

**PENGAJARAN KURSUS ULUM HADITH DI INSTITUSI PENGAJIAN TINGGI  
AWAM: TINJAUAN LITERASI TERHADAP PENDEKATAN PENGAJARAN  
MASA KINI**

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**Abstract**

Hadith is the second source of Islamic law. Learning Hadith is important because it is the knowledge that plays a role in preserving the purity of the hadith applied in life. Therefore, this article is to study the teaching approaches that can be applied to the Ulum Hadith subjects offered at higher education institutions in Malaysia and identifying opportunities to reinforce the Ulum Hadith teaching approach. This study uses document analysis and articles related to education, Islamic Studies, as well as approaches in teaching. The findings show that among the approaches in the teaching and learning of the Ulum Hadith subjects in higher learning institutions are lecturers should act as muallim, producing meaningful learning with student-centered teaching, using an eclectic approach that combines all or part of the features of a method into new methods, using tables and diagrams in learning, mastering the four pedagogical skills of the Prophet, and implementing active learning. The study is expected to help improve Ulum Hadith's teaching system at Malaysian institutions of higher learning.

**Keywords:** Ulum Hadith, teaching approach, IPTA, Islamic studies.

## Abstrak

Hadith merupakan sumber kedua dalam syariat Islam. Mempelajari ilmu Hadith penting kerana ia merupakan ilmu yang berperanan bagi memelihara kesucian hadith yang diaplikasikan dalam kehidupan. Justeru itu, artikel ini bertujuan mengkaji pendekatan pengajaran yang boleh diaplikasikan bagi kursus Ulum Hadith yang ditawarkan di institusi pengajian tinggi awam (UA) di Malaysia dan mengenalpasti ruang dan peluang untuk memberi nafas baru terhadap pendekatan dalam pengajaran dan pembelajaran Ulum Hadith. Kajian ini menggunakan kaedah analisis dokumen dan artikel yang berkaitan dengan pendidikan, Pengajian Islam, serta pendekatan dalam pengajaran. Hasil tinjauan mendapati antara pendekatan penting dalam pengajaran kursus Ulum Hadith di institusi pengajian tinggi awam adalah pensyarah hendaklah berperanan sebagai muallim, menghasilkan pembelajaran yang bermakna dengan pengajaran berpusatkan pelajar, menggunakan pendekatan eklektik iaitu dengan menggabungkan semua atau sebahagian daripada ciri-ciri sesuatu kaedah ke dalam kaedah yang baru, menggunakan jadual dan gambarajah di dalam pembelajaran, menguasai antara empat kemahiran pedagogi Rasulullah SAW, dan melaksanakan pembelajaran aktif. Kajian diharapkan dapat membantu penambahbaikan sistem pengajaran kursus Ulum Hadith di institusi pengajian tinggi awam Malaysia.

**Kata kunci:** Ulum Hadith, pendekatan pengajaran, IPTA, pengajian Islam.

## Pengenalan

Hadith merupakan sumber perundangan kedua selepas al-Quran dan sangat penting dalam Islam kerana setiap apa yang disampaikan oleh Rasulullah SAW berperanan menjelaskan kandungan al-Quran melalui penghuraian, mentafsirkan maksud, memperincikan perkara yang umum, dan menguatkan ayat al-Quran<sup>113</sup>.

Kalimah Ulum Hadith terdiri daripada dua kalimah iaitu ulum dan hadith, ia adalah ilmu yang membahaskan semua yang berkaitan dengan ilmu *riwayah* dan *dirayah al-hadith* samada berkaitan periwayatannya, pengumpulannya di dalam buku, atau menerangkan hadith sahih dan dhaif, atau keadaan periwayatannya<sup>114</sup>. Proses pengajaran dan pembelajaran hadith pada zaman Rasulullah SAW berlaku dengan pelbagai kaedah yang membantu para sahabat memahami dan menghafal hadith yang disampaikan Rasulullah SAW kepada mereka.

Pengajian ilmu hadith telah berkembang dan dipelajari di semua peringkat pengajian bermula peringkat pra-sekolah sehinggalah ke peringkat pengajian tinggi di Malaysia. Tambahan lagi, setiap pusat pengajian mengaplikasikan proses pengajaran dan pembelajaran hadith seperti yang berlaku pada zaman Rasulullah SAW seperti *talaqqi* antara pelajar dan guru. Perkara ini dilakukan oleh kebanyakan pengajian pondok dan Maahad di Malaysia yang

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113 Mohd. Muhiden Abd. Rahman (1996) "Al-Hadith: Kedudukan Dan Peranannya". Jurnal Usuluddin 04. 3, 27-40.

114 Najm Abd. Rahman Khalaf Et Al (2014) Al-Madkhal Ila Ulum Al-Hadith. Selangor: Darul Syakir Enterprise, 18.

bertujuan mengekalkan kaedah Rasulullah SAW dalam menyampaikan hadith<sup>115</sup>. Tidak dapat dinafikan keberkesanan kaedah yang dilaksanakan ini kerana ia merupakan kaedah terbaik yang menekankan proses pembelajaran yang berpusatkan guru.

Antara institusi pengajian tinggi awam yang menawarkan kursus Ulum Hadith adalah Fakulti Pengajian Quran dan Sunnah, Universiti Sains Islam Malaysia, Akademi Pengajian Islam Universiti Malaya, Universiti Islam Antarabangsa Malaysia, dan Jabatan Quran dan Sunnah Universiti Kebangsaan Malaysia. Terdapat juga kolej universiti di setiap negeri yang menawarkan kursus Ulum Hadith di peringkat diploma antaranya Universiti Sultan Zainal Abidin Terengganu, Kolej Universiti Islam Antarabangsa Selangor, Kolej Universiti Insaniah Kedah dan lain-lain. Namun begitu kajian ini memfokuskan kepada empat universiti awam di atas kerana menjadi empat buah universiti utama yang menawarkan kursus Ulum Hadith di peringkat sarjana muda.

Pengajaran pula adalah suatu tugas dan aktiviti yang diusahakan bersama oleh pengajar dan pelajar. Pengajaran ini adalah dirancang oleh pengajar secara sistematik dan teliti untuk melaksanakannya dengan kaedah dan teknik mengajar yang sesuai, membimbing, menggalakkan dan memotivasikan pelajar supaya mengambil inisiatif untuk belajar, demi memperoleh ilmu pengetahuan dan menguasai kemahiran yang diperlukan<sup>116</sup>. Dalam konteks pendidikan, pendekatan pengajaran merujuk kepada kaedah atau cara sesuatu pengajaran diaplikasikan oleh guru kepada para pelajar. Pendekatan pengajaran ini ditentukan dengan kaedah atau cara sesuatu kandungan itu diolah, melihat sejauh mana penglibatan pelajar dalam proses pengajaran serta teknik pengajaran yang digunakan oleh guru.<sup>117</sup>

Maka kajian dibuat ke atas kursus Ulum Hadith bertujuan untuk mengenalpasti pendekatan pengajaran yang boleh diaplikasikan melalui tinjauan literasi yang dibuat ke atas kaedah pengajaran subjek pengajian Islam. Disamping itu dapat melakukan penambahbaikan ke atas sistem pengajian kursus Ulum Hadith yang sedia ada di universiti awam seperti UIA, USIM, UKM dan UM yang menawarkan kursus Ulum Hadith dalam program pengajian Islam.

## Metodologi Kajian

Kajian ini menggunakan kaedah tinjauan literasi. Pencarian artikel dibuat menggunakan pangkalan data *Google Scholar*, dan *Mendeley*. Proses pencarian dokumen kajian menggunakan kata kunci pendidikan, pendekatan pengajaran, pengajian Islam, pengajian hadith. Kajian yang ditetapkan berfokus pada abad ke-21 iaitu dari tahun 2000 hingga tahun 2017.

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115 Qutrennada Rosli & Ahmad Yunus Mohd Noor (2015) "Pengajaran Dan Pembelajaran Hadith Di Maahad Darul Hadis, Alor Setar, Kedah: Tinjauan Awal". Prosiding Kolokium Antarabangsa Siswazah Pengajian Islam (KASPI), 131-138.

116 Mok Soon Sang (2008) *Pedagogi Untuk Pengajaran Dan Pembelajaran*. Selangor: Penerbitan Multimedia.

117 Tengku Sarina Aini Tengku Kasim & Faridah Binti Che Husain. "Pendekatan Individu Dalam Pengajaran Pendidikan Islam Sebagai Wahana Melahirkan Modal Insan Bertamadun". *Jurnal Usuluddin* 27. 141-156.

