


# Interpretation and Management of Al-Tibb Al-Nabawi Learning in Pesantren: A Case Study at Pesantren Sunan Kalijaga Nganjuk Indonesia

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Article Info	Abstract
<p><b>Article history:</b> Received 06 01, 2024 Revised 07, 03, 2024 Accepted 07, 04, 2024</p>	<p><b>Purpose</b> – This study aims to analyze the efforts of pesantren in reconstructing traditional medicine in line with the vision of <i>al-Tibb al-Nabawi</i> and the management of <i>al-Tibb al-Nabawi</i> learning in pesantren.</p>
<p><b>Keywords:</b> <i>Pesantren,</i> <i>al-Tibb Al-Nabawi,</i> <i>Traditional Medicine,</i> <i>Postcolonial,</i> <i>Learning Management</i></p>	<p><b>Design/methods</b>– This research uses a case study at Pesantren Sunan Kalijaga Pakuncen Nganjuk, aligned with the mission of education and the development of traditional medicine through the production of traditional herbal medicine. Utilizing an interactive descriptive analysis with Abed al-Jabiri's postcolonial theory</p> <p><b>Findings</b> – The researcher concludes that Pesantren Sunan Kalijaga interprets <i>al-Tibb al-Nabawi</i> by combining the principles of prophetic medicine and traditional Nusantara medicine, resulting in effective and affordable health solutions such as <i>Jamu Al-Qomar</i>. The management of learning in this pesantren involves holistic religious education, practical skills, and structured unit business management, equipping students with life skills and independence.</p> <p><b>Research implications/limitations</b> – The differences in social and cultural contexts between the community around Pesantren Sunan Kalijaga and communities in other regions of Indonesia could influence the results of this study. Practices and acceptance of traditional medicine and <i>al-Tibb al-Nabawi</i> can vary greatly in different places.</p> <p><b>Practical implications</b> – This research establishes a foundation for enhancing healthcare services in pesantrens by integrating <i>Al-Tibb Al-Nabawi</i> with local traditional medicine, promoting economic self-sufficiency through herbal enterprises like those at Pesantren Sunan Kalijaga. The life skills education methods can be adopted to equip students with practical skills.</p> <p><b>Originality/value</b> – This research offers a novel perspective on integrating <i>Al-Tibb Al-Nabawi</i> with traditional Nusantara medicine in pesantrens, specifically at Pesantren Sunan Kalijaga. It highlights a unique life skills education model combining religious education with practical health and herbal medicine skills, providing an innovative example for healthcare and economic self-sufficiency in other pesantrens.</p>
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## Introduction

*Pesantren* (Islamic Boarding School) is one of the oldest forms of Islamic educational institutions in Indonesia (Saekhotin & Anam, 2017; Usman, 2013). As a subculture of society, pesantren have their own values, ways of life, and power structures (Wahid, 2010). Pesantren represents the acculturation of Indonesian culture with Islam, making it an institution deeply rooted in Indonesian traditions (Majid, 1985). Besides its primary function as an educational

institution, pesantren also play a role in social aspects. They often become a reference for the community to find solutions to their problems.

*Kiai* (Religious Leaders) in pesantren possess social and religious legitimacy. *Kiai* are considered to have advantages and strengths in both the micro and macro cosmos (Dhofier, 2011). Both personally and institutionally, pesantren are often sought by the community for healing diseases. Pesantren have unique traditions in the field of medicine; some have even become centers for the treatment and rehabilitation of mental disorders (Horikoshi, 1980; Huda, 2013; Subu, 2015). The medical tradition practiced by *kiai* and *pesantren* is not new in Islamic treasures, as the Prophet Muhammad frequently conveyed various methods of treatment to cure diseases in his hadiths. *Al-tibb*, meaning medicine for the body and soul (Manzur, n.d.), is one chapter in the hadith books studied in pesantren. However, Deuraseh argues that most of the *tibb* practices taught by the Prophet Muhammad were preventive measures to prevent diseases. Deuraseh added that Muslims should no longer use the Prophet's *tibb* without following the correct procedures, given the different conditions at the time of the Prophet Muhammad compared to today (Deuraseh, 2006).

