

Sufistic Values in Cupping Therapy from the Sufi Healing Perspective

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Abstract

This study aims to discuss the value of Sufism in cupping Sufi healing perspective. This research uses a qualitative approach by applying the descriptive-analytical method. The formal object of this research is Sufi healing, while the material object is the Sufi values in cupping therapy. The results and discussion of this study are that there are Sufistic values in cupping therapy, namely mahabbah, gratitude, patience, ridha and tawakkal. This study concludes that based on the Sufi healing perspective, there are Sufistic values in cupping therapy. This study recommends Sufism enthusiasts to develop Sufi healing in cupping practices and cupping practitioners to incorporate Sufism values as Sufi healing in medicine and public health services in the country.

Keywords: Cupping; Sufi Healing; Sufism

Introduction

The practice of cupping is common in society, especially for Muslims in Indonesia (Saifullah et al., 2018). Cupping is quite in demand by Muslims in Indonesia, especially for Muslims who pay attention to the treatment of Rasulullah, Thibun Nabawi (Hakim & Ismail, 2020). In the midst of many cupping enthusiasts who are triggered by the spirit of carrying out the Sunnah of the Prophet, the spirit of cupping, namely the Sufistic (spiritual) values in this practice, has not been manifested properly, even though in cupping there are Sufistic values, such as gratitude, patience and others wrapped in cupping. The essence of the teachings of Sufism are takhali, tahalli, and tajali (Sholikah, 2021). Therefore, researchers are interested in exploring the mystical values that exist in cupping therapy with a Sufi healing perspective.

The results of previous studies related to Sufi healing as spiritual therapy have been carried out by a number of researchers. Among other things, research reports Saifullah, Hasbullah, dan Hasbi, M. Ridwan, (2018), "Terapi Sufistik dalam Pengobatan di Pekanbaru Riau," Al-Ulum. This research departs from the social reality of society, especially in Pekanbaru

City where social changes occur very quickly with unlimited communication, tend to be materialistic, secularistic, and rationalistic so that there are various psychological and physical problems experienced by modern society. This problem is a disease that comes from losing the vision of divinity or divinity, which blinds the vision to the reality of life and life. It is recognized that treatment with sophisticated tools and chemicals has developed in such a way, but unfortunately in reality it is not able to completely solve the problems of disease that many people suffer from, it is not surprising that they then switch to alternative and spiritualistic treatments. This study uses a qualitative approach by conducting in-depth interviews with figures who practice Sufistic therapy. In Pekanbaru there is a tendency for people to seek treatment through Sufistic therapy or some kind of Sufi healing which can be seen from the development of Sufistic healing houses. This research was conducted on a Sufistic therapy house that treats diseases in the perspective of Islamic Sufi healing. The results of this study show that Sufism therapy or Sufi healing is a new trend among modern society which seems to have experienced a saturation point with various patterns of material orientation, so that in turn the spiritual world becomes an alternative (Saifullah et al., 2018).

The results of previous studies and current research have similarities as well as differences. Previous research and current research are both examining Sufi therapy as a form of Sufi healing. The difference is that previous studies discussed Sufi therapy in modern medicine, while the current study discusses the value of Sufism in cupping therapy from a Sufi healing perspective.

The framework of thinking needs to be structured as a logical flow that outlines the course of the research. This logical flow will be directed to overcome the main problems in this research. Sufi is the root word of Sufism and Theosophy. Theosophical idiom comes from the words *theos* and *sophia* which means divine wisdom. This word was first used by the Porphyry school of Greece (Ibda, 2018; Wardi, 2014). While Sufism is a teaching to get closer to Allah (Qomar, 2014). Healing means healing, thus Sufi healing means healing the Sufi way through the teachings of Sufism (Muliani, 2019). Sufism thinkers have succeeded in answering various challenges by producing various models of Sufism such as social Sufism that are able to present solutions to social problems and others, not least in the realm of health (Qomar, 2014). Currently, Sufism in the realm of health is becoming a hot topic for research among Sufism thinkers, who now have their own term, Sufi healing (Ivanishkina et al., 2020). Sufi healing is a new phenomenon in healing disease (Rahmah, 2019), The point is that Sufi healing is a method of treatment and healing carried out by Sufis based on Sufi values (Muliani, 2019). While the specific Sufistic values include *mahabbah*, *patience*, *gratitude*, *ridha* and *tawakal* (Melandari, 2020).

