



ANALYSIS OF TAFSĪR AL-AHKĀM OF COMMUNITY ASSESSMENT CONTROVERS IN IDA DAYAK TRADITIONAL MEDICINE

Ruslan

Institut Agama Islam Negeri (IAIN) Bone

Email : ruslanssangaji@gmail.com

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ABSTRACT

This paper aims to examine how the analysis of tafsīr al-ahkām of the controversy over the community's assessment of traditional healing techniques in the style of Ida Dayak medicine. This research is included in the type of qualitative research that is deductive in nature. The data collected comes from library data which comes from books, articles and online data. The data is presented in the form of a description. The chosen research target was the style or technique of treatment which gave birth to controversy in the community which was conducted by Ida Dayak. Data and information about Ida Dayak were obtained through online sources. Ida Dayak's treatment system as viral through social media has drawn controversy because it has unique methods and techniques. Its uniqueness is reflected in the visualization of Mrs. Ida's movements which reflect the typical dance coupled with traditional Dayak women's costumes. Ida Dayak uses Allah's name in the healing process by saying basmalah, and according to Islamic theology, believes that He is the Great Healer. In the perspective of Islamic law, treatment that does not carry elements of shirk, according to Islamic law, the treatment is valid. The healing that was produced through traditional medical techniques was born from a form of endeavor for both Ida's mother and the patient. The Indonesian government has supported the traditional medicine system through a number of regulations in creating healthy human beings.

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INTRODUCTION

Lately, in Indonesia, a woman has gone viral doing traditional medicine. On social media, her name is Ida Dayak. His treatment technique has become phenomenal and has become a topic of conversation in the community, because his treatment style is unique and does not discriminate between religions, ethnicities and beliefs.¹ He himself took medication that was able to cure various diseases such as from broken bones, internal medicine, to speech impairment.² The Dayak people are known for their traditional medicine which has been passed down from generation to generation.³ Several important figures in Indonesia took advantage of Ida Dayak's medical services, even the former Health Minister Fadhilah Supari was proud of Ida Dayak's actions which had helped the community a lot from a health perspective.⁴ However, the highlight of her treatment style is the display of Ida's treatment rituals which are full of prayers and dances typical of the Dayak tribe. Not a few circles of society denounced and responded to practicing shamanism and did not want to believe it, especially from the medical community. It is this controversy that makes it more interesting if Ida Dayak's traditional medicine is seen from the perspective of legal interpretation.

So far there have been many articles on traditional medicine found, so it needs to be mapped. From here you will find writing gaps

¹ Thobib Al-Asyhar, "Islam, Sains, Dan Fenomena Ida Dayak," *Kementerian Agama Republik Indonesia* (Jakarta, April 2023), <https://kemenag.go.id/kolom/islam-sains-dan-fenomena-ida-dayak-B1WIK>.

² A. Rismawan, "Biodata Ibu Ida Dayak Yang Viral Karena Menyembuhkan Berbagai Penyakit Dengan Pengobatan Alternatif," *Viva Group* (Bandung, April 2023), <https://bandung.viva.co.id/news/18475-biodata-ibu-ida-dayak-yang-viral-karena-menyembuhkan-berbagai-penyakit-dengan-pengobatan-alternatif>.

³ Kadek Sukiada, "Sistem Medis Tradisional Suku Dayak Dalam Kepercayaan Hindu Kaharingan Di Kota Palangkaraya, Provinsi Kalimantan Tengah," *Dharmasmrti: Jurnal Ilmu Agama Dan Kebudayaan* 14, no. 27 (2016): 52–67.

⁴ Hildah Rubiah, "Mantan Menteri Kesehatan RI Siti Fadilah Kagumi Ida Dayak Hingga Berlinang Air Mata, Ingin Bertemu.," *Tribunnews.Com* (Jawa Barat, April 2023), <https://jabar.tribunnews.com/2023/04/13/mantan-menteri-kesehatan-ri-siti-fadilah-kagumi-ida-dayak-hingga-berlinang-air-mata-ingin-bertemu?page=4>.



that will complement previous writings. In general, there are four kinds of previous writings related to traditional medicine. First, traditional medicine from various regions such as Javanese traditional medicine,⁵ Bugis traditional medicine,⁶ and Dayak medicine.⁷ Second, traditional medicine is integrated with modern medicine.⁸ Third, the diversity of traditional herbal medicine.⁹ Fourth, traditional medicine from various perspectives.¹⁰ Of the four types of previous writings, there has been no study of the public controversy over the traditional healing techniques of Ida Dayak's mother.