The term *al-Tibb al-nabawi* is defined by academics as 'medical treatment, prescription for healing diseases, and improving physical and spiritual health taught by Prophet Muhammad to his people' (Al-Rumkhani et al., 2016). The term *Tibb* with the addition of '*nabawi*' was first recorded by Jabir bin Hayyan (d. 148 H.) by collecting traditions related to *al-tibb al-nabawi* (Isfahani, 2006). This continued until one of Ibn Taymiyah's students (d. 728 H), Ibn Qayyim al-Jawziyyah (d. 751 H), with his famous work *al-Tibb al-Nabawi*, summarized various explanations about medicine found in the Qur'an and Sunnah. This book became widely known in the Islamic world. Al-Jawziyyah asserted that the Prophet Muhammad's healing method is divine, given by Allah to His messenger, and different from the methods used by doctors. The Prophet's healing method is full of definite confidence from Allah, sourced from revelation, and is a manifestation of prophetic knowledge and the perfection of reason (Jawziyyah, 1990a, 1994).

In dealing with diseases, al-Jawziyyah explained that the Prophet taught three methods: with natural remedies, divine healing (*ruqyah*), and a combination of both. This explanation influenced the understanding of *al-tibb al-nabawi* among Muslims. Al-Jawziyyah even mentioned 83 types of natural herbs mentioned by the Prophet, arranging them alphabetically (Jawziyyah, 1994). The *al-Tibb al-Nabawi*-style treatment emerged, using raw materials such as *habbat al-sawda'* (Jawziyyah, 1994), later known as black cumin, '*ajwah*' (date juice) (Jawziyyah, 1994), olives, and others. However, Islamic da'wah with a health strategy may erode the existing health sciences in the Nusantara, especially in Java. The health sciences of the archipelago could become an ancient civilization worthy of a museum. Many Nusantara herbs have the same benefits as those described by the Prophet. For example, Baso (2015) noted that Indonesians are more familiar with turmeric as a healing ingredient than *habbat al-sawda'* because Prophet Muhammad diagnosed that many diseases originate in the stomach. Therefore, turmeric, proven to cure stomach diseases and commonly used in daily food, is relevant to Nabawi medicine, although Baso did not explicitly mention the relationship between *al-tibb al-nabawi* and pesantren representation.

As institutions for the spread of Islam by *Kiai* (Dhofier, 2011), pesantren ideally participate in disseminating Islamic/*Nabawi* health knowledge. However, instead of merely developing *Nabawi* medical science, pesantren smartly interpret health knowledge into skills adaptive to their local environment. Pesantren do not just follow any information from religious texts but also reconstruct the narrative of health science (*al-tibb al-nabawi*) brought by religion.

Pesantren Sunan Kalijaga, located at the eastern end of Nganjuk Regency, East Java, represents *al-Tibb al-nabawi* differently. This pesantren develops traditional herbal medicine using raw materials from Indonesian herbal plants, such as *kencur* (aromatic ginger), *temulawak* (Curcuma), cardamom, and Javanese chili, commonly found around them. This anomaly has drawn the researcher's attention to explore the pesantren's role and strategy in reinterpreting *al-tibb al-nabawi* sourced from the Qur'an and the hadith of the Prophet.

Medicine within pesantren significantly contributes to the development of life skills among students. Various studies highlight the integrated approaches pesantren use to embed life skills within their educational frameworks. For instance, Al Hikmah Bahrul Ulum pesantren focuses on fostering independence through daily activities such as managing personal finances, self-cooking, and personal hygiene (Muttaqin et al., 2022). Similarly, Bustanul Ulum Al-Ghozali pesantren emphasizes life skills through both curricular and extracurricular programs, ensuring students are well-prepared to face real-world challenges (Sari & Anam, 2022). The Mengkuru Nahdlatul Wathan Islamic Senior High School develops students' life skills through extracurricular activities like culinary arts, enhancing practical knowledge and community engagement (Fattah & Zainudin, 2023). During the COVID-19 pandemic, Mamba'ul Ma'arif pesantren adopted innovative strategies to continue life skills education, adapting to restrictions while maintaining educational effectiveness (Waslah & Sari, 2022).

The integration of traditional medicine learning and life skills education in pesantren offers significant benefits. Traditional medicine and life skills education, which includes daily activities such as cooking, personal hygiene, and financial management, help students become independent and ready to face life's challenges (Yusuf, 2020). This integration also enhances students' spiritual and ethical values, preparing them to contribute positively to society (Rizal & Nardiyanto, 2020). This approach ensures holistic development, encompassing physical, emotional, and spiritual aspects, so that students have not only strong religious knowledge but also practical skills needed for success in their daily lives and future (Wicaksono, 2022).

