



The Dimensions of Sufi Healing in Traditional Medication of the Islamic-Banjar Community

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Abstract: Sufi healing has become an exciting topic to discuss amid the COVID-19 outbreak. Various alternative health treatments remain a concern from a medical and non-medical perspective. One kind of Sufi healing originating from the Banjar community in South Kalimantan is the practice of *Batatamba*. This study examines the forms, methods and sources of Sufi healing practice that live and develop in South Kalimantan. The method used in this study is qualitative. The data were collected from field research. It employs an anthropological approach which looks at the Sufi side of healing in the practice of *Batatamba*.

Contribution: This study gives a new insight into Sufi healing that developed in South Kalimantan that combines the Sufistic tradition with local wisdom and the legitimacy of mystics in knowledge transfer (epistemology). The mystical legitimacy has made practitioners of traditional medication in this area, commonly known as *Pananamba*, have a sacred element and are committed to a humane mission to help others.

Keywords: sufi healing; *Batatamba*; mystic; Banjar community

Introduction

The theme of Sufi healing has its charm for contemporary academics interested in Sufism studies because, in addition to having theoretical value as a study, there is also a practical dimension that can directly contribute to society.¹ As a term in its special meaning, Sufi itself is considered positively by many circles because it is seen as a group that is generally more inclusive and tolerant and easy to accept differences amid religious plurality and modern human society.²

As a term, Sufi healing is relatively new. Studies on it are often associated with alternative healing based on Islamic spirituality and local wisdom. Although the term is relatively new, in practice, this tradition has been going on for a long time, and its traces can be traced along with the presence of Islam itself. Many Sufis refer to the traditions of the Prophet as a reference in medication and healing because, for the Sufis, the Prophet Muhammad was the first Sufi and from which Sufi teachings originated.³

Sufi healing is used for treatment with preventive and healing efforts against the disease. The methods used in Sufi healing are various, such as yoga, hypnotherapy, remembrance, breathing, meditation, and *ruqyah* (Islamic exorcism) by reading the holy verses of the Qur'an.⁴ Sufi healing is so loved by digital humans, who are said to have entered the spiritual world. In Islamic literature, the term healing can be interpreted as *shifā*, which means healer. This is following one of the functions of the Qur'an is *al-shifā*, as a healer. This is one of the characteristics of Sufi healing, healing by reading verses of the Qur'an.⁵

For Sufis, Sufi healing has been carried out since they entered the *al-bidāya* (beginning) stage, namely entering several stages of Sufism, which are *takhallī* (emptying the soul from everything destructive) and *tahallī* (filling the soul with

¹ Farhat Naz Rahman, 'Spiritual Healing and Sufi Practices', *Nova Journal of Sufism and Spirituality* 2, no. 1 (2014): 1–9, https://www.researchgate.net/publication/272027008_Spiritual_Healing_and_Sufi_Practices.

² Martin van Bruinessen and Julia Day Howell, eds., *Sufism and the 'Modern' in Islam* (London: I.B. Tauris, 2007).

³ Gwendolyn Zoharah Simmons, 'Sufism and Its Response to Fundamentalism', in *Sufism and Social Integration*, ed. Mohammad H. Faghfoory and Golam Dastagir (Chicago: ABC International Group. Inc, 2015).

⁴ Sara N AlRawi and Michael D. Feters, 'Traditional Arabic & Islamic Medicine: A Conceptual Model for Clinicians and Researchers', *Global Journal of Health Science* 4, no. 3 (28 April 2012): 164–69, <https://doi.org/10.5539/gjhs.v4n3p164>.

⁵ Rahman, 'Spiritual Healing and Sufi Practices'.

everything noble), *tajalli* (finding what is sought and applying it in daily life). Then *mujāhada* (struggle with the carnal self) and *riyāda* (spiritual processing), through *maqāmāt* (stations) and *aḥwāl* (states).⁶ Then comes the *nihāya* (end of the quest). The Sufis named this *nihāya* as the last station, namely *wuṣūl* (achievement), *iḥsān* (good deeds), or moral. People who have arrived at this position are called *ahl al-ʿirfān*, who are enlightened.⁷

Indonesian people are starting to flock to treatment that uses spiritual methods in curing disease, both to assist the medical world and pure treatment, such as drug therapy,⁸ the disorder of the jinn (trance),⁹ mental disorders,¹⁰ traumatised,¹¹ and educational treatment.¹² This phenomenon is not without reason for those who choose this kind of treatment because the reason is simple, it can be because it is cheap, even free. It can also be due to its plus value, which can increase the patient's faith and piety.