The purpose of this paper, in addition to completing the lack of literature related to treatment techniques, is also to point out a number of things. First, historically, Islamic teachings based on the Qur'an and Hadith have been implemented by Muslim communities who are very rich in traditional healing techniques. Second, Islam has set conditions that need to be considered in a treatment process. Third, in the study of legal interpretation, treatment is a right for all human beings and a form of endeavor as a servant who has limitations. Therefore, this paper will refer to a main problem, namely how to analyze legal interpretation of the controversy over the community's assessment of traditional healing techniques in the style of Ida Dayak medicine.

⁵ Atik Triratnawati, "Pengobatan Tradisional, Upaya Meminimalkan Biaya Kesehatan Masyarakat Desa Di Jawa," *Jurnal Manajemen Pelayanan Kesehatan* 13, no. 2 (2010): 69–73.

⁶ Dloyana Kusumah, "Pengobatan Tradisional Orang Bugis-Makassar," *Patanjala* 9, no. 2 (2017): 291783. Ruslan Ruslan, "KONSEPSI LONTARA'PABBURA DAN TIB AL-NABAWIY: KONTINUITAS DAN DISKONTINUITAS TRADISI PENGOBATAN PADA MASYARAKAT BONE," *Fikri: Jurnal Kajian Agama, Sosial Dan Budaya* 5, no. 1 (2020): 83–96.

⁷ Nina Anggita Putri, "Kepercayaan (Trust) Masyarakat Suku Dayak BENUAQ Pada Pengobatan Tradisional Belian," *Psikoborneo: Jurnal Ilmiah Psikologi* 5, no. 3 (2017): 620–29.

⁸ Darma Satria, "Complementary and Alternative Medicine (Cam): Fakta Atau Janji," *Idea Nursing Journal* 4, no. 3 (2013).

⁹ Djamaludin Nadra, *1001 Pengobatan Tradisional Herbal* (Lembar Langit Indonesia, 2011).

¹⁰ Syamsuri Ali, "Pengobatan Alternatif Dalam Perspektif Hukum Islam," *Al-Adalah* 12, no. 2 (2015): 867–90.

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The argument for the existence of this paper is based on several reasons. First, human efforts to seek medical solutions have been driven by prolonged anxiety and often turn off their religious instincts and common sense. Second, mankind, and especially for Muslims, have realized that all diseases have a cure so that the chance of finding a cure for their disease is no more important than treatment from any group. Third, Islam has a medical concept that promises more about the safety of human life and happiness both in this world and in the hereafter.

a. Traditional Medicine

Traditional medicine is treatment and/or treatment by methods and drugs that refer to experiences and skills handed down empirically which can be accounted for and applied in accordance with the norms prevailing in society.¹¹ WHO defines it as the science and art of medicine which is based on the accumulation of knowledge and experience or practice, whether scientifically explained or not.¹² WHO has also recognized two types of traditional medicine, namely spiritual medicine and herbal medicine.¹³ While the types of traditional medicine in Indonesia can be seen in more detail, for example, traditional medicine with medicinal herbs, traditional medicine with spirituality, traditional medicine using tools, traditional medicine that has received recognition from the government.

Currently, even though the development of medical treatment has progressed, the development of traditional medicine is actually getting more and more attention from the community. This of course has many basic reasons, for example because it is seen as a treatment that costs little (economical) and does not have side effects like those

¹¹ Mutmainnah Mutmainnah, Nur Amalia, and Elva Cristy Irianti, "PENGOBATAN TRADISIONAL," *Jurnal Kesehatan USIMAR* 1, no. 1 (2022): 32–41.

¹² Hendri Setiawan and Faizal Kurniawan, "Pengobatan Tradisional Sebuah Kajian Interaksionisme Simbolik," *Paradigma: Jurnal Filsafat, Sains, Teknologi, Dan Sosial Budaya* 23, no. 2 (2017): 57–66.

¹³ Thomas Stewart Walcott, *Malfeasance: A Foundation for Traducement, Libel, Heresy, and Other Traditional Security Policies* (University of California, Davis, 2004).



found in medical treatment.¹⁴ Apart from that, traditional medicine is also an ancestral legacy that is well known to the public.

b. Treatment in the View of Ulama

Ibn Qayyim al-Jauziyyah (w.1350 H) saw medicine as *al-Islāh* which has the goal of improving or good for humans, as well as *al-hizq* which requires certain intelligence.¹⁵ From this explanation, it is understood that treatment for Ibn Qayyim al-Jauziyyah, is a process of improvement that requires intelligence and skill in treating so as not to result in something unwanted. Whereas Ibnu Sina (370 H-428 H) saw medicine as a science which has the goal of knowing and neutralizing the condition of the body both when it is in good health and when there are health problems. *Al-Qanûn fî al-Tib* is the monumental work of Ibn Sina which reviews earlier how experimental and research procedures are in terms of health and medicine.¹⁶