Integrating practical skills in education is crucial for developing students' professional competencies. Practical skills should be taught using effective educational theories and constructive feedback (Sadideen & Kneebone, 2012). This training enhances students' ability to apply theoretical knowledge in real-world situations (Liu & He, 2015). Problem-based learning (PBL) stimulates deep learning and the application of general principles in various situations, aiding curriculum planning by defining core content and its relevance (Davis, 1999). Overall, integrating practical skills improves students' professional competencies and the quality of educational outcomes.

Integrating religious teachings with life skills education can improve students' mental health and self-esteem. Studies show that religion-based life skills training effectively enhances students' well-being (Hajizadehanari et al., 2013). Teachers' challenges in this approach can be addressed with adequate support and preparation (Wambui & Amukowa, 2013). Combining spirituality and culture in life skills education can also increase responsiveness to students' needs in a multicultural context (Feldstein et al., 2008). Programs integrating life skills into physical education show significant benefits in students' holistic development (Siregar, 2020). Interactive and integrated teaching models combining life skills with religious education are proven effective if supported with proper preparation and teaching materials (Rohaeni & Ningsih, 2016).

Traditional Medicine learning as a Supportive Activity Units (SAUs) offer significant benefits for educational practice. SAUs that support teacher autonomy enhance motivation, teaching efficacy, and overall well-being. Teachers adopting an autonomy-supportive teaching style report higher job satisfaction and reduced emotional and physical exhaustion (Cheon et al., 2014). Integrating SAUs into the curriculum provides academic and social benefits for students, particularly those with intellectual disabilities (Strogilos et al., 2015). The use of activity bracelets and behavior modification strategies in Physical Education (PE), for instance, increases students' autonomy support and daily physical activity levels, helping them develop a more active lifestyle (Guijarro-Romero et al., 2023). SAUs providing an autonomy-supportive environment in PE also promote students' autonomous motivation towards physical activity (Abula et al., 2020). Supportive activities, like traditional medicine skills education, enhance the learning environment by offering a balance between individual support and institutional impact (Johnston, 1997). Overall, life skill education enhances educational practice by improving motivation, promoting student autonomy and motivation, and creating a more active and supportive learning environment.

Based on the introduction, the identified research gaps according to Miles' taxonomy (2017) include several aspects. First, there is a conceptual gap where previous research focused more on the theory and history of *al-tibb al-nabawi* without examining its practical implementation and adaptation in contemporary Indonesian pesantren. Second, a contextual gap arises because previous studies have not sufficiently highlighted how pesantren use local herbal ingredients to reconstruct *Nabawi* health science. Third, a practical gap is evident from the need to understand the integration of life skills education with traditional medicine in pesantren to enhance students' independence and well-being. Lastly, a methodological gap indicates a lack of in-depth research on the interaction between *Nabawi* health science and local traditional medicine practices in pesantren.

Based on the introduction and identification of research gaps, this study seeks to answer two primary research questions. The first question is how Pesantren Sunan Kalijaga reconstructs and implements the concept of *al-Tibb al-Nabawi* using traditional Indonesian herbal ingredients in their medical practices. This research will explore the ways in which the pesantren reinterprets and adapts *Nabawi* health knowledge in a local context, including the use of commonly found Indonesian herbal ingredients. The second question is how the management of the integration of traditional medicine and life skills education at Pesantren Sunan Kalijaga contributes to the independence and well-being of the students. This study will examine how this integrated approach not only enhances the students' life skills but also their overall well-being, encompassing physical, emotional, and spiritual aspects. These two questions aim to provide new insights into the application of *al-Tibb al-Nabawi* and the development of life skills education in pesantren.

The novelty of this research lies in three main aspects. First, this study offers new contributions by exploring the reconstruction and implementation of *al-tibb al-nabawi* at Pesantren Sunan Kalijaga using traditional Indonesian herbal ingredients, demonstrating the local adaptation of *Nabawi* health science. Second, this research introduces a new approach by integrating traditional medicine with life skills education in pesantren, an area that has not been widely explored. Third, this study employs a comprehensive methodological approach to examine the interaction between *Nabawi* health science and local traditional medicine practices, significantly contributing to the development of research methods in this field.

## Methods

This study is field research using a case study design. The case study design was chosen to explore one or several cases through detailed and in-depth data collection (Creswell, 2014), focusing on the tradition of traditional medicine at the Pesantren Sunan Kalijaga. This focus includes its relevance to the value of the Prophet's medicine (*al-tibb al-nabawi*) and the management of traditional medicine practice teaching. The historical approach, utilizing Abed al-Jabiri's historical theory, is used to find 'fasl (separation) and wasl (connection)' between traditional medicine and *al-tibb al-nabawi*. This study aims to describe the data obtained concerning the practice and reconstruction of pesantren health sciences in line with Abed al-Jabiri's historical theory, addressing how, historically, the strategy of pesantren reconstruction formulates the problem in this study. However, al-Jabiri's historical theory can provide valuable insights in postcolonial studies, especially in the context of how Arab-Islamic thought and identity, in this case, *al-tibb al-nabawi*, are formed and reformed. Therefore, these concepts are more appropriately regarded as part of historical theory.