## Perbincangan

Tinjauan literasi mendapati belum ada kajian yang memfokuskan kepada kaedah pengajaran dan pembelajaran kursus Ulum Hadith di universiti awam Malaysia. Oleh itu, pengkaji mengumpulkan maklumat mengenai pendekatan pengajaran yang ditulis oleh beberapa pengkaji yang telah menggariskan kaedah dan pendekatan pengajaran yang juga dapat dimanfaatkan oleh pensyarah dalam bidang pengajian Hadith di universiti awam.

Hasil tinjauan daripada kajian-kajian yang telah dijalankan oleh beberapa orang penyelidik telah menemukan beberapa bentuk pendekatan dalam. Ia sangat penting dan boleh diaplikasikan oleh pensyarah kursus Ulum Hadith di pusat pengajian tinggi awam di Malaysia. Selain itu, menurut Abd. Rahman & Asbullah (2012), satu anjakan paradigma perlu dalam pengajaran hadith agar pengajian hadith bukan sahaja benar-benar mendapat tempat yang sewajarnya di kalangan umat Islam, malah menepati metode yang digariskan oleh ulama hadith, bermula dari pemilihan kitab-kitab hadith yang muktabar sehinggalah kepada metodologi pengajaran dan pembelajaran yang berkesan<sup>118d</sup>. Menurut Wan Yahaya & Abd Rahman, (2008) para guru perlu sentiasa bersedia untuk mengintegrasikan penggunaan teknologi maklumat terkini dalam pengajaran pendidikan Islam<sup>119</sup>.

Jadual berikut akan memperincikan kajian yang berkaitan.

**Jadual 1: Pendekatan Pengajaran dan Pembelajaran**

Penulis	Tajuk	Objektif	Dapatan Kajian
Ab Halim Tamuri & Mohamad Khairul Azman Ajuhary, (2010) [ <i>Journal Of Islamic and Arabic Education</i> ]	Amalan Pengajaran Guru Pendidikan Islam Berkesan Berteraskan konsep <i>Muallim</i>	Membincangkan amalan pengajaran guru pendidikan Islam yang berkesan dan beberapa komponen teras kesediaan yang perlu ada pada setiap guru pendidikan Islam.	Berteraskan konsep muallim dengan empat komponen utama iaitu kemahiran dalam pengajaran dan pembelajaran, penguasaan ilmu, motivasi, dan personaliti guru pendidikan Islam.
Noor Hisham Md Nawi, (2011) [Kongres Pengajaran dan Pembelajaran UKM]	Pengajaran dan Pembelajaran: Penelitian Semula Konsep-konsep Asas Menurut Perspektif Gagasan Islamisasi Ilmu Moden	Membincangkan pendekatan yang boleh dilaksanakan dalam agenda gagasan Islamisasi ilmu moden (GIIM) dalam proses pengajaran dan pembelajaran.	Menurut perpektif GIIM perkara yang paling fundamental dalam aspek p&p adalah penghasilan pembelajaran yang bermakna dengan pendekatan pengajaran berpusatkan pelajar.

118 Hasnuddin Bin Ab Rahman et al., (2015) "Keberkesanan Penggunaan ICT Di Dalam Pengajaran Dan Pembelajaran Pendidikan Islam Bagi Sekolah Kebangsaan Desa Pandan Kuala Lumpur". *Proceeding of International Conference On Information Technology & Society* 08, 238-252.

119 Wan Ahmad Jaafar & Wan Yahaya Rosli Abd Rahman (2008). "Pembudayaan Penggunaan Teknologi Dalam Pengajaran Dan Pembelajaran Dalam Kalangan Guru Pendidikan Islam". *Diges Pendidik* 08. 02, 55-63.

<p>Thuraya Ahmad &amp; Fauzi Deraman, (2011) [Seminar Antarabangsa Sunnah Nabawiyah: Realiti dan Cabaran Semasa (MUSNAD) ]</p>	<p>Penggunaan Jadual dan Gambarajah di dalam Penulisan bagi Kursus Mustalah Al-Hadith</p>	<p>Mengetengahkan contoh jadual dan gambarajah untuk menarik minat pelajar mempelajari kursus Ulum Hadith.</p>	<p>Penggunaan jadual dan gambar rajah mampu menjadikan kandungan kursus yang kompleks bertukar menjadi mudah dan menarik perhatian.</p>
<p>Muhamad Faisal Ashaari et al., (2012). [Jurnal <i>UKM Teaching and Learning Congress 2011</i>]</p>	<p><i>An Assessment of Teaching and Learning Methodology in Islamic Studies</i></p>	<p>Membincangkan pelbagai pendirian yang diambil oleh Tokoh Islam dalam isu pendidikan moden dalam pengajian Islam dan mencadangkan cara untuk menambahbaik kaedah pengajaran dan pembelajaran pengajian Islam.</p>	<p>Pendekatan eklektik dalam pengajaran iaitu dengan menggabungkan semua atau sebahagian daripada ciri-ciri sesuatu kaedah ke dalam kaedah yang baru membantu mengatasi jurang antara kaedah tradisional dan moden dalam pengajian Islam.</p>
<p>Noornajihan Jaafar, (2012) [Kertas Kerja Persidangan Kebangsaan Pendidikan Islam IPG Kampus Pendidikan Islam Zon Tengah]</p>	<p>Pedagogi Rasulullah S.A.W dalam Pengajaran</p>	<p>Mengenal pasti pedagogi yang digunakan Rasulullah SAW dalam pengajaran kepada sahabat.</p>	<p>Pedagogi pengajaran Rasulullah adalah terbahagi kepada empat kemahiran iaitu kemahiran Rasulullah SAW dalam menyampaikan kuliah, kemahiran Rasulullah SAW dalam bercerita, kemahiran Rasulullah SAW dalam bersoal jawab, dan kemahiran Rasulullah SAW dalam menjalankan aktiviti.</p>
<p>Ab Halim Tamuri &amp; Siti Muhibah Haji Nor, (2015) [Jurnal Pendidikan]</p>	<p>Prinsip Pembelajaran Aktif dalam Pengajaran dan Pembelajaran Pendidikan Islam</p>	<p>Membincangkan asas-asas pelaksanaan prinsip pembelajaran aktif dalam pengajaran dan pembelajaran pendidikan Islam.</p>	<p>Terdapat enam aspek utama dalam pelaksanaan pembelajaran aktif iaitu pemprosesan maklumat menggunakan kemahiran meta kognitif, gaya belajar, kolaboratif sosial dan kemasyarakatan, aplikasi ciri-ciri pembelajaran aktif, strategi pelaksanaan, dan fungsi guru pendidikan Islam.</p>

Dalam proses pengajaran, pensyarah perlulah menjadi muallim yang berperanan sebagai orang yang mengajar dan memindahkan ilmu kepada pelajar dengan beberapa komponen sebagai asas kesediaan dalam pengajaran iaitu kemahiran dalam mengajar, menguasai ilmu pengetahuan, mempunyai motivasi diri dan personaliti yang positif<sup>120</sup>. Ianya penting untuk memastikan keupayaan dan kewibawaan pensyarah dalam bidang pengajian Islam sebagai pemimpin akan membentuk insan yang terdidik, berilmu, berakhlak dan bertaqwa.

Selain itu, pentingnya pengajaran berpusatkan pelajar pada masa kini. Kementerian Pelajaran Malaysia dan Kementerian Pengajian Tinggi agresif mempromosikan pendekatan pembelajaran berpusatkan pelajar bagi menggantikan pengajaran berpusatkan pensyarah. Dalam pembelajaran berpusatkan pensyarah, pensyarah bertanggungjawab menentukan objektif pembelajaran, merangka tugas pembelajaran dan memilih sumber pembelajaran bagi muridnya. Sebaliknya, dalam pembelajaran berpusatkan pelajar, mereka bertanggungjawab sepenuhnya menentukan hala tuju proses pembelajaran.<sup>121</sup>

Seterusnya kajian Thuraya Ahmad (2011) menunjukkan bahawa pengajaran dan pembelajaran kursus Ulum Hadith boleh menjadi lebih mudah dan menarik dengan menggunakan peta minda berbentuk jadual dan gambarajah, rentetan daripada kursus Ulum Hadith yang bersifat kompleks, agak sukar difahami dan kurang diminati oleh pelajar.