The principles and basis of treatment are found in the Qur'an. Several terms or terms related to treatment can be referred to terms in the Qur'an such as the term *al-Syifa'* which is directly related to treatment, *al-bar'u*, *raqā*, and *al-Kasyf*. What is indirectly related is also the existence of treatment.¹⁷

c. Profile of Ida Dayak

Ida Dayak's real name is actually Ida Andriani who was born in Lotik on July 3, 1972. Previously she was only known as an orthopedist and often helped people in the market who needed health care.¹⁸ His name has gone viral and is known by many people because he often helps and treats sick people without asking anything in return. Coupled

¹⁴ Mega Muspika, "Basis Otoritas Dalam Praktik Pengobatan Akar Paninggil (Studi Deskriptif Tentang Sistem Kepercayaan Dan Tindakan Sosial Dalam Proses Pemilihan Pengobatan Tradisional Di Surabaya)" (UNIVERSITAS AIRLANGGA, 2017).

¹⁵ Ibnu Qayyim Al-Jauziyyah, *Al-Tib Al-Nabawi* (Bairut: Al-Maktabah Al-'Asriyah, 2010).h. 88

¹⁶ Ruslan Ruslan, "TAFSIR PENGobatan Wawasan Al-Qur'an Tentang Pengobatan" (Alauddin University Press, 2015).

¹⁷ Abu al-Qasim al-Husain bin Muhammad al-Ragib Al-Asfahani, *Mufradat Garib Al-Qur'an* (Bairut: Dar al-Ma'rifah, 2010).

¹⁸ Cicin Yulianti, "Pengobatan Ida Dayak, Pakar Unair: Kemampuannya Di Luar Batas Kami.," *Detikedu* (Jakarta, April 2023), <https://www.detik.com/edu/detikpedia/d-6679326/pengobatan-ida-dayak-pakar-unair-kemampuannya-di-luar-batas-kami>.



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with publication on various social media, such as tik tok and youtube. A number of important people in this country also used Ida Dayak's medical services, for example Hendropriyono, Guruh Soekarnoputra, and Ali Mukhtar Ngabalin. Dean of the Faculty of Medicine, University of Indonesia (UI) Prof. Dr. Dr. Ari Fahrial Syam, Sp. PD-KGEH, MMB assessed that this virality was caused by the ease of viralizing information and the high interest of the social community to obtain healing from an illness that had not been cured for a long time.¹⁹

METHODS

This research is included in the category of deductive qualitative research. All data collected comes from library data, for example books, articles and online data. The data is presented in the form of a description. The chosen research target was the style or technique of treatment which gave birth to controversy in the community which was conducted by Ida Dayak. Data and information about Ida Dayak were obtained through online sources. Furthermore, the data that has been described will be analyzed using a legal interpretation approach or *tafsīr al-aḥkām*.²⁰ The data were analyzed by following Miles and Huberman's stages, starting from data reduction, data display and data verification.²¹

RESULTS AND DISCUSSION**Ida Dayak style and technique of treatment**

Phenomenologically, traditional medicine is placed in the alternative medicine group, including the treatment performed by Ida Dayak. The community's enthusiasm for alternative medicine is very justified because apart from being cheap and economically accessible,

¹⁹ Rusdy Nurdiansyah, "Fenomena Ibu Ida Dayak, Pengobatan Alternatif Dari Sudut Pandang Kedokteran," *Republika.Co.Id* (Jakarta, April 2023), <https://ruzka.republika.co.id/posts/209963/fenomena-ibu-ida-dayak-pengobatan-alternatif-dari-sudut-pandang-kedokteran>.

²⁰ Hasani Ahmad Said, "Urgensi Tafsir Ahkam Dalam Kajian Al-Qur'an," 2013.

²¹ Miles, M. B., & Huberman, A. M., *Qualitative data analysis: An expanded sourcebook*. sage. 1994.



it is also due to the support of the family or the community itself.²² In the process of treating Ida Dayak, when viewed from the point of view of the style or technique treatment, something unique was found, for example when treating bones, using oil and praying, and the dance style of the Dayak tribe, as shown in the picture:



Picture 1. Bone Treatment Ritual of Ida Dayak (credit tagged)



Picture 2. The ritual of medicine using Oil and Ida Dayak's Prayer (credit tagged)

²² ISABELLA JULIANA PRATIWI, "FAKTOR YANG MELATARBELAKANGI PERILAKU PENCARIAN PENGOBATAN ALTERNATIF PADA PENDERITA STROKE (Studi Di Griya Terapi Agus Suyanto Surabaya)" (UNIVERSITAS AIRLANGGA, 2010).