In this study, the research object is the Sunan Kalijaga pesantren located in Pakuncen Village, Patianrowo District, Nganjuk Regency, Indonesia, with the primary data sources being pesantren caregivers and other pesantren administrators. The selection of informants in this study used a purposive sampling technique (Sugiono, 2006). The researcher selected informants based on the characteristics, traits, or attributes that are the main characteristics of the population. It is assumed that these informants have an in-depth understanding of the issues and can be trusted as reliable sources. To obtain relevant and valid information, the researchers also used the "snowball sampling" technique, which involves determining the

sample size initially and then expanding it, akin to a snowball that grows larger as it rolls. In determining the sample, the first one or two people are selected. If these individuals do not provide complete data, the researcher seeks other individuals who are considered more knowledgeable and can supplement the data provided by the initial informants, thus increasing the sample size.

Secondary sources are also needed by researchers to uncover concepts from the Nusantara in the form of Traditional Medicine Recipes (*Jamu Jawa*) written by Soemardjo (Sju, 1980) and the Encyclopedia of Medicine: Javanese Herbs and Traditional Medicine Techniques by the King and Javanese Punggawa (Widyawati, 2010). This study involved two key informants: one male and one female caregiver responsible for medical practices at the pesantren and students at the Sunan Kalijaga pesantren. Data collection methods included observation, interviews, and documentation.

Data analysis was conducted using a qualitative approach based on the qualitative content analysis method by Graneheim & Lundman (2004). The analysis began after data collection, with interview and observation data transcribed into text. Initial codes were obtained using words closely related to the participants' statements. These codes were then categorized based on differences and similarities and classified according to meaning, relationships, and consistency. Categories were grouped based on meaningful conceptual patterns, and themes emerged by recognizing connections within the data. The content of the data was then analyzed, encompassing both manifest and latent meanings (Bengtsson, 2016).

## Results

### Interpretation of Al-Tibb Al-Nabawi

Pesantren Sunan Kalijaga is located in Pakuncen Village, Kertosono District, Nganjuk Regency, East Java, Indonesia. This pesantren has a unique characteristic. Apart from being an organizer of religious education, it also focuses on medicine by producing traditional herbal medicine and offering alternative treatments like reflexology. The establishment of Pesantren Sunan Kalijaga and the tradition of herbal medicine are intertwined with mystical and spiritual nuances. As narrated by Kang Aziz Kabul, the founding of this pesantren was based on one of *Kiai* Qomari's dreams during his pilgrimage to the tomb of Sunan Kalijaga (one of the *Wali Songo*). While reciting his *wirid*, *Kiai* Qomari fell asleep and dreamt of being approached by Sunan Kalijaga, who advised him to build a pesantren and produce herbal medicine.

The establishment of the pesantren and the Al-Qomar herbal medicine company aims to help orphans receive humane care and proper education. The production of Al-Qomar herbal medicine is managed by the Independent Rooted in Society (LM3) Al-Qomar Institute. This institution receives assistance from the agriculture office in collaboration with religious institutions that influence the community, such as foundations and pesantren. With the Decree of the Minister of Agriculture no. 555/Kpts/OT.210/6/97, LM3 Al-Qamar concentrates on producing traditional herbal medicine (Barkodin et al., 2018). *Kiai* Qomari serves as the caregiver and initiator of medicine at Pesantren Sunan Kalijaga, including the manufacture of traditional Al-Qomar herbal medicine and reflexology treatment, with the proceeds used to fund educational operations at the pesantren.

*Al-Tibb Al-Nabawi*, or the Prophet's Medicine, is interpreted through *Kiai* Qomari's perspective, combining these principles with traditional Nusantara medicine. Inspired by the hadith stating that every disease has a cure provided by Allah, *Kiai* Qomari applies this concept by developing *Jamu* Al-Qomar, using natural ingredients like turmeric, ginger, and black cumin. This approach demonstrates that traditional medicine combined with *Al-Tibb al-Nabawi* principles can produce effective and affordable health solutions for the community.