Menurut kajian yang telah dijalankan oleh Noornajihan Jaafar (2012), kaedah yang digunakan oleh Rasulullah SAW dalam proses pengajaran dan pembelajaran bersama para sahabat adalah antaranya melalui penceritaan, kuliah, tindakan atau perbuatan, bersoal jawab, *talaqqi*, dan menjalankan aktiviti<sup>123</sup>. Para pensyarah seharusnya boleh mempraktikkan kaedah-kaedah dan kemahiran mengajar yang telah digunakan oleh Rasulullah SAW dalam proses pengajaran pendidikan Islam termasuklah kursus Ulum Hadith.

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120 Ab. Halim Tamuri & Mohamad Khairul Azman Ajuhary. "Amalan Pengajaran Guru Pendidikan Islam Berteraskan Konsep Muallim". *Journal Of Islamic And Arabic Education* 02. 01 (2010). 43-56.

121 Noor Hisham Md Nawi. "Pengajaran Dan Pembelajaran: Penelitian Semula Konsep-Konsep Asas Menurut Perspektif Gagasan Islamisasi Moden". *Kongres Pengajaran Dan Pembelajaran UKM*. (2011). 1-15.

122 Thuraya Ahmad & Fauzi Deraman. "Penggunaan Jadual Dan Gambarajah Di Dalam Penulisan Bagi Kursus Mustalah Al-Hadith". *Jurnal Al-Quran Dan Al-Hadith: Seminar Antarabangsa Sunnah Nabawiyah: Realiti Dan Cabaran Semasa (MUSNAD)* 01. (2011). 443-456.

123 Noornajihan Jaafar & Ab. Halim Tamuri (2012) "Pedagogi Rasulullah SAW Dalam Pengajaran". *Prosiding Seminar Penyelidikan Institut Pendidikan Guru* 27. 1-14.

Seterusnya, antara yang difokuskan adalah melaksanakan pendekatan eklektik dalam pengajaran dan pembelajaran. Kaedah eklektik adalah kaedah yang menggabungkan kaedah tradisional dan moden dalam pengajaran. Antara institusi yang melaksanakan pendekatan eklektik adalah Persatuan Pelajar Muslim (*The Muslim Student's Association*) di USA (MSA), Institut Pemikiran Islam Antarabangsa (*The International Institute of Islamic Thought (IIIT)*), Institut Tamadun dan Pemikiran Islam (*The Institute of Islamic Thought and Civilization (ISTAC)*), dan pemula sistem ini di Malaysia yang kemudiannya diikuti oleh banyak universiti lain iaitulah Universiti Islam Antarabangsa Malaysia<sup>124</sup>. Maka, kaedah ini boleh dilaksanakan dalam pengajaran dan pembelajaran Ulum Hadith di universiti iaitu dengan menggabungkan kaedah tradisional dengan kaedah moden yang dapat memisahkan jurang antara keduanya dalam pengajian Islam.

Seterusnya, kajian Ab Halim Tamuri & Siti Muhibah Haji Nor (2015) mencadangkan pelaksanaan pembelajaran aktif melalui pemprosesan maklumat menggunakan kemahiran meta kognitif, gaya belajar, kolaboratif sosial dan kemasyarakatan, aplikasi ciri-ciri pembelajaran aktif, strategi pelaksanaan, dan fungsi guru dalam pengajaran. Penggunaan strategi dan kaedah mengajar yang sesuai dengan tahap kecerdasan dan kepelbagaian latar belakang merupakan ciri-ciri kemahiran mengajar yang perlu ada pada seorang guru pendidikan Islam. Malah kaedah dan teknik pengajaran yang baik boleh menyumbang kepada mutu pengajaran dan pembelajaran yang berkesan<sup>125</sup>.

### **Penggunaan Teknologi dalam Pengajaran dan Pembelajaran Kursus Ulum Hadith**

Perubahan dunia dan teknologinya yang pesat sedikit sebanyak memberi kesan kepada pengajian ilmu-ilmu Islam terutamanya dalam bidang hadith. Kajian Göl, (2012) mendapati teknologi berjaya membentuk pelajar yang mampu untuk berfikir kritikal disamping pensyarah boleh melaksanakan pengajaran berasaskan penyelidikan sekaligus menggunakan pendekatan yang berpusatkan pelajar dan bahan bantu mengajar.

Adapun pelajar-pelajar masa kini terdedah dengan teknologi maklumat dalam kehidupan seharian mereka, berbanding dengan guru-guru mereka yang melalui proses pengajaran dan pembelajaran yang berbeza sebelum kurun ke 21. Jika mereka tidak

<sup>124</sup> Muhamad Faisal Ashaari et al., (2012) "An Assessment Of Teaching And Learning Methodolgy In Islamic Studies". *Jurnal Pendidikan* 59. 618-626.

<sup>125</sup> Siti Muhibah Hj Nor & Ab. Halim Tamuri (2015). "Prinsip Pembelajaran Aktif Dalam Pengajaran Dan Pembelajaran Pendidikan Islam". *Jurnal Pendidikan Fakulti Pendidikan* 02. 03. 28-42.

<sup>126</sup> Ayla Göl (2011) "Constructing Knowledge: An Effective Use Of Educational Technology For Teaching Islamic Studies In The UK". *Educ Inf Technol.* 17. 399-416.

dibimbing supaya menggunakan pelbagai kelebihan teknologi maklumat yang ada untuk mendapatkan ilmu, maka pelajaran leka dengan dunia sosial tanpa sempadan dan tidak mampu untuk memupuk nilai pemikiran kreatif dan kritis terutama dalam pengajian agama Islam.<sup>127</sup>

Selain itu, ia dapat membantu pelajar melaksanakan budaya pembelajaran sendiri yang tidak mengharapakan pensyarah di dalam kelas ataupun kuliah semata-mata untuk mendapatkan maklumat. Disamping itu, dengan pelbagai aktiviti yang boleh dilaksanakan di dalam pengajaran dan pembelajaran akan menarik minat dan memotivasikan pelajar untuk belajar dan mendapatkan maklumat bagi matapelajaran yang dipelajari.<sup>128</sup>

Sebagai contoh, slaid PowerPoint yang biasa digunakan juga terbukti sebagai kaedah penggunaan bahan bantu mengajar dalam pengajaran yang inovatif dan berkesan dalam kalangan pensyarah dan pelajar. Disamping itu ia mampu memupuk budaya pembelajaran sendiri dan pemikiran inovatif melalui pelbagai kaedah dalam pengajaran dan pembelajaran<sup>129</sup>. Penggunaan teknologi tanpa batasan sebenarnya sangat membantu para pelajar untuk mempelajari kursus Ulum Hadith dengan lebih mudah dan berkesan.

## **Kesimpulan**

Perubahan baru dalam dunia pendidikan diperlukan terutamanya cara berfikir pensyarah, sikap dan minda mereka bagi menambahbaik dan mengukuhkan proses pengajaran dan pembelajaran di dalam kelas. Oleh itu, melalui tinjauan literasi dalam kajian ini, antara yang difokuskan dapat membantu menambahbaik proses pengajaran dan pembelajaran kursus Ulum Hadith, antaranya kesediaan pensyarah dalam proses pengajaran dan mengaplikasikan teknologi maklumat dalam pengajaran. Kemudian, pengajian kursus Ulum Hadith di universiti perlu menepati metode yang digariskan oleh para ulama disamping melakukan anjakan paradigma dengan mengintegrasikan antara kaedah pengajaran tradisional dan moden yang bermula dengan pemilihan kitab-kitab Ulum Hadith yang muktabar sehinggalah kepada pendekatan pengajaran, bahan bantu mengajar dan silibus yang digunakan. Contohnya, penggunaan peta minda seperti jadual dan gambarajah dapat membantu pelajar memahami dan menghafal sesuatu di dalam kursus Ulum Hadith.

Pendekatan yang telah dibincangkan di atas adalah sangat penting bagi memastikan pelaksanaan pengajaran dan pembelajaran Ulum Hadith di institusi pengajian tinggi awam lebih efektif dan inovatif. Oleh itu, kajian ini diharapkan dapat menjadi gambaran dan

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127 Ibid. Muhamad Faisal Ashaari et al., (2012) "An Assessment Of Teaching And Learning Methodolgy In Islamic Studies". *Jurnal Pendidikan* 59. 618-626.