Picture 3. Ida Dayak's treatment rituals by dancing (credit tagged)

Ida Dayak's humanist and communicative style of treatment has become a magnet for the public, causing people to jostle in response and come to witness wherever treatment efforts are being carried out. He is considered to have the ability to treat various diseases, as expressed by Thobib Al-Asyhar:

“This humane treatment is what attracts patients. It was like meeting his own mother. Friendly, entertaining, and visible affection. The community seems to have found the momentum they have been missing all this time in the midst of the high cost of medical treatment.”²³

Ida Dayak is known as a Muslimah with her statement that she said: "according to my religion, I am Muslim, I am Muslim, I start this treatment by saying *bismillahirrahmanirrahim*"²⁴

Humans in attitude to health problems or illnesses they suffer, can be seen from two sides, namely positive and negative attitudes. The positive attitude in question is all human efforts in responding to the

²³ Al-Asyhar, “Islam, Sains, Dan Fenomena Ida Dayak.” <https://kemenag.go.id/kolom/islam-sains-dan-fenomena-ida-dayak-B1WIK>

²⁴ Devira Prastiwi, “Ida Dayak, Wanita Asal Kalimantan Yang Lakukan Pengobatan Alternatif Bisa Sembuhkan Berbagai Macam Penyakit,” *Liputan6.Com* (Jakarta, April 2023), <https://www.liputan6.com/news/read/5254172/ida-dayak-wanita-asal-kalimantan-yang-lakukan-pengobatan-alternatif-bisa-semuhkan-berbagai-macam-penyakit>.

illness, starting from the assessment of the disease, to the attitude of healing that tries to be in line with Islamic guidance based on the Al-Qur'an and Hadith. Negative attitudes are determined by the occurrence of deviations from human endeavor in responding to illness, starting from the assessment of the disease itself to the attitude of humans in healing or treatment efforts.

Analysis of Tafsir al-Ahkam on Treatment Techniques

In addressing the treatment and disease has been written in the text of the Qur'an. For example in QS. Al-Syu'ara'/26:80:

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ

Trasnlation :

“And when I am ill, It is He Who is cures me”

Humans according to Islamic theology, need to have the belief that Allah is the Most Healing Substance (al-Syāfi), and who has the power to eliminate disease conditions that threaten human health. QS. Al-Syu'ara'/26:80 is a verse which states that healing is God's will. The word 'maridtu' in this verse shows that in general the cause of a person's illness is due to his own negligence, including eating and drinking patterns that are wrong. Therefore, Al-Razi explained that that is why he did not use the word *“amradani”*.²⁵ From this it can also be understood that Allah as the Khaliq never has the aim of wanting to tyrannize or hurt his servants arbitrarily. This opinion is also supported by al-Zamakhsyari²⁶ and al-Alusy.²⁷

The pattern and style of treatment carried out by Ida Dayak in principle have relied on Allah SWT as the healer for the treatment carried out on each patient, as evidenced by the statement stated above that when carrying out treatment, the reliance is on Allah SWT.

²⁵ Fakhruddin Al-Razi, “Tafsir Fakhr Al-Razi,” 2nd ed. (Bairut, Libanon: Dar Ihya Turas al-Arabi, n.d.), 484.

²⁶ Juz 5 Abu Qasim Mahmud bin 'Amr bin Ahmad al-Zamakhsyari, *Al-Kasysyaf* (Al-Maktabah al-Aikan, n.d.).

²⁷ Syihabuddin Mahmud bin Abdullah al-Husaini Al-Alusiy, *Ruh Al-Ma'ani Fi Tafsir Al-Qur'an Al-'Azim Wa Al-Sab' Al-Masani*, Juz 14, n.d., <http://www.al-tafsir.com>.



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Indeed, on the one hand, people today sometimes use traditional medicine as a treatment that is only synonymous with shamanism and contains elements of shirk. On the other hand, medical treatment is claimed as modern medicine which is the only one that can provide health assurance for humans. In connection with the phenomenon of the tendency to place medicine above other medical practices. Ibn Qayyim Al-Jauziyyah, actually refused to place a system of medicine on top of the Islamic medical system which refers to the Al-Qur'an and Sunnah.²⁸

Chairman of the Indonesian Ulema Council (MUI) in the field of Da'wah and Brotherhood, KH Cholil Nafis issued a statement related to traditional medicine carried out by Ida Dayak and viral in Indonesia. Cholil Nafis said that as long as the mantra recited by Ida Dayak does not conflict with the guidance of Islamic law, then it is legal to do it. However, if the spell that invites the genie is read, then of course it is not permissible. According to KH Cholil, it is important to know what Ida Dayak actually read.²⁹