This vision is reflected in *Kiai* Qomari's expression that the *Jamu* Al-Qomar company, which uses traditional ingredients from the archipelago, was established with the primary aim of preaching religion and assisting the underprivileged who struggle to obtain proper treatment and education. To achieve these humanitarian goals, various efforts have been

made, including providing low-cost medical treatments to consumers, which serve as an affordable alternative medicine solution. This can be an alternative for people who adhere to the tradition of drinking herbal medicine for symptoms like fatigue, colds, or more severe conditions, with intensive support from Kiai Qomari. Additionally, various types of medicines have been created to address numerous health issues and enhance the capacity of the pesantren.

Ultimately, the development of traditional herbal medicine at Pesantren Sunan Kalijaga yields similar results to *Al-Tibb al-Nabawi* by providing healing from diseases. This is evidenced by the increasing recognition and demand from the community for the herbal medicines produced since 1999.

### **Management of Education and Traditional Islamic Medicine Learning**

The educational practices at Pesantren Sunan Kalijaga are based on a holistic educational philosophy that integrates religious education with practical life skills. Kiai Qomari established this pesantren with the primary goal of providing education to orphans and underprivileged children. Initially, the pesantren only accommodated three children, but over time, the number grew to 50 children by 1999.

The pesantren also has various activity units that support the educational process, such as madrasah diniyah, TK Al-Qomar, SMP IT Al-Qomar, and MA Sunan Kalijaga. Additionally, the pesantren operates business units like *jamu* production, garment making, and livestock farming. These units serve as training grounds for the students, providing them with valuable practical experience.

Pesantren Sunan Kalijaga focuses not only on religious education but also on practical skill training for its students. For instance, students are taught how to prepare traditional herbal medicine (*jamu*) and perform reflexology massages. These skills are intended to help them earn a living after graduating from the pesantren. Moreover, these skills also enable them to become independent and contribute positively to society.

In addition to skill education, the pesantren emphasizes the spiritual development of students. They are required to observe sunnah fasting, such as fasting on Mondays and Thursdays, and undertake 40-day fasts (*puasa ngebleng*). These practices are expected to strengthen their spirituality and build strong, independent character. Kiai Qomari frequently encourages students to pray and recite dhikr together, which is an integral part of spiritual education at the pesantren.

Regarding the curriculum, Pesantren Sunan Kalijaga adopts a comprehensive approach. Besides teaching religious sciences like Quranic exegesis, hadith, and fiqh, the pesantren provides formal education from kindergarten to high school levels. The long-term plan of the pesantren is to establish a higher education institution that can accommodate more students and offer advanced education. This demonstrates the pesantren's commitment to continuous growth and quality education for the community.

The management of the pesantren also involves students in various daily activities, from helping with *jamu* production to managing the pesantren's administration. This gives them the opportunity to learn about management and organization, which will be very useful in their future lives. Furthermore, the active involvement of students in pesantren activities helps them develop a sense of responsibility and independence.

### **Management of Traditional Medicine Learning**

The management of Pesantren Sunan Kalijaga is conducted in a highly structured manner involving various stakeholders. Kiai Qomari acts as the caretaker and leader of the pesantren, overseeing and directing all activities. The organizational structure includes key positions such as the general chairman, daily chairman, secretary, treasurer, and various sections responsible for public relations, education, training, and student activities.

In its operations, Kiai Qomari emphasizes principles of transparency and accountability. Every decision involves consultation with the pesantren's management team to ensure that all policies align with the needs and interests of the students. The active involvement of students in the management process is also prioritized, allowing them to learn about responsibility and management from an early age.

Pesantren Sunan Kalijaga also has a well-managed financial system. The revenue from Al-Qomar herbal medicine production funds the daily needs of the students, including food, education, and operational costs. The pesantren adheres to Sharia economic principles, ensuring all transactions are transparent and comply with religious teachings. Additionally, the pesantren develops various business units such as agriculture, livestock farming, and garment making, with all profits supporting the pesantren's needs.

In human resource management, the pesantren prioritizes the development of students' skills and abilities. They are taught not only religious knowledge but also practical life skills such as herbal medicine preparation, reflexology massage, and other skills. Students are also involved in *jamu* production and other business unit activities, providing them with valuable practical experience. All these efforts aim to prepare them to be independent and positively contribute to society after graduation.

To ensure the sustainability and development of the pesantren, *Kiai* Qomari focuses on infrastructure development. Since 2001, various facilities have been built, including dormitories, madrasah buildings, vocational training centers, and teacher housing. These facilities are designed to support the teaching and learning process and provide a comfortable environment for students. Additionally, the pesantren plans to establish a university in the coming years, reflecting its commitment to ongoing development.