128 Ibid. Hasnuddin Bin Ab Rahman et al., (2015) "Keberkesanan Penggunaan ICT Di Dalam Pengajaran Dan Pembelajaran Pendidikan Islam Bagi Sekolah Kebangsaan Desa Pandan Kuala Lumpur". *Proceeding of International Conference On Information Technology & Society* 08. 238-252.

129 Ashraf M. Zedan et al., (2014) "An Innovative Teaching Method In Islamic Studies: The Use Of Powerpoint In University Of Malaya As Case Study". *Procedia - Social And Behavioral Science*. 182. 543 – 549.

pendorong kepada pensyarah serta membantu penambahbaikan sistem pengajaran dan pembelajaran kursus Ulum Hadith di Institusi Pengajian Tinggi Awam dan Swasta di Malaysia.

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## **BELIEF ON THE PURPOSE OF RELIGION ACCORDING TO QURANIC PERSPECTIVE AMONGST MALAYSIAN PUBLIC UNIVERSITY STUDENTS**

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### **Abstract**

Islam teaches its adherents to practice the noblest forms of ethics and morality called *Akhlak*. *Akhlak* or Islamic ethics and morality provide peace in human life, whether to an individual or the community, and portray the image of Islam as a religion of mercy for all. However, in the context of UiTM students where Malay Muslims are the majority, the rise in problems related to unethical behaviours among them poses an important question, what do the Malay Muslims in Malaysia understand about being a Muslim? What are their beliefs about the purpose of professing the Islamic faith? By taking a group of UiTM students who are largely composed of Malay Muslims, this study analyses their level of belief regarding the purpose of religion. A total of 1313 students from all UiTM branches in Peninsular Malaysia were selected as respondents through the group strata sampling technique. Data from the questionnaire was analyzed using SPSS (Version 12.0). Frequencies, percentages and means were reported for each sub-construct. The study concludes that students' belief about the purpose of religion are still tied to aspects of cultural, ritual and customs. Hence, the inculcation of students' belief in religion should be reinforced by the understanding of the basic essentials of Islam and the Unity of God (Tawhid) so that students recognise and acknowledges with certainty that the purpose of religion is to accomplish the goal of creation and to realise the original covenant entered with Allah SWT in the day of *alastu*. Belief in the purpose of religion should be linked to the goals of creation and to the covenant made.

**Keywords:** Religion, *Tawhid*, Islam, *Din*, Student

## Introduction

Through an elaboration and understanding of the real meaning of religion as encapsulated in the term *Din*, a Muslim can acquire knowledge of the true meaning of Islam. A comprehensive understanding of the concept and reality of Islam as *Al-Din* also produces real conviction about the true purpose of religion<sup>130</sup>. With that conviction, the question, “Why I profess the religion of Islam” can be answered well and with certainty. In other words, being convinced about the religion and its purpose guides Muslims to possess clear faith (*iman*) and prevents them from influences of other beliefs not in lined with Islam, be it religious or otherwise. Generally, the entire concept of the purpose of religion being discussed in this article is based upon the event of the covenant (*al-mithaq*) between the human soul and Allah SWT. The event is the starting point for all human responsibilities in the world, both as servants (*‘abd*) and as vicegerents.

### The covenant (al-mithaq) as the foundation of the purpose of religion

According to the Islamic worldview described by Al-Attas<sup>131</sup> the purpose of religion should be based on the bond of the covenant between man and Allah SWT as enshrined in Surah Al-A’raf verse 172 that is,

“When your Lord drew forth the son of Adam from their loins their descendants and made them testify concerning themselves by saying: “Am I not your Lord? So they said: “Yes! We do testify!” (Surah Al-A’raf: 172).

Based on the first word in the ayat which is “*Alastu*”, some scholars called the covenant as the day of *alastu*. Conviction in the covenant brings man to an important awareness in understanding why and how a person is religious in the true sense. The question of the purpose of religion is answered through one’s realisation of his/her true identity and reality as man (*insan*) and as a person a real sense of indebtedness of our existence; from one who has made a promise with Allah SWT. The question of how religion is practised is answered by performing the acts of worship as prescribed by Allah SWT in the Quran and Sunnah<sup>132</sup>. Without this belief and understanding, Muslims tend to practise Islam in the context of culture and mere customs inherited from generation to generation by previous ancestors, without associating themselves with Allah SWT. In addition, an understanding of this covenant creates an awareness that religion is not merely a construct based on law and nationhood, but it is a spiritual covenant with God. Thus, the event of the covenant is a personal reflection of the spiritual self as the reality or essential quality of man.<sup>133</sup>

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130 Al-Attas, Syed Muhammad Naquib. (2013). *Islam: Faham Agama Dan Asas Akhlak*. Kuala Lumpur: IBFIM.

131 Ibid.

132 Malik Badri. (2000). *Contemplation: An Islamic Psychospiritual Study*. Kuala Lumpur: Medeeana Books.

133 Mohd. Farid Mohd. Shahrani. (2012). *Mithaq Sebagai Landasan Agama Dan Akhlak Dlm. Adab Dan Peradaban: Karya Pengiktirafan Untuk Syed Muhammad Naquib Al-Attas*. Petaling Jaya: MPH Group Publishing, 115-132.

Having certainty towards the reality and truth of this day (of the covenant) serves as a reminder for people to worship and live according to the teachings of the religion in the form of conscious submission and obedience that is done willingly and voluntarily. Self-awareness to perform acts of obedience to Allah SWT willingly is a form of freedom for man as he returns to his original state without being bound by any other element that restricts his nature. In this case, Al-Attas<sup>134</sup> describes this situation as "... the act that liberates him from the shackles of animal or carnal soul (*nafs haywaniyyah*) and the prison of this transitory world, and brings him back to the true identification of himself which has always affirmed the Right of Allah Most High.(translated)".

The event of this covenant also illustrates that the whole person has acknowledged and accepted Allah SWT as his Rab or Lord. Indirectly, man at that time has been given knowledge of Allah SWT, the One worthy to be recognised as God. Man has also been given knowledge of the nature of the self that always in need of Allah SWT. Hence, the form of acknowledgement and surrender which is pledged by the soul of man takes place in an atmosphere of acceptance without compulsion from Allah SWT, though Allah Almighty is *Al-Jabbar*, the Most Powerful and Most Mighty.<sup>135</sup>

If the acknowledgement of Islam is not based on this covenant, it would result in some implications. First of all, man will assume that every religious instruction is a rule imposed on him and that no one has any choice but to obey it. The act of fulfilling religious commandments, such as the prayer is performed on the basis of merely fulfilling God's instructions. Thus, the performance of the prayer will eventually become a mere ritual performed without achieving the main purpose of worship. The purpose and meaning of the prayer is to bring about the predisposition of aservant in the person. The nature of servitude is the spirit of external forms of worship prescribed by Islam<sup>136</sup>.

However, by understanding the nature of man at the time of the event of the covenant, he would understand that the performance of acts of worship is not merely to attain paradise and fearing hell. On the contrary, the fulfillment of every act of worship instructed by Allah SWT is understood as a symbol of Allah SWT's love for man, so that man attains his natural predisposition (*fitrah*), i.e. submits to Allah SWT as his Lord willingly and voluntarily.<sup>137</sup> In addition, belief in this covenant motivates man to always strive to draw closer to God because his soul once had enjoyed the knowledge of Allah SWT. Although in this life, the soul is at times weak and loses out to the desires of the physical self, a person who understands the nature of the self during the time of the covenant will not give up easily in order to attain the self's natural state. He will give priority to the practice of purifying his soul, i.e. through

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134 Al-Attas, Syed Muhammad Naquib. (2013). *Islam: Faham Agama Dan Asas Akhlak*. Kuala Lumpur: IBFIM, 23.

135 Haron Din. (1990). *Manusia Dan Islam*. Bangi: PKENJ.

136 Hassan Langgulung. (2001). *Islamisasi Pendidikan Dari Perspektif Metodologi*. *Jurnal Pendidikan Islam*. 9 (3). 17-32.

137 Sa'id Hawwa. (2011). *Ulasan Kata-kata Hikmah Syeikh Ibn Ata'illah al-Sakandari (al- Hikam)*. Terj. Basri bin Ibrahim. Johor: Pertiagaan Jahabersa.

repentance, sincerity, contemplation, remembrance of God, patience, acceptance, gratitude and other good morals to achieve the state of *mutmainnah* or tranquility.<sup>138</sup>

The event of the covenant also acts as the beginning of brotherhood with other human beings. The encounter of our souls in the day of the covenant together acknowledged the same fact, namely that of God's divinity and the self as servant shows that there is a harmonious bond with his God and with other fellow men. Hence, the embracement of religion in the context of this world must also involve man's ethical and moral behaviour when dealing with his fellow brothers. In fact, the Quran and Hadith also organise and teach man about ethics and morality among men. Furthermore, the outward character of man with other human beings is also based on the understanding that man in the side of Allah in the covenant, is on the same level as a servant who is owned, governed and guided by a single Power who has the authority to dispose<sup>139</sup>.