This phenomenon also occurs in South Kalimantan. In this province, Sufi healing has unique practices, methods, and sources, not only using the reading of the Qur'anic verses, breathing, hypnotherapy, and remembrance, but it is spontaneous and has an element of heredity, even though Sufi healing can heal

⁶ Mohamad Nur Kholis Setiawan, 'Sufism and Pandemic: Lesson Learned from Sufi Teachings and Its Prominent Figures', *Teosofia: Indonesian Journal of Islamic Mysticism* 10, no. 2 (20 December 2021): 161–76, <https://doi.org/10.21580/tos.v10i2.10054>.

⁷ Muhammad Amin Syukur, 'Sufi Healing: Terapi Dalam Literatur Tasawuf', *Walisongo: Jurnal Penelitian Sosial Keagamaan* 20, no. 2 (2012): 391–412, <https://doi.org/10.21580/ws.20.2.205>.

⁸ Anis Nailus Shofa, 'Metode Rehabilitasi Jiwa Bagi Pecandu Narkoba Di Panti Rehabilitasi Cacat Mental Dan Sakit Jiwa Nurussalam Sayung Demak Dalam Pandangan Psikoterapi Islam' (UIN Walisongo Semarang, 2015), <http://eprints.walisongo.ac.id/id/eprint/4535/>.

⁹ M. Syariffuddin, 'Terapi Ruqyah Syar'iyah Untuk Mengatasi Gangguan Kesurupan Dalam Pandangan Ustadz Sahudi' (UIN Walisongo Semarang, 2018), <http://eprints.walisongo.ac.id/id/eprint/9255/>.

¹⁰ Rahmat Joko Nugroho, 'Metode Terapi Pendidikan Sufistik (Studi Tentang Penyembuhan Penderita Gangguan Jiwa Di Padepokan Wali Sirri Desa Winong Kec. Mirit Kab. Kebumen)', in *Scmnas PPM2018: Hasil Penelitian Dan Pengabdian Kepada Masyarakat* (Surabaya: LPPM - Universitas Negeri Surabaya, 2018), 312–18.

¹¹ Hayatul Khairul Rahmat, Ela Nurmalasari, and A. Said Hasan Basri, 'Implementasi Konseling Krisis Terintegrasi Sufi Healing Untuk Menangani Trauma Anak Usia Dini Pada Situasi Krisis Pasca Bencana', in *Prosiding Seminar Nasional PIT Ke-5 Riset Kebencanaan IABI* (Padang: Universitas Andalas, 2018), 671–78.

¹² Mugiarto, 'Metode Terapi Pendidikan Sufistik', *Cakrawala Jurnal Manajemen Pendidikan Islam Dan Studi Sosial* 2, no. 2 (2018): 25–41, <https://ejournal.iainu-kebumen.ac.id/index.php/cka/article/view/52>.

broken wounds—bones, sprains, colds, and so on. As with the initial observations in the field, the phenomena that occur in the people of South Kalimantan are some who carry out this Sufi healing practice, such as curing colds by pulling the wind out with their hands, eliminating eye pain by cutting rice right in front of their eyes. Transfer the pain of the sprain to an animal (usually a chicken animal) when it is healed (in massage), and heal broken bones just by doing massage with the conditions he had learned. All these practices are the result of their efforts in performing Sufistic deeds. This type—for a while—we call intelligent healing.

This study was carried out in South Kalimantan at least for several reasons: *First*, the people of South Kalimantan are known as a Muslim group who have pretty strong Sufism tendencies; *secondly*, this side of Sufism is strongly suspected of influencing various traditions in the Banjar community, one of which is in the field of medication; *third*, this study is a relatively new study and studies relating to Sufi healing in South Kalimantan have not been found, and no one has even studied it specifically. On this basis, research was conducted to track Sufi healing in South Kalimantan, focusing on its form, method, and source.

Literature Review

In particular, the popularity of the term Sufi healing can be seen in book publications, which provide an interesting description of the practice of Sufi healing developed in the Sufi tradition, namely: *The Book of Sufi Healing*¹³ and the art of Sufi healing.¹⁴ Furthermore, attention to Sufi healing and healing practices in Islam can be traced to the publications of several international journals: Several review articles appeared related to the work of Fazlur Rahman, who wrote a book about health and medication in the Islamic tradition, *Health, and Medicine in the Islamic Tradition* explicitly: *Change and Identity*.¹⁵ Another article was written by Ibrahim B Syed, “Spiritual Medicine in the History of Islamic Medicine”;¹⁶ Nurdeen Deuraseh wrote “, Health and Medicine in the Islamic Tradition Based on Medicine of Saḥīh al Bukhārī (2006)”;¹⁷ Arthur

¹³ Fazlur Rahman, *Health and Medicine in the Islamic Tradition: Change and Identity* (Chicago: Kazi Publication Inc., 1998).