Pesantren Sunan Kalijaga actively collaborates with various parties, both locally and internationally. These collaborations cover various fields, including education, economics, and social affairs. Through these partnerships, the pesantren can expand its network and obtain the necessary resources to support its operations and development. Moreover, these collaborations provide opportunities for students to learn and interact with different parties outside the pesantren.

Overall, the management practices at Pesantren Sunan Kalijaga are highly structured and professional. By emphasizing transparency, accountability, and human resource development, the pesantren has successfully created a conducive learning environment that supports student development. This demonstrates that with good management, a pesantren can grow and significantly contribute to society.

### **Impact on Students**

The educational and management practices at Pesantren Sunan Kalijaga have a significant impact on the students. They receive comprehensive religious education and essential life skills. Skills such as herbal medicine preparation provide them with the means to become self-reliant after leaving the pesantren. Additionally, skills in reflexology and traditional medicine are highly valuable.

Students also experience significant spiritual growth. Through various spiritual practices like sunnah fasting and dhikr sessions, they strengthen their relationship with Allah and develop strong, independent characters. These spiritual experiences provide a solid foundation for facing life's challenges.

The education at this pesantren also addresses social issues such as poverty and the plight of orphans. By providing quality education and care, the pesantren helps students escape the cycle of poverty and achieve a better life. It also offers them opportunities to develop their potential and realize their aspirations.

In summary, the impact of educational and management practices at Pesantren Sunan Kalijaga on students is highly positive and significant. Through a holistic and comprehensive approach, the pesantren creates a learning environment that supports intellectual, spiritual, and practical skills development. This shows that the pesantren serves not only as an educational institution but also as a social change agent, making a real contribution to society.

### **Discussion**

This study finds that Pesantren Sunan Kalijaga interprets *al-tibb al-nabawi* by combining the principles of prophetic medicine and traditional Nusantara medicine, resulting in effective and affordable health solutions such as *Jamu* Al-Qomar. The management of

learning in this pesantren involves holistic religious education, practical skills, and structured business unit management, equipping students with life skills and independence.

*Al-tibb al-nabawi*, in Ibn Qoyyim Al-Jawzy interpretation, has constructed a general view in the muslim understanding of *al-tibb al-nabawi*. This meaning tend to be the textual-formalist or normative-textualist (Huda, 2013); such a definition is certainly problematic in the midst of various types of treatment in Muslim communities, especially in Indonesia. For example, in the pesantren environment, there are different treatment methods carried out by *Kiai*, starting from the use of media or those that are sufficient with prayers or tattoos (Huda, 2013). These problems include the emergence of claims that pesantren-style medicine is not following the sunnah; even at a more extreme level, it is considering heresy (Huda, 2013), while traditional and alternative medicine, as mentioned above, has an important position in the traditions of Indonesian society (Huda, 2013; Subu, 2015). Nevertheless, Ibn Qoyyim Al-Jawzi in the book *Zād al-Ma'ād* has provided information at the beginning of the chapter about the universality of *al-tibb al-nabawi*. When Al-Jawzi quoted the hadith of the Prophet narrated by Imam Muslim, who said that every disease must have a cure, if there is a suitable medicine for a disease, all diseases will cure with Allah's permission.

Furthermore, Al-Jawzi also quotes a message from the Prophet Muhammad in a similar tone narrated by Bukhari, "Allah does not send down a disease, but He also sends down a healer (Jawziyyah, 1990b). So the dimensions of medicine in Islam can be inclusive and cannot be separate from the teachings of that religion itself. In Islam, there is a recognition that the highest healer is Allah (Horikoshi, 1980). However, the connection between coronation and religion in Islam is debatable in academic health studies or medicine. Is *al-tibb al-nabawi* purely dogmatic, or is it in line with science?

As Muslims, we certainly believe that *al-Tibb al-nabawi* must be true because of the Muslim belief that what comes from the Messenger of Allah is a representation of Allah's revelation. However, when it has become a scientific discussion, further explanation is needed. So, to reconstruct *al-Tibb al-nabawi*, it is crucial to narrate from secondary texts related to the theme of *al-Tibb al-nabawi*, which serves as a link between religious narratives and scientific narratives (Ragab, 2012). The function of this secondary text can be erasing contradictions, questioning them, or interpreting them (Ragab, 2012) so that the alignment of *al-Tibb al-nabawi* with scientific or scientific facts is accurate (Musharraf & Saiful Islam Arman, 2018) and is genuinely acceptable. Both religiously and scientifically. An example of this secondary text is Mustafa Mahmud's preface to Ibn Qoyyim *al-Tibb al-Nabawi's* book edited by Muhammad Fathī Abū Bakr. It revealed his mastery of medical science and his warning that the reader may find things he rejects. (Ragab, 2012) provides a more profound interpretation space related to religion and science viewing *al-Tibb al-nabawi*. Moreover, its relation to the variety of treatments that develop in Muslim society.