Meanwhile, cupping is one of the oldest medical interventions believed to have existed since 3000 BC. The earliest record of cupping is in the Ebers Papyrus, one of the oldest medical textbooks in the world. This book writes that cupping existed in Egypt in 1550 BC with the mechanism of action of removing foreign substances from the body. Cupping is known by various terms, such as canduk, canthuk, kop, and others. In the Western world, cupping is referred to as the cupping method or cupping therapy. Middle English people call cupping with the word *ventusynge*. The word comes from the French *ventoúza*. In Greek it is called by the word (Hidayati et al., 2019). Cupping is not merely a treatment, but the practice of the Prophet (Haryono, 2008) has a spiritual dimension. Departing from this, it is clear that cupping as a treatment that is required for Islamic values certainly has Sufistic values in it as a Sufi healing practice (Rahmah, 2019). The formal object of this research is Sufi healing, while the material object is Sufistic values, especially in cupping therapy.

The main problem of this research is that there is a Sufi value in cupping therapy from a Sufi healing perspective. In line with the main problem, the formulation of the problem in this study is how the Sufistic value in cupping therapy with Sufi healing perspective. This study aims to discuss the value of Sufism in cupping therapy from a Sufi healing perspective. A common scientific research has benefits and uses, both theoretical and practical. Theoretically, this research is expected to have implications for the benefits and uses as an initial study of the value of Sufism in cupping therapy. Practically, this research is expected to have useful and useful implications for a more serious development of the value of Sufism in cupping therapy from a Sufi healing perspective.

Research Methods

This study uses a qualitative approach by applying the descriptive-analytical method (Darmalaksana, 2022). This type of research data is qualitative data that is not statistical figures. The primary sources of this research include the concept of Sufism, cupping therapy, and Sufi healing. Secondary sources of this research include references related to the main topic sourced from articles, books, and other research documents. Data collection techniques in this study were carried out through documentation studies (Darmalaksana, 2020). The data analysis technique is carried out through the stages of inventory, classification, and data analysis (Sulaiman, 2020).

Results and Discussion

1. Sufi Healing as Sufism Teachings

Sufi healing is part of the teachings of Sufism. Sufism itself is an Islamic teaching about spirituality or divine wisdom (Ibda, 2018), sometimes also called Islamic mysticism (Huda, 2017). While Sufi healing is Sufism in the realm of health (Ivanishkina et al., 2020).

Sufism is an Islamic teaching that suppresses the lives of Muslims to always try to get as close as possible to Allah SWT by increasing and perfecting worship (Qomar, 2014). The implementation of obligatory Islamic religious rituals such as the pillars of Islam which includes creed, prayer, zakat, fasting, and hajj as well as muamalah worship outside the pillars of Islam, essentially Muslims must have provisions on spiritual values or Sufism contained in them. Also like the example of nyadran, in the local Indonesian mysticism tradition, outwardly only cultural activities and muamalah appear, even though basically nyadran has Sufism roots which, if strengthened, becomes a vehicle to get closer to Allah (Ibda, 2018). The key to Sufi activity or Sufism is in the awareness of the heart with an attitude of acknowledging external limitations. The nature of heart awareness itself is very natural which is essentially the essence of Islamic spiritual teachings (Ibda, 2018; Wardi, 2014).

Sufistic values in the teachings of Sufism are divided into several things. First, syauq (longing), namely longing that comes from the heart which is the fruit of deep love. The value of syauq is summarized in mahabbah (love), namely love from the bottom of the heart. Second, the value of tarkus syahwat (restraining lust), namely the teaching of restraining lust and controlling it in a way that is pleasing to Allah. Third, muhasabatu nafs (self-introspection), which is an effort to take into account, assess, consider, or study about oneself. Fourth, at-taubah (repentance) is an attempt to ask forgiveness from Allah SWT based on his awareness of sin. This value is the product of muhasabatun nafs. Fifth, zuhud (ukhrawi orientation or asceticism), the form of leaving and not liking the world excessively and putting aside worldly things to go to, liking and glorifying the things of the hereafter (Ainusyamsi, 2009; Ibda, 2018).

