their specific ailments (Hannan et al., 2023).

Methodology

The researcher employed a library study method by referencing various documents such as books and journals and conducting interviews with informants who specialize in herbal treatment. Further explanations of this study are outlined below. Content analysis of published articles was conducted to identify the effects of 'Tepuk Daun Nangka' as a competent, systematic, and comprehensive treatment method for victims of spiritual afflictions in fulfilling the needs of Traditional and Complementary Medicine, the necessity of

providing efficient practitioners of Islamic complementary medicine to treat victims of spiritual afflictions in Traditional and Complementary Medicine, and Act 775. The study was based on analyses of selected publications such as books on methods of treating spiritual afflictions, scientific studies, journals, and relevant articles chosen from the Google Scholar database, the Ministry of Health's website, Malaysian legal documents, Act 775, Traditional and Complementary Medicine, and the University Putra Malaysia Library as the main reference center. The study design is qualitative, and the strategy for this study is case study-based.

Case Study of a Mystery Illness Cluster: University Lecturer

For the past 26 years, his worship has been disrupted due to emotions and beliefs influenced by intrusive thoughts he has experienced. This issue has led him to doubt Islam and the authenticity of the Quran, leaving him feeling melancholic and stressed. At times, these intrusive thoughts have made him feel suicidal. Disturbing dreams frequently interrupt his sleep at night, as if someone is waking him up. The next day, he feels exhausted and lacking energy due to restless sleep. He has sought treatment from various places using different methods, but all have shown negative effects. His sleep has also started to be disturbed, and he has been unable to tolerate cold temperatures for the past 21 years. When exposed to cold, he often suffers from coughing, breathlessness, and chest pain. Consuming cold foods, such as ice cream and iced drinks, exacerbates this issue. Almost every week, he experiences chills and flu-like symptoms, which compel him to wear warm clothing and a vest in air-conditioned places like his room and car. He also wears warm clothing after bathing due to feeling excessively cold. Despite spending a significant amount of money on treatments from specialists, the cause of his illness remains unidentified. Doctors have only confirmed that he has an allergy to cold conditions.

Nothing has had a positive effect, even though additional medication has been taken to restore his immune system. In addition, he suffers from Irritable Bowel Syndrome (IBS) and gastritis. After breakfast and lunch, he frequently visits the restroom due to his IBS. The hormonal instability caused by disturbed sleep at night has worsened his IBS and gastritis. At times, this IBS has forced him to take sick leave. He has undergone treatment at Putrajaya Hospital, including an examination with a colonoscope. Gastric medication has been prescribed since doctors found redness in his duodenum. Ustaz Azizan Ramly was fortuitously encountered by him at an Islamic treatment center. His illnesses were assessed, and the method of treatment using the Nangka Leaf Tapping Method was recommended by Ustaz Azizan. During the first month of treatment, many shiny, fine particles were expelled from his chest and abdomen using this method.

Several verses from the Quran have been practiced after each tapping session, becoming a habitual practice for him. The expulsion of fine particles has gradually decreased, with only a few remaining in the abdominal area after a year of treatment with the Nangka Leaf Tapping Method. Significant changes have occurred, and his health has improved, although conditions like gastritis and IBS have not completely healed. The persistent cold sensation he experienced is also almost entirely resolved. Even at night, he can enjoy ice cream and iced drinks again. He can now sleep in an air-conditioned room. The strange dreams that used to haunt his nights have also diminished. He is grateful for these changes. However, he still adheres to dietary restrictions as advised by Ustaz, believing that following guidelines is part

of the healing process. Allah SWT tests humanity by sending down illnesses as atonement for past sins. The absolute owner of healing is Allah SWT; we can only strive for recovery. Whenever asked about his healing, this is the answer Ustaz Azizan Ramly provides. His family has grown closer to Allah after being tested with this illness.

Research Findings

This study shows that patients with Santau who practice ruqyah syariyyah through the Nangka Leaf Tapping Technique and receive herbal-based Islamic treatment, while adhering to dietary restrictions, demonstrate that traditional Malay medicine remains effective and relevant. This Islamic treatment therapy upholds the importance of believing in the knowledge and wisdom of ancestors. The herbal medicines used to treat Santau are seen as highly effective treatments. These techniques are beneficial for improving well-being as they are tailored to specific conditions and are administered by experienced healers. The transition in the use of herbal medicines in society has shifted from being food items to essential components in health products, as noted by (Shahabuddin, 2001). In short, this study supports the practice of traditional Malay medicine using herbal remedies to treat various Santau-related ailments and emphasizes the importance of continuing to utilize natural resources and traditional medical procedures. However, caution should be exercised when using herbal remedies due to their potential risks. Overall, traditional Malay medicine can be an effective complement to modern healthcare practices when used appropriately.

The study found that the use of herbal medicines plays a crucial role in traditional Malay medicine, particularly in contributing to Islamic treatment among Santau patients. Today, both scientific and traditional perspectives must be integrated into medical science to address various emerging health issues. In the current era of globalization, it is important for society to pay serious attention to the use of herbs in leading a healthy and prosperous life. The findings of this study provide valuable information for understanding and utilizing herbs as effective and relevant alternative treatments in society, alongside modern treatments provided by the Ministry of Health Malaysia. Finally, this study is considered a stepping stone that provides preliminary data for future research.

Conclusion

In conclusion, the herbs discussed in this study are just a small fraction of the hundreds of other herbs used by the Malay community in traditional Malay medicine. Nonetheless, the findings of this study can serve as a foundation for further research to explore and document the meanings, morphological characteristics, and functions of herbs in healthcare and cooking for future generations. Moreover, the perceptions, knowledge, and practices of herbal medicine among Santau patients can also be studied in broader and deeper contexts to obtain more significant findings, thereby fostering awareness, interest, and responsibility in preserving this traditional knowledge. The beliefs and practices of traditional herbal consumption should be understood and aligned with the modern knowledge of today's Santau patients.

In summary, this study supports the practice of traditional Malay medicine using herbal remedies to treat Santau diseases and highlights the importance of continuing to use natural resources and traditional medical procedures. However, a cautious attitude should be adopted when using herbal remedies due to the potential risks and limitations involved to

prevent any undesirable occurrences. Overall, herbal remedies can be an effective complement to modern healthcare practices when used appropriately.

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