In short, the purpose of religion in Islam is to (i) fulfill the purpose of creation as servant and vicegerent (*khalifah*) of Allah, (ii) return to the original covenant which acknowledged God's divine nature, (iii) fulfill the natural predisposition of the self (the soul) who recognises and obeys God, (iv) forge brotherhood with fellow believers through divine connection, (v) act as a symbol of gratitude, submission and obedience to Allah SWT, the Most Gracious, the Merciful. All these religious purposes can be attained by man who is aware of the state of his existence which is entirely dependent on Allah SWT's mercy and earnestly practising the teachings as required by Allah SWT. Hence, belief in religion requires a conscience elements based on knowledge to fulfil religious commandments in the way dictated by Allah SWT.

### Research methodology

This study is a survey conducted on 1313 final year diploma students to identify the level of their belief in religion according to Islam. Final year diploma students were selected as they had undergone the compulsory courses of Islamic Education in the first three semester. Indirectly, the findings will indicate the level of their understanding of the courses and also their thoughts on how to integrate Islamic principle in their lives. The sampling technique used is the multistage cluster sampling. The cluster sampling technique is the best technique<sup>140</sup> for collecting large-sized data. The technique of strata sampling is to take into account the non-homogeneous sample features by ensuring that the various sample categories represent the actual population of this study<sup>141</sup> which is scattered in large areas.

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138 Norsaleha Mohd. Salleh. (2015). Penghayatan Akidah, Ketenangan Hati Dan Ketenangan Rohani Dalam Kalangan Pelajar Sekolah Menengah Kebangsaan Di Malaysia. Tesis Doktor Falsafah. Fakulti Pendidikan Universiti Kebangsaan Malaysia.

139 Abdul Salam Yussof. (2010). Effective Education Ideas Of Al-Ghazali And Confucious. Bangi: Penerbit UKM.

140 Creswell, J. W. & Plano Clark, V. L. (2007). Designing And Conducting Mixed Methods Research. Thousand Oaks, CA: Sage.

141 Azizi Yahaya, Shahrin Hashim, Jamaludin Ramli, Yusof Boon & Abdul Rahim Hamdan. (2007). Menguasai Penyelidikan Dalam Pendidikan. Kuala Lumpur: PTS Publication.

This study uses the questionnaire as the main instrument. All these items use the Likert scale: (1) strongly disagree, (2) disagree, (3) somewhat agree, (4) agree and (5) strongly agree. To ensure content validity, a total of 13 appraisers were appointed to assess and recommend improvements to the instrument and the set of questions constructed. For the first stage of data analysis, the investigators conducted an exploratory factor analysis (EFA). This test is to determine construct validity in addition to ensuring that the items grouped under a construct actually represent the construct. This approach is also to identify items that have similar answers based on the responses of all respondents. EFA<sup>142</sup> is one of the methods to assess the level of construct validity. Having found the value of communality within the accepted range, a descriptive analysis is then performed. Next, the data processed through descriptive statistics through SPSS software and important results are presented in tables and graphs.

### Findings

A person’s belief in the purpose of religion can guide his attitudes and behaviours in practicing the religion. The table below shows mean scores and standard deviations of belief in religious purpose.

Table Mean scores and standard deviations for belief about the purpose of religion

CODE	Item	Frequency Percentage					Mean	SD
		SDA	DA	SWA	A	SA		
	Belief on purpose and meaning of religion							
KTB 2	Islamic teachings provide peace to the soul		12 (0.91)	30 (2.28)	220 (16.76)	1051 (80.05)	4.76	0.53
KTB 6	Obedience to Islamic teachings is a way of acknowledging Allah SWT's power	3 (0.23)	1 (0.08)	30 (2.28)	265 (20.18)	1014 (77.23)	4.74	0.52
KTB 8	Islamic teachings are for man’s wellbeing	1 (0.08)	2 (0.15)	25 (1.90)	287 (21.86)	998 (76.01)	4.74	0.50
KTB 7	Islamic teachings are suitable with human nature	1 (0.10)	3 (0.20)	36 (2.74)	268 (20.41)	1005 (76.54)	4.73	0.52
KTB 2	Obedience to Islamic teachings is a way to show gratitude to Allah SWT		1 (0.08)	43 (3.27)	265 (20.18)	1004 (76.47)	4.73	0.52
KTB 3	Islamic teachings answer the purpose of human existence	2 (0.15)	7 (0.53)	35 (2.67)	259 (19.73)	1010 (76.92)	4.73	0.55

142 Creswell, J. W. (2005). Educational Research: Planning, Conducting, And Evaluating Quantitative And Qualitative Research. Edisi ke-2. New Jersey: Pearson Education Inc.

KTB4	Islam is the true way of worshipping God	2 (0.15)	5 (0.38)	46 (3.50)	246 (18.74)	1014 (77.23)	4.73	0.56
KTB9	Islamic teachings control the evils of desires	19 (1.450)	27 (2.060)	142 (10.81)	281 (21.4)	844 (64.28)	4.67	0.60
KTB1	The purpose of religion is to affirm that Allah SWT is the One True God	5 (0.38)	26 (1.98)	71 (5.41)	313 (23.84)	898 (68.39)	4.58	0.72
KTB10	The covenant to affirm Allah SWT's Oneness took place in the spirit world	4	6	49	304	950	4.45	0.87

N=1313

Generally, the students received a high mean score for the sub-construct of 'purpose of religion' of 4.68 with a standard deviation of 0.43. The highest score is the KBT2 item, "Islamic teaching gives peace to the soul" (mean = 4.76, s.d. = 0.53). A total of 1051 people (80.05%) answered on the 'strongly agree' scale, 220 people (16.76%) answered on the 'agree' scale, 30 people (2.28%) answered on the 'somewhat agree' scale and 12 people (0.91%) answered on the 'disagree' scale. The next item is KBT8, "Islamic teachings are for man's wellbeing" (mean = 4.74, s.d. = 0.50). For this item, a total of 998 people (76.01%) responded on the 'strongly agree' scale, 287 people (21.86%) responded on the 'agree' scale, 25 people (1.9%) responded 'somewhat agree', 2 people (0.15%) responded on the 'disagree' scale, and 1 person (0.08%) responded on the 'strongly disagree' scale. The KTB6 item, "Obedience to the teachings of Islam is a way of acknowledging the power of Allah SWT" (mean = 4.74, s.d. = 0.52), as many as 1014 people (77.23%) answered on the 'strongly agree' scale, 265 (20.18%) answered on the 'agree' scale, 30 people (2.289%) answered on the 'somewhat agree' scale, 1 person (0.08%) responded on the 'disagree' scale and 3 (0.23%) answered on the 'strongly disagree' scale. Furthermore, the KTB7 item "Islamic teachings are suitable with human nature" (mean = 4.73, s.d. = 0.52) recorded 1005 people (76.54%) answered on the 'strongly agree' scale, 268 (20.41%) answered on the 'agree' scale, 36 people (2.74%) answered on the 'somewhat agree' scale, 3 people (0.2%) answered on the 'disagree' scale and 1 person (0.10%) answered on the 'strongly disagree' scale. For the KTB3 item, "Islam answers the question of the purpose of human existence" (mean = 4.73, s.d. = 0.55), 1010 people (76.92%) replied on the 'strongly agree' scale, 259 people (19.73% %) replied on the 'agree' scale, 35 people (2.67%) answered on the 'somewhat agreed' scale, 7 people (0.53%) answered on the 'disagree' scale and 2 people (0.15%) responded on the 'strongly disagree' scale.

Next is the KTB4 item, "Islam is the true way of worshipping God" (mean = 4.73, s.d. = 0.56). It shows that 1014 people (77.23%) answered on the 'strongly agree' scale, 246

people (18.74%) answered on the 'agree' scale, 46 people (3.5%) answered on the 'somewhat agree' scale, 5 people (0.38%) replied on the 'disagree' scale and 2 people (0.15%) responded on the 'strongly disagree' scale. The KTB9 item, "Islamic teaching controls the evils of desires", achieved a mean score of 4.67 with a standard deviation of 0.60. A total of 844 people (64.28%) answered on the scale of 'strongly agree', 281 people (21.40%) answered on the scale of 'agree', 142 people (10.81%) answered on the scale of 'somewhat agree', 27 people (2.06%) answered on the scale of 'disagree' and 19 people (1.45%) answered on the scale of 'strongly disagree'.