Sufism experts, have succeeded in responding to various challenges. They try to present an alternative model of Sufism by packaging various forms of Sufism, ranging from social Sufism, positive Sufism, urban Sufism, philosophical Sufism, Irfani Sufism, contextual Sufism, Javanese Sufism, and to Sufism in the health realm known as Sufi healing (Ivanishkina et al., 2020). Sufi healing or Sufi treatment is a new phenomenon in healing today's diseases (Rahmah, 2019). Currently, Sufi healing is a way of healing and healing from the teachings of the Sufis (Muliani, 2019), seems to be used as a medium of mental and physical healing at the same time.

2. The Sufistic Values of Cupping Therapy

Cupping is a folk medicine or traditional medicine that is used as a type of complementary or alternative therapy for pain treatment, and it is used throughout the world (Hidayati et al., 2019). Among others, in Egypt, Korea, Taiwan, Italy, Japan, America, France, India, the Netherlands, England, Arabic, China, Vietnam, Persia, and others. In fact, Korea has officially used cupping therapy in hospitals (Hidayati et al., 2019). The Romans and Greeks in the past have also used cupping as one of their medical therapies. From Greece cupping spread to America and Europe. Most cupping is done in Asia and the Middle West, both at home and in practice (Khairunnisa & Fadli, 2016).

For example, cupping in traditional Chinese medicine, there are 10 kinds, namely wet cupping, water cupping, combination cupping, detained cupping, slide cupping, motion cupping, medicinal cupping, quick cupping, water cupping, and needle cupping (Hidayati et al., 2019). But in general, cupping is divided into two types, namely: dry cupping and wet cupping (Risniati et al., 2019). Both approaches are the same, namely stimulating the skin by placing a bowl that is given negative pressure. Cupping tools include a sterile scalpel or gauge size scalpel used to cut the skin in wet cupping procedures, plastic headers, suction pumps (manual or electric), tissue paper, rags, antiseptic tools such as alcohol, cotton balls, and olive oil, namely to make movement easier (Dwihatami, 2021).

The practice of cupping was also taught by the Prophet Muhammad (Haryono, 2008). Cupping in the Islamic tradition is understood as part of the Prophet's healing method, this is commonly known as Thibun Nabawi (Hakim & Ismail, 2020). Currently cupping therapy can be found in several places in various parts of Indonesia (Saifullah et al., 2018). Among others, the practice of cupping therapy is found in Griya Sehat Syafaat 99 Semarang. This practice was established on September 9, 2009 which is located at Jalan Gajah Raya Semarang, precisely in the office area Masjid Agung Jawa Tengah No. 101 Semarang. The founder is a medical scholar named Mustamir. Mustamir does not remember the exact establishment Griya Sehat Syafaat 99, then he and his employees that September 9 as the date of establishment Griya Sehat Syafaat 99, so shortened to GRISS 99. According to Mustamir, the number 99 has an attraction for most Muslims in Indonesia. Often Muslims associate the number 99 as a symbol of the number of Asma'ul usna, namely 99 names of attributes that belong to Allah. The presence of the number 99 in the name of GRIS is as a form of identity and as an attraction for the community in the context of healing by coming to the GRIS. In practice, Griya Sehat Syafaat 99 starts with purification (takhalli), then continues with tahali and tajali (Sholikah, 2021).

Arriving here, it can be recognized that there are Sufistic values in cupping therapy. As stated earlier, the sifistic values include syauq, the

value of tarkus lust, muhasabatun nafs, at-taubah, and zuhud (Ainusyamsi, 2009). Another opinion states about the values of Sufism. First, al-hikmah (the value of wisdom) includes sharpness, intelligence, clarity in thinking. Second, al-iffah (maintaining chastity) includes generosity, determination, and wira'i. Third, al-syaja'ah (courage) includes calm and patience. Fourth, al-a'dl (value of justice) includes affection, friendship, and tawadu (Naji, 2014). However, the specific values of Sufism are mahabbah, patience, gratitude, pleasure (ridha) and tawakal (Melandari, 2020), and these mystical values exist in cupping therapy.