As conveyed by Ahmed Ragab, the reconstruction effort at least has the same vision as Muhammad Abid al-Jabiri's idea in contextualizing the text; al-Jabiri introduced the concepts of *mu'asiron lahu* and *mu'asiron lana* or later called *fasl* and *wasl* (Jabiri, 1993). Similar to the idea of integration-interconnection initiated by Amin Abdullah in contextualizing religious texts, this approach can bridge the stagnation of text meaning with context and the latest scientific methods (Suryadilaga, 2020). Returning to the concept of al-Jabiri, the idea of *al-fasl* reveals about the text, including *ma fi al-nash* and *ma haula al-nash*, to get an overview of the meaning of the text.

Meanwhile, *Al-Wasl* is the text's contextualization by linking the text's historical setting with current needs and conditions. a conception of *al-fasl* in the context of *al-Tibb al-nabawi* is to understand the text with the context of its emergence, including geographical and socio-cultural conditions that existed at that time. For example, the types of plants and seeds may be used as medicine, so that in the tradition of *al-Tibb al-nabawi*, there are 61 kinds of medicinal plants (Musharraf & Saiful Islam Arman, 2018). Referring to its history, *al-Tibb al-nabawi* is based on the Prophet's speech and action about herbs, hygiene, dietary practices, exercise rules, dietary recommendations, dietary prohibitions, general health, first aid measures, medication, and prescriptions. Then these themes are collected under one piece.



Moreover, later known as "Medicine of the Prophet" or *al-Tibb al-nabawi* (Nagamia, 2010), this Prophet's medical tradition was then acculturated with various cultures giving birth to a variety of other Islamic medicine (Hussein et al., 2019). The interpreter characteristics influence the development and meaning of *al-Tibb al-nabawi*. Ibn Qayyim is the example he tends to be textual normative in understanding *al-Tibb al-nabawi*, will grow to understand normatively religiously. In contrast, Mustafa Mahmud, whose background is a physicist, tends to see *al-Tibb al-Nabawi* from the scientific side as (Ragab, 2012). It is also important to reveal in order to find the contextualization of meaning.

Furthermore, for an idea to be contemporary to us (*mu'asiron lana*), it is necessary to raise a historical perspective today, al-Jabiri calls this term *wasl al-qari' bi al-maqrū'* (the connection between the reader and the read) (Baso, 2017). There are two that al-Jabiri offers in the realm of *wasl qari bi al-maqrū'*: (1) *wahdat al-ishkaliyyat* (problematic unity) (2) the historicity of thought that narrows in two domains. First, Epistemological aspects but not epistemology in the discipline of philosophy mean. The mean of epistemology here is a product of knowledge, discourse, or narrative produced by a character at that time. Second, ideological content (Jabiri, 1993).

When referring to the two hadiths quoted by Ibn Qoyyim al-Jauzi, the traditions do not give a unique attitude towards materials from specific regions or countries; the hadiths are general. Humans must perform *ijtihad* to seek healing, and as long as these efforts align with *maqasid sharia*, they are acceptable. In the Indonesian context, several important aspects relate to medicine. First, traditional Islamic boarding school medicine is intertwined with religious traditions and spiritual values (Horikoshi, 1980). Second, various plants, fruits, and other materials can be used as medicine, exemplified by the apostle's use of various plants (Afwadzi & Alifah, 2019; Elgood, 1962).

There are multiple traditions and methods of traditional and alternative medicine in Islamic boarding schools, such as treatment with water, tattoos, goats (Huda, 2013), and massage methods (Horikoshi, 1980). In the broader Islamic medical tradition, methods include herbal treatments (e.g., black cumin), dietary practices (e.g., bee honey, Zamzam water, fasting), mind-body practices (e.g., prayer, dzikir), spiritual healing (e.g., healing the Quran, reading, Ruqyah), and applied therapies like massage and cupping (Elgood, 1962; Hussein et al., 2019). The integration of these methods underscores the holistic approach to health, combining physical and spiritual well-being.