The item which obtained the second lowest mean score is KTB1 which is "The purpose of professing a religion is to affirm Allah SWT as the One true God" (mean = 4.58, s.d. = 0.72). A total of 898 respondents (68.37%) responded on the scale of 'strongly agree', 313 people (23.84%) replied on the scale of 'agree', 71 people (5.41%) responded on the scale of 'somewhat agree', 26 people (1.98%) responded on the 'disagree' scale and 5 people (0.38%) responded on the scale of 'strongly disagree'. Next, the item which obtained the lowest mean score is KTB10 which is "The covenant to affirm Allah SWT's Oneness took place in the spirit world" (mean = 4.45, s.d. = 0.87). For this item, a total of 950 respondents (72.35%) answered on the scale of 'strongly agree', 304 people (23.15%) answered on the scale of 'agree', 49 people (3.73%) answered on the scale of 'somewhat agree', 6 people (0.46%) answered on the scale of 'disagree' and 4 people (0.3%) responded on the scale of 'strongly disagree'.

## Discussion

Based on the findings of the study, it can be seen that the students' understanding with regard to the importance of *Tawhid* as the means of realizing the purpose of religion is unclear. This is seen based on the low mean scores of items related to *Tawhid*. Instead, the majority of students are more aware of the purpose of religion as a manifestation of obedience and gratitude and to receive rewards from Allah SWT. The findings also show that students are less able to relate the purpose of religion with *Tawhid* as part of their natural inclination. Based on the results of the analysis of the means, students are found to be less knowledgeable about the covenant in which man had entered into. This can be detected based on the lowest mean score recorded on items related to the covenant to affirm Allah SWT's Oneness that took place in the spirit world. Hence, it is arguable that students lack knowledge of the nature and the predisposition of man. Students' lack in understanding and believing in this matter may be due to their deficiency of practice in referring to the source of knowledge especially those coming from revelation and insufficient readings on Islam. In this regard, conviction among the students in the nature of man should be further reinforced<sup>143</sup> and affirming Allah SWT's Oneness which is a characteristic or natural inclination<sup>144</sup> possessed

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143 Mohd. Fauzi Hamat & Mohd. Khairul Naim Che Nordin. (2012). *Akidah Dan Pembangunan Modal Insan*. Kuala Lumpur: Penerbit UM.

144 Nasr, Seyyed Hossein. (1993). *A Young Muslim's Guide To The Modern World*. Cambridge: The Islamic Texts Society.

by all human beings<sup>145</sup>. With such conviction, commitment to Islam is stronger because it is driven by internal factors as opposed to coercion coming from cultural authorities such as parents or teachers as a factor or purpose in the teaching of the religion.

In addition to seeing the variations of students' belief in the purpose of religion, the findings of this study indirectly highlight the issue of the effectiveness of teaching of Aqidah at the school and diploma levels. The fact that the percentage of those who responded 'disagree' is quite significant in almost all items gives an indicator that the teaching of the Aqidah, in particular, the teaching methods<sup>146</sup> practised by teachers has not been able to be resolved<sup>147</sup>. Based on the findings of this study, it must be noted that an emphasis should be made on inculcating total conviction in the students of Allah SWT's existence, as well as of His Mercy and Power, rather than simply repeating and imparting knowledge of secondary school level without any added value.

The views of some previous researchers may be associated with the issue being discussed. They pointed out that Islamic education in Malaysia is too concerned with the question of Fiqh or Islamic Jurisprudence over inculcating conviction in the issue of Aqidah (principles of belief) and Iman (belief with knowledge and conviction<sup>148</sup>). In lessons regarding acts of worship, it is found that it is less focused on inculcating conviction in Allah SWT<sup>149</sup>. In fact, in the teaching of Quranic verses, students are urged to memorise the verses and recite them fluently, but the teacher does not discuss the meaning and lessons contained in the verses so that students' conviction can be strengthened. As a result, students may know and understand the teachings of Islam well but lack understanding in the wisdom and the purpose of religion. Therefore, the appreciation of Islam in real life cannot be fully realised.

## Conclusion

In summary, the findings of this study show that belief in the purpose of religion must be strengthened so that students can appreciate that Islam is a religion that gives grace to an individual's happiness as well as to the collectives. Inculcating Islamic values in adults should be based on knowledge and conviction, and should no longer be based on rituals and customs in religion. Therefore, serious attention to the event of the covenant that took place with Allah SWT as a starting point for the existence and responsibilities of man in this world can provide a firm basis for religion and the priority of affirming Allah SWT as the One worthy of worship in life.

145 Yasien Mohamed. (2000). Human Natural Disposition. *Muslim Education Quarterly*, 17(2):55-60.

146 Ab. Halim Tamuri, Adnan Yusopp, Kamisah Osman, Shahrin Awaluddin, Zamri Abd. Rahim & Khadijah Abd. Razak. (2004). *The Effectiveness Of Teaching And Learning In Islamic Education On The Development Of Students*. Research Report. Universiti Kebangsaan Malaysia.

147 Mohd. Aliff Mohd. Nawi, Ezad Azraai Jamsari, Mohd. Isa Hamzah, Adibah Sulaiman, & Azizi Umar. (2012). *The Impact Of Globalization On Current Islamic Education*. *Australian Journal Of Basic And Applied Sciences* 6(8): 74-78.

148 Rosnani Hashim, Suhailah Hussein, & Adesile M. Imran. (2014). Hikmah (wisdom) Pedagogy And Students' Thinking And Reasoning Abilities. *Intellectual Discourse*, 22(2), 119-138.

149 Asmawati Suhid & Fathiyah Mohd. Fakhruddin. (2012). *Gagasan Pemikiran Falsafah Dalam Pendidikan Islam : Hala Tuju Dan Cabaran*. *Journal Of Islamic And Arabic Education*. 4(2): 57-70.

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**MALAY-INDONESIAN TRADITIONAL IN SHAPING A “WORLDWIDE” OF  
NATURAL HEALING: AN ANALYSIS FOR WOMEN HEALTH MATERNITY  
USING HERBS OF FAMILIA ZINGIBERACEAE**

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**Abstract**

Beauty and health care generally gets special attention in the tradition of women in Malay-Indonesian world. It's proven through practice of disease treatments and daily diet that is very closely related to the use of herbs in the natural environment around them. The study found that there are various beauty tips and treatment of disease spread in public life, until then it becomes knowledge that is written with the purpose to pass their knowledge to the next generation. This study also aims to explain some of the main objectives, (1) to review the idea and the perspective of the women of Malay-Indonesian archipelago in the enculturation of application of herbs and plants in their daily lives, (2) to identify the herbs and plants of Zingiberaceae family used by women during confinement as classified in the Manuscripts MSS 1653 and MSS 2502 “Kitab Tibb”, (3) to investigate the methods used in treating women after giving birth and analyzes nutrition herbs mentioned in the provision of health nutrition and medicine that also known as “jamu”. The study found that herbal practice among the Malay community such as ginger, Zingiber zerumbet, turmeric and cekur (*kaempferia galanga*) frequently used by women during confinement because a quick cure

and nutritionally healthy, thus it provenly help them to return the body to the best stage of health. These health practices need to be expanded its understanding in the community so that it is not lost in the tide of modernity, we have today.

**Keyword:** *Malay Indonesian Women, Herbs, Women Health maternity, Zingiberaceae.*

## **Introduction**

The practice of confinement after delivery is a traditional practice among the Malay-Indonesian, became a routine that will be focused to by each maternity mother. During the delivery a mother will loss a lot of energy and blood. And this time they must taking care of their self and it is called as *postpartum*.<sup>150</sup> Therefore, *Kamus Dewan* has define the term of postpartum as something prohibited do so (according to custom or their belief), as a symbolic of custom and beliefs who inherited from generation to generation. History recorded that in according with the beliefs of the Malay-Indonesia, personal care after delivery is very important to recovered the mother’s health during the time of pregnancy and delivery from various physical and mental. This is because the previous generation believes that when one woman lost a lot of blood during the delivery, then the method that the prohibition is necessary to ensure that a woman’s body recovered from internal lesions during delivery. If they ignore the confinement period, a lot of health problems will occured within physical and mental, in return, towards the mother but also on the baby.