3. Sufistic Values in Cupping from the Sufi Healing Perspective

The results of the study based on a literature review show that there is a Sufi value in the practice of cupping therapy when viewed using a Sufi healing perspective. Specifically, the Sufistic values in the practice of cupping include mahabbah, patience, gratitude, pleasure (ridha) and tawakal.

The results of previous research confirm that treatment with sophisticated tools and chemicals has developed in such a way, but in reality it is not able to completely solve the problems of the disease that many suffer from, then switch to alternative and spiritualistic treatments, resulting in a tendency people to seek treatment through Sufistic therapy, it turns out that Sufistic therapy in the spiritual world is an alternative (Saifullah et al., 2018).

According to Qomar (2014), the Sufistic values in cupping therapy clearly show the relationship between the two, namely there are Sufistic values in cupping therapy (Qomar, 2014). In order to answer various challenges in modern life, practical Sufism has been developed such as Sufi healing (Qomar, 2014). As a new phenomenon (Rahmah, 2019) and as a Sufi treatment (Muliani, 2019), sufi healing is relevant to be used in practice in the modern era (Ivanishkina et al., 2020), including its use in the practice of cupping therapy. Cupping itself has been taught by the Prophet Muhammad (Haryono, 2008). Researchers from religious experts and the world of health believe and acknowledge that the treatment taught by the Prophet has divine values (Darmalaksana, 2021). Even though cupping has existed in the practice of Arab society, what was taught by the Prophet S.W. certainly cannot be separated from spiritual values.

Sufi healing can be included in various treatments, both physical and mental treatment (Saifullah et al., 2018). The substance of this practical science is that everything, including health and illness, is a manifestation of human actions as spiritual beings, so if you want to improve both physical and mental disorders, you start by solving spiritual problems first, which in this case is Sufism as the guide. The teachings of this Sufism value can be included when the therapist is carrying out cupping practices to his clients

either through communication or cupping actions during the cupping practice (Sholikah, 2021). When a therapist practices cupping on his client, he is not only stabbing, cupping and removing dirty blood, more than that, he is also channeling the energy of mahabbah or love to the client. With the energy of love, gratitude, patience and sincerity are triggered so that the client is able to accept the physical or psychological disorders he is experiencing. This form of acceptance has a high Sufistic state, namely tawakal (Hidayati et al., 2019; Rahmah, 2019). Thus, the practice of cupping with spiritual values in it is one of the fields that can be developed in the science of Sufism.

In addition to the implications of developing the field of Sufism, the practice of cupping can also be developed in the world of psychotherapy by including a Sufi healing perspective. It is known that cupping has been recognized by the medical world (Khairunnisa & Fadli, 2016) and used as a health practice in hospitals (Hidayati et al., 2019), but for religious people, especially Muslims, cupping is not solely medical and health but there are spiritual values or divine values in it (*Saifullah et al., 2018*). Thus, the practice of cupping in various places in Indonesia can apply a Sufi healing perspective.

Conclusion

This study concludes that based on the Sufi healing perspective, there are Sufistic values in cupping therapy. The results and discussion in this study indicate that cupping therapy has Sufism values, namely mahabbah, patience, gratitude, pleasure (ridha) and tawakal. Theoretically, this research is expected to have implications for the benefits and uses as an initial study of Sufistic values in cupping. Practically, this research is expected to have useful and useful implications for the development of cupping practices among enthusiasts in the field of Sufism by using a Sufi healing perspective that has an impact on the wider world of health. This research has limitations without conducting field studies through observations, observations, and interviews, so this is an opportunity for further research for empirical studies in a more measured manner. This study recommends Sufism enthusiasts to develop Sufi healing in cupping practices and cupping practitioners to incorporate Sufism values as Sufi healing in medicine and public health services in the country.

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