The convergence of *al-tibb al-nabawi* and traditional medicine at Pesantren Sunan Kalijaga, initiated by Kiai Qomari, aims to realize an ideology of human health that combines these practices. The production of Al-Qomar herbal medicine and health therapy reflects an effort to revive the concepts of the Prophet's medicine (*al-tibb al-nabawi*) and Islamic medicine. Though distinct, these practices share the common goal of promoting a healthy lifestyle, both physically and spiritually. This approach, emphasizing that 'prevention is better than cure,' is crucial in addressing contemporary health care issues (Hussein et al., 2019).

The second finding indicates that Pesantren Sunan Kalijaga has successfully implemented a holistic educational model. This model combines religious education with practical skills training, including traditional herbal medicine preparation and reflexology. This approach ensures holistic development, covering physical, emotional, and spiritual aspects, so that students not only possess strong religious knowledge but also the practical skills needed for success in their daily lives and future (Wicaksono, 2022). The pesantren's management practices, which emphasize transparency, accountability, and active student involvement, have contributed to creating a conducive learning environment. Additionally, the pesantren's business units, such as jamu production and garment making, provide students with practical experience and financial sustainability.

When compared to previous studies, the findings of this research support the notion that integrating traditional medicine learning with life skills education offers significant benefits. Similar to the practices observed at Al Hikmah Bahrul Ulum and Bustanul Ulum Al-Ghozali pesantren, Pesantren Sunan Kalijaga has embedded life skills within its curriculum to ensure students are well-prepared for future challenges (Sari & Anam, 2022; Muttaqin et al.,

2022). This approach not only enhances students' practical competencies but also their spiritual and ethical values, aligning with the principles of *al-Tibb al-Nabawi* (Rizal & Nardiyanto, 2020), and also can improve responsiveness to the needs of students in a multicultural context (Feldstein et al., 2008).

The successful implementation of *al-Tibb al-Nabawi* learning at Pesantren Sunan Kalijaga can be attributed to several factors. Firstly, the structured management and organizational approach, led by *Kiai* Qomari, ensures that all activities align with the pesantren's vision and mission. Secondly, the integration of practical skills such as herbal medicine preparation into the educational framework helps students gain valuable life skills. Thirdly, the emphasis on spiritual practices like sunnah fasting and dhikr sessions strengthens students' spiritual foundation, contributing to their overall character development.

However, it is important to interpret these findings with caution. The unique context of Pesantren Sunan Kalijaga, including its specific management practices and community support, may not be easily replicable in other settings. Further research is needed to explore how similar educational models can be adapted to different cultural and social contexts. Additionally, the long-term impact of such integrated education on students' professional and personal lives requires further investigation.

The implications of this study are significant for both educational practitioners and policymakers. For educational practitioners, the case of Pesantren Sunan Kalijaga highlights the potential benefits of integrating traditional medicine and life skills education within religious education frameworks. This model can be adapted and implemented in other educational institutions to promote holistic student development. For policymakers, the findings suggest the need for supportive policies that encourage the incorporation of practical skills training in religious education, ensuring students are equipped with the necessary competencies for future success (Yusuf, 2020).

In conclusion, the study of Pesantren Sunan Kalijaga demonstrates the effective integration of *al-Tibb al-Nabawi* learning with practical life skills education. This holistic approach not only enhances students' practical and spiritual competencies but also prepares them to contribute positively to society (Siregar, 2020; Wicaksono, 2022). The pesantren's structured management and emphasis on student involvement play crucial roles in its success. These findings provide valuable insights for other educational institutions aiming to adopt similar models, emphasizing the importance of integrating practical skills within religious education to foster comprehensive student development (Hajizadehanari et al., 2013).

## Conclusion

The conclusion of this article demonstrates that Pesantren Sunan Kalijaga successfully integrates the principles of prophetic medicine with traditional Nusantara medicine, resulting in effective and affordable health solutions such as Jamu Al-Qomar. This research supports the enhancement of healthcare services in pesantren through the integration of *Al-Tibb Al-Nabawi* with local traditional medicine, promoting economic self-sufficiency through herbal enterprises. The management of life skills learning in this pesantren involves holistic religious education, practical skills, and structured business unit management, equipping students with life skills and independence. However, differences in social and cultural contexts between the community around the pesantren and other regions can influence the study's results. Further research is needed to explore how similar educational models can be adapted to different cultural and social contexts, as well as the long-term impact of such integrated education on students' professional and personal lives.

## Conflict of interests

The authors are responsible for the content of this paper and declare that there is no conflict of interest in this study.

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