Belief in the rule of confinement is not just become a culture among the Malay-Indonesia only, but it is also a traditional cultural practice in different countries. Uniquely, the confinement period of Malay-Indonesia is within 40 days to 100 days<sup>151</sup> have samely with foreign countries, like Mexico<sup>152</sup>, Netherlands and United States of America. The visible difference is from the methods point of practice and care throughout the duration of the treatment. Generally, women in the Malay-Indonesian region are confronted with certain methods in the process of treating, purifying and recovering their bodies. In other situation, women in such rural Mexico only needs to rest for some period in the room without being allowed to bath for a few days. For women in the Netherlands, the mother get all the

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150 Prof Madya Dr Shah Reza Johan Noor, Utusan Online Kesihatan, (2009), dicapai 03.07.2017 [http://ww1.utusan.com.my/utusan/info.asp?y=2009&dt=1220&pub=utusan\\_malaysia&sec=Kesihatan&pg=kn\\_05.htm&arc=hive](http://ww1.utusan.com.my/utusan/info.asp?y=2009&dt=1220&pub=utusan_malaysia&sec=Kesihatan&pg=kn_05.htm&arc=hive)

151 Aishah@Eshah Haji Mohamed dan Abd. Aziz Hj. Bidin (2011), Wanita Melayu Dan Tumbuhan Ubatan: Satu Analisa Budaya, Jurnal Melayu (7), 128.

152 Demetria Clark. (2014). “Pregnancy, Birth, Post Partum in Different Cultures”. Birth Arts International.

intensive care after delivery when they have and need to confinement at home. Depending on the birth, intensive care from a qualified nurse to help mothers in manage their-self and the newborn baby during the confinement period physically or emotionally. Nurses also act as the liaison between mother and baby as well as their doctors. Postpartum nurse on duty will also clean the bathroom, toilet, mother room, and baby rooms to ensure that household condition and the environment very clean. They also help to ease the burden of the deceased's mother with help them to solve all the house chores so the mothers can be rested and recovered completely. The nurses "after delivery" will also meet with the mother during the eight-month period of pregnancy to discuss specific needs, and organize all requirements as needed after birth. Most of the mothers get 49 hours care in confinement after delivery. If in the United States, the confinement care period is short, where the women was taken care by her mother<sup>153</sup>. Traditional practices of confinement for 44 days this will be difficult without an assistance. So, some traditionally confinement practices are still followed by Malay-Indonesian women, but some method are already change with the lifestyles nowadays.

These article will discuss an overview on the traditional confinement in Malay-Indonesian life , a type of herbs from Zingibereace that are often in use and the method of usage in cure a women after delivery.

### **Traditionally Confinement Care for Women in Malay-Indonesian: An Overview**

Generally, Malay traditional treatment and care after giving birth have been practice many years by Malay-Women in Malaysia and Indonesia. Malay traditional treatment includes physical, recruitment and the use of herbs, based on their beliefs, knowledge, and practices related to the well-being of life within the community. All components are intended to prevent, treat and care for the health. Practices and care in the treatment of a traditional Malay confinement is an intellectual branch of traditional medicine and not the big matter for the communities in Malaysia and Indonesia. Such as the *Orang Asli* community, the new mother needs to soak in salt water for a certain period, then herbal ingredients of turmeric (*Curcuma longa L.*) and *manjakani* (*Quercus infectoria G. Olivier*) will be applied to the woman's confinement<sup>154</sup>. For the Chinese, the care after delivery was done by *Pui Yit*. The role of *Pui Yit* is similar to the midwife rule. They did not allowed to wash their hair for bath within one month in order to avoid the entry of *evil wind* into the body<sup>155</sup>.

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153 Demetria Clark. (2014). "Pregnancy, Birth, Post Partum in Different Cultures". Birth Arts International.

154 Siti Khairul Bariyyah Akhiar (2016) Amalan Dan Penggunaan Herba Dalam Perubatan Tradisional Melayu Selepas Bersalin Di Zon Tengah, Semenanjung Malaysia. Fakulti Sains Teknologi Dan Pembangunan Insan: UTHM, 12.

155 Ibid.

According to the World Health Organization (WHO), the period of delivery begins about an hour after the placenta comes out<sup>156</sup>. For traditional medicine, every treatment and care will start from the first day of delivery until at least for the next 40 days. This period is also called a period of confinement and is believed to be equivalent to the vaginal discharge after giving birth (puerperium) containing blood, mucus, and uterine tissue. According to the Malays belief, during this period, the mothers and babies is exposed to the dangerous of disruption of the delicate creatures and so on. Therefore, during the confinement period, the mother should take various precautions through the set of post-natal and Malay care treatment after delivery. These practices will have done together with the midwife or a guide from them. A hundred percent recovery is expected to be reached after 100 days of confinement.

Traditional medical practitioner among Malay people are accepted as one of the main providers of traditional Malay medicine<sup>157</sup>. Treatment is done by them is in preparing ingredients from various selected herbs, among the part of herbs used are flowers, roots, and the herbal extracts used as capsules. A variety of herbs that was suggested by them can be eaten or applied towards women’s body in the form of fresh or dry. Some herbs are pounded and applied to the entire body or in certain parts of the abdomen to promote blood circulation, in the forehead to get rid of wind and prevent headaches after childbirth due to lack of sleep.

Among a variety of herbs, *Zingiberaceae* family are found to be part of ingredient that most used in postpartum care. One of most popular species is ginger, turned out with many benefits. Thus, the tradition passed down through generations as ordered, bertungku, berbengkung, refreshing the mother with herbal bath water, and consuming herbal medicine herbs on average use of the family *Zingiberaceae*. Among the parts of the plant herbs used are the leaves, stems, tubers, roots, and rhizomes.<sup>158</sup>

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156 Ibid.

157 Raja Rina Raja Ikram dan Mohd Khanapi Abd Ghani (2015) An Overview Of Traditional Malay Medicine In The Malaysian Healthcare System. Asian Network For Scientific Information, 724.

158 Aishah@Eshah Haji Mohamed dan Abd. Aziz Hj. Bidin (2011) Wanita Melayu Dan Tumbuhan Ubatan: Satu Analisa Budaya. 130.

### Herbs of Familia Zingiberaceae

Herbs have a long history of use and, when used properly, are safe and powerful medicines. Herbal medicine<sup>159</sup>, also called *botanical medicine* or *phytotherapy*, is the practice of using one or more parts of a plant-its seeds, berries, roots, leaves, bark, or flowers-to relieve physical and psychological problems, prevent disease, or just improve over all health and vitality.

Zingiberaceae is a valuable herb that has been used in traditional medicine since many years. The genus *Zingiber* comprises about 85 species of herbs mostly distributed in East Asia and tropical Australia. Many of these are used as food and for traditional treatment of a variety of ailments. *Zingiber officinale* var. *rubrum* Theilade is distributed mainly in Peninsular Malaysia, where it is known as *halia bara*. This herb is cultivated for its medicinal value. Its rhizome is a common ingredient in folk medicine (*jamu*) for treating stomach discomfort, tumours, relieving rheumatic pains, and as a confinement medicine. About 40 species of the genus of *Etilingera* and 29 species of the genus of *Zingiber* can be found in Borneo Island. Seventy percent (70%) of the total number of *Etilingera* species can be found here in Sabah. Antioxidant is a substance that can fight and destroy excess free radicals and repair oxidative damage<sup>160</sup>.

In the past few years phytomedicines have witnessed a great deal of scientific attention mainly concentrated on their role in preventing diseases. *Zingiber zerumbet* (L.) Smith, an important member of the family Zingiberaceae has been traditionally used as a folk medicine across the globe especially in the southern part of Asia including India. *Z. zerumbet* is known to have certain medicinal properties like anti-inflammatory, anti tumor, anti-allergic, anti pyretic, anti platelet aggregation activities. And for traditional Malay confinement. This plant is reported to contain sesquiterpenoids, flavonoids, aromatic compounds, vanillin, kaempferol derivatives and other polyphenolic compounds. Polyphenolic compounds are reported to have multiple biological effects including antioxidant activity. These are aromatic benzene rings with substituted hydroxyl groups and are secondary metabolites, ubiquitous to the plant kingdom. Antioxidant capacity of *Z. zerumbet* demands more study. Plants that are rich in phenolic contents are often reported to

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159 Martha Schindler Connors and Larry Altshuler. (2012) Guide To Herbal Remedies An Easy To Use Reference For Natural Health Care, 1.