Regarding whether or not following certain treatments, as Muslims seem to have to follow the guidance of Islamic teachings, namely the Qur'an and Hadith. From an Islamic point of view, treatment cannot only be seen from the outside, but it is necessary to explore the root of the problem or the cause of the illness. Diseases can not only be treated from the looks of it, but it is also important to explore the various factors that cause the disease. During the treatment process, Ida Dayak asked a lot of questions about the patient's situation and condition during the treatment process and often even joked a little humorously so that there was no apparent neglect of the conditions stated by the Chairman of the Indonesian Ulema Council (MUI). Medicine in Islam has the goal of returning humans to their human nature.

²⁸ Syamsuddin Abi 'Abdillah Muhammad bin Abi Bakr al-Zar'i Al-Dimasyqi, *Al-Tib Al-Nabawi Li Ibn Qayyim Al-Jauziyyah* (Beirut: Al-Maktabah Al-'Asriyah, 2010). h. 219

²⁹ Ani Nursalikha, "Viral Pengobatan Ibu Ida Dayak, MUI Angkat Bicara," *Republika.Co.Id* (Jakarta, April 2023), <https://khazanah.republika.co.id/berita/rt0yez366/viral-pengobatan-ibu-ida-dayak-mui-angkat-bicara>.



Several conditions are considered in carrying out treatment based on the perspective of interpretation, namely that it must be carried out by an expert, and has experience, has knowledge of the disease being treated and is based on *tib al-nabawi* (medicine based on the guidance of the Prophet).³⁰ When viewed from a historical perspective, Islam is very appreciates science, including science related to medicine, as has been passed by a number of previous scholars, for example Abu al-Hasan Ali bin Sahl Rabban al-Tabari who has produced an extraordinary work related to medicine with the title *Firdaus al-Hikmah*. The same thing is extraordinary for al-Razy, who is known as a productive scientist in the field of medicine.³¹

Departing from the facts and analysis above, both traditional medicine and other treatments must be assessed as a human endeavor to obtain healing. In Faith, healing actually comes from Allah swt. A number of treatment techniques should actually be carried out in a positive synergy and prioritizing humanitarian principles or what is known as *Hifz al-nafs* in the concept of *maqasid al-shariah*. The mutual behavior of a method and style of treatment is not a goal, but what is more important is respecting the form of treatment and conducting dialogue between therapists and medical practitioners to obtain more humane educational values.

Methods of treatment in Indonesia have received extraordinary appreciation and attention with the issuance of regulations governing the treatment system in Indonesia. Among them are Regulation of the Minister of Health of the Republic of Indonesia No. 15 of 2018 concerning the Implementation of Complementary Traditional Health Services and Regulation of the Minister of Health of the Republic of Indonesia No. 17 of 2021 concerning Permits and Implementation of Intercontinental Traditional Health Worker Practices. The availability of this regulation will further provide a climate for treatment in Indonesia and the maintenance of each party, both as a subject of treatment and as an object of treatment.

³⁰ Raehanul Bahraen, "Thibun Nabawi & Syarat-Syarat Pengobatan," *Muslimafiah.Com* (Jakarta, 2019), <https://muslimafiyah.com/thibun-nabawi-syarat-syarat-pengobatan.html>.

³¹ Al-Asyhar, "Islam, Sains, Dan Fenomena Ida Dayak."



CONCLUSION

Methods and techniques of treatment in Indonesia, both traditional and modern, each have different traits and characteristics. Traditional medicine emphasizes humane methods and does not burden society with standard costs. In contrast to modern medicine which often demands high costs which in the end psychologically will add to the psychological burden of society. The psychological burden that is felt by the community will in turn have a direct effect on the chances of healing the disease being treated.

Ida Dayak's treatment system as viral through social media has unique methods and techniques. From its uniqueness, such as the presence of typical Dayak movements or dances, coupled with the typical Dayak women's costumes, it makes patients feel entertained. Involving the name of Allah in the treatment process, and believing that He is the Most Healer and does not carry elements of shirk, according to Islamic law, the treatment is valid. The healing that resulted from her treatment was born from a form of endeavor for both Ida's mother and the patient. The Indonesian government has overseen the traditional medicine system in the hope that it can synergize with other medical systems in realizing healthy humans.

It is hoped that this article can contribute to subsequent researchers and can develop further by using field studies with direct interview data, because the research data in this article generally uses library data and online sources.

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