160 Farrawati Sabl et.al., (2012) "Antioxidant properties of selected *Etilingera* and *Zingiber* species ( Zigiberaceae from Borneo Island)", dalam International Journal of biological Biochemistry, 101.

possess cytotoxicity. Nevertheless, information on cytotoxic effect of *Z. zerumbet* rhizome is scarce. In the present work, antioxidant activities of ethanolic extract *Z. zerumbet* rhizome (*ZZ*) have been studied. *ZZ* has been evaluated for its cytotoxicity in human peripheral blood lymphocyte cells. The study focuses on characterization and quantification of one of the major active constituent kaempferol using high performance liquid chromatography (HPLC). In addition, total polyphenol content and flavonoid content of *ZZ* was determined.<sup>161</sup>

Research has been done through both sample of Malay Manuscript (MSS 1653 & MS 2502) shows an often usage of zingiberaceae familia. Some of them are *Alpinia galanga* (*lengkuas*), turmeric, ginger and zingiber zerumbet. All traditional treatment using all these herbs are formulated to strengthening reproductive organs, especially the womb, stomach muscles and pelvic floor muscles. It is believed that all the treatment and confinement at least 44 today is to ensure that new mothers will give birth to stay healthy physically, mentally and continue to be active in terms of sexual even after menopause.

Some women may suffer from a backache after delivery, especially after going through a long and difficult labor. Toning and abdominal and pelvic floor muscles reduce a backache. Some traditional treatments are recommended for this purpose. Firstly, boil some ginger slices in water, adding a little coarse salt and sugar and the decode, drink it every morning and evening. Besides that, they can take of *makjun* or *jamu*. use of *bengkung* helps reduce a backache or *bertungku*.

### **Herbal Or Plants That Are Represented And Used In Women’s Care Based On Manuscripts**

Some of the important method in treating a postpartum using a herbs from zingiberaceae familia are listed as below;

#### a) Medicines For Young Women Delivery

1) *Ambil daun pilis dan buah kapas yang muda maka pipis ambil airnya maka lumurkan pada ari-ari aflat olehnya.*

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161 Anish Nag, Maumita Bandyopadhyay et al., (2013) “Antioxidant Activities and Cytotoxicity of Zingiber Zerumbet (L.) Smith Rhizome,” *Journal of Pharmacognosy and Phytochemistry* 2(3), 102.

162 MSS 2502.

<b>Herbal Or Plants</b>	<ol style="list-style-type: none"> <li>1. Daun Pilis</li> <li>2. Buah Kapas</li> </ol>
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b) *Ubat Meroyan Beranak* <sup>163</sup>

1) *Ambil airnya sebahagi maka bubuh minyak lang maka minum aflat olehnya.*

c) *Restoring viginity (Bikir).* <sup>164</sup>

1) *Setengah daripada petuanya untuk menyempitkan faraj kemaluan perempuan yang luas mahulah dicari lengkuas digiling lumat-lumat dengan cuka kemudian diminum pada tiap-tiap pagi selama tiga hari serta disapukan pada ari-ari dan punggungnya*

*ان شاء الله mujarab boleh mengembalikan bikirnya semula.*

<b>Herbal Or Plants</b>	<ol style="list-style-type: none"> <li>1. Lengkuas</li> <li>2. Cuka</li> </ol>
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d) *How To Make Makjun/Jamu That Can Cure Vagina*<sup>165</sup>

1) *Khasiatnya pertama ambil cabai berat empat kisar dan pala satu kisar dan bawang besar-besar tiga kisar cengkih dan kepulak satu kisar dan cengkih satu kisar dan lada sulah tiga kisar dan biji sawi satu kisar dan kulit buah kedaki kelang tiga kisar dan sunti buah salak lapan kisar dan jintan hitam tengah enam kisar dan biji ganja dengan bunganya tengah tiga kisar dan jemuju dua kisar dan lengkuas cina lima kisar dan adas manis lima kisar akar qurha tiga kisar dan kepupalak jin tiga kisar dan buah kedaki enam kisar maka semuanya campurkan maka pudu lumat-lumat setelah sudah maka seraki setelah sudah maka ambil minyak lang dan air madu itu sama beratnya dengan sekalian pudu itu setelah sudah campurkan maka baru jadikan makjun tatkala makan dia itu belum makan nasi.*

163 MSS 2502.

164 MSS 1653.

165 MSS 2502.

Herbal Or Plants	
	1. Cabai
	2. Bawang besar
	3. Cengkih
	4. Lada sulah
	5. Biji sawi
	6. Kulit buah kedaki
	7. Suntii buah salak
	8. Jintan hitam
	9. Biji ganja dengan bunganya
	10. Jemuju

e) Berbuat makjun hangat sarir dan sekaliannya penyakit pun sembuh olehnya jika perempuan tiada beranak olehnya jadi beranak olehnya<sup>166</sup>

1) Ambil bunga lawang dan buah pala dan kulit manis cina dan bawang pala dan lada sulah dan cabai dan suntii halia dan kedaki sekaliannya itu berat sekurang-kurang dan kedaki sepuluh kupang dan buah melaka sepuluh kupang dan jemuju tujuh kupang dan lengkuas padi lima kupang dan jintan hitam empat puluh kupang koma-koma sekupang dan umbar sekupang dan biji maut lima kupang dan dan kasturi sebusaq dan pejami sebusaq dan kemukas lima kupang dan gaharu tenga kalam lima kupang dan akar sangkaduk lima kupang dan \_\_\_\_ sepuluh kupang maka direndang setelah sudah maka dipipis lumat-lumat maka seraki maka \_\_\_\_ kan makjun maka dimakan pagi-pagi belum makan nasi.

Herbal Or Plants	
	1. Bunga lawang
	2. Buah pala
	3. Kulit manis cina
	4. Lada sulah
	5. Cabai
	6. Suntii halia
	7. Kedaki
	8. Buah Melaka 9. Jemuju
	10. Lengkuas
	11. Jintan hitam
	12. Gaharu

166 MSS 2502.

f) *Ubat Berbika Sarir Perempuan Yang Perair Atau Busuk*<sup>167</sup>

1) *Ambil pulut hitam maka rendang maka tepung maka ambil lempeng padi dan buah pala sebuah dan sunti halia dan damar putih dan halia mentah sehiris maka dipipis semuanya lumat-lumat bubuk lada pudi akan airnya limau kapas maka campurkan dengan tepung itu maka ketika tatkala hendak makan dia hancur dengan air mentah maka minum tiga pagi mujarab olehnya.*

<b>Herbal Or Plants</b>	1. <i>Pulut hitam</i>
	2. <i>Tepung</i>
	3. <i>Lempeng padi</i>
	4. <i>Buah pala</i>
	5. <i>Sunti halia</i>
	6. <i>Limau kapas</i>

2) *Ambil manjakani dan gaharu dan cendana dan minyak bijan maka minum tiga pagi mujarab olehnya.*

<b>Herbal Or Plants</b>	1. <i>Manjakani</i>
	2. <i>Gaharu</i>
	3. <i>Cendana</i>
	4. <i>Minyak bijan</i>

g) *Ubat Berbika Sarir Perempuan Yang Luas Lubangnya Atau Air*<sup>168</sup>


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167 MSS 2502.

168 MSS 2502.

1) *Ambil pulut hitam pipis lumat-lumat maka bubuk lada pudi dan haliq dan jemuju dan lempoyang dan buah pala dan kunyit dan mutu sebiji dan air limau kapas pipis lumat-lumat maka ketika bulat-bulat setengah ditelan setengah dimasukkan kedalam farajnya jadi sempit olehnya.*

Herbal Or Plants	
	1. <i>Pulut hitam</i>
	2. <i>Lada pudi</i>
	3. <i>Halia</i>
	4. <i>Jemuju</i>
	5. <i>Lempoyang</i>
	6. <i>Buah pala</i>
	7. <i>Kunyit</i>
	8. <i>Air limau kapas</i>

## Conclusion

The article uniquely discuss on traditional herbal wisdom from Malay-Indonesian perspectives, and critically reviewed botanical and nutrition scientific evidence for the prevention and treatment of common women’s health concerns. A focus of discussion are tried to exposed a benefit of Zingiberzeracea familia in treating women during postpartum period. The treatment emphasizes a whole-woman approach to health, taking into consideration body, mind, and the whole woman in the context of her life.

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