¹⁴ Linda O’Riordan, *The Art of Sufi Healing* (Washington DC: MTO Pubns Center, 2000).

¹⁵ Rahman, *Health and Medicine in the Islamic Tradition: Change and Identity*.

¹⁶ Ibrahim B. Syed, ‘Spiritual Medicine in the History of Islamic Medicine’, *JISHIM: Journal of the International Society for the History of Islamic Medicine* 2, no. 4 (2003): 45–49, <http://www.ishim.net/ishimj/4/08.pdf>.

¹⁷ Deuraseh Nurdeen, ‘Health and Medicine in the Islamic Tradition Based on the Book of Medicine (Kitab Al-Tibb) of Sahih Al-Bukhari’, *JISHIM: Journal of the International*

Saniotis wrote “Islamic Medicine and Evolutionary Medicine: A Comparative Analysis”;¹⁸ Sara N. Alrawi & Michael D. Fetters wrote “Traditional Arabic and Islamic Medicine: Primary Methods in Applied Therapy”;¹⁹ Cintami Farmawati, “Sufistic Therapy with Spiritual Emotional Freedom Technique (SEFT) Method for Healing the Behavior of Drugs Addict.”²⁰ The above works and others with similar topics can be browsed through indexation institutions for international journal publications, some of which can be accessed and downloaded for free during the corona pandemic.

Several translated books on Sufi healing also popularised Sufi treasures as healing media in Indonesian. Shaykh Ghulam Moinuddin wrote the Book of Sufi Healing, which translates to Sufi Healing;²¹ Mustamir, Healthy Living & Herbal Sufi Recipes;²² Agus Rahmadi, Book of the Prophet's Medicine Manual,²³ Jalāl al-Dīn 'Abdu al-Rahmān al-Suyūṭī, Treatment of the Prophet PBUH.,²⁴ which is a translation of the English book Al-Suyūṭī's Medicine of the Prophet; and Ibnu al-Qayyim al-Jauziyyah in al-Ṭibbun Nabawi, whose Indonesian edition is entitled The Prophet's Medicine Method (2019).²⁵ Several journal articles were also written about this, one of which was by M. Amin Syukur, “Sufi Healing: Therapy in Sufism Literature.”²⁶ The latest article about this was written by M. Kharis Majid and published in *Teosofia* entitled “The Urgency of Spiritual

Society for the History of Islamic Medicine 5, no. 9 (2006): 2–14, [http://www.ishim.net/ishimj/910/JISHIM NO.9 PDF/01.pdf](http://www.ishim.net/ishimj/910/JISHIM%20NO.9%20PDF/01.pdf).

¹⁸ Arthur Saniotis, ‘Islamic Medicine and Evolutionary Medicine: A Comparative Analysis’, *Journal of the Islamic Medical Association of North America* 44, no. 1 (29 June 2012), <https://doi.org/10.5915/44-1-8780>.

¹⁹ Sara N. AlRawi et al., ‘Traditional Arabic & Islamic Medicine: Validation and Empirical Assessment of a Conceptual Model in Qatar’, *BMC Complementary and Alternative Medicine* 17, no. 1 (14 December 2017): 157, <https://doi.org/10.1186/s12906-017-1639-x>.

²⁰ Cintami Farmawati, ‘Sufistic Therapy with Spiritual Emotional Freedom Technique (Seft) Method for Healing the Behavior of Drugs Addict’, *Jurnal THEOLOGIA* 30, no. 1 (10 June 2019): 107–26, <https://doi.org/10.21580/teo.2019.30.1.3393>.

²¹ Abu Abdullah Ghulam Moinuddin, *Penyembuhan Cara Sufi* (Yogyakarta: Yayasan Bentang Budaya, 1999).

²² Mustamir, *Hidup Sehat & Herbal Ala Resep Sufi* (Yogyakarta: DIVA Press, 2008).

²³ Agus Rahmadi, *Kitab Pedoman Pengobatan Nabi* (Jakarta: Wahyu Qalbu, 2019).

²⁴ Jalaluddin Abdurrahman As-Suyuthi, *Pengobatan Cara Nabi*, trans. Luqman Hakim and Ahsin Mohammad (Bandung: Pustaka Hidayah, 2006).

²⁵ Jalaluddin Abdurrahman As-Suyuthi, *As-Suyuti's Medicine of the Prophet, May Allah Bless Him and Grant Him Peace* (London: Ta-Ha, 1999).

²⁶ Syukur, ‘Sufi Healing: Terapi Dalam Literatur Tasawuf’.

Healing during the Coronavirus Outbreak.”²⁷ Another article by Tomer Lagziel and friends, *Spiritual Healing: A Triple Scoping Review of the Impact of Spirituality on Burn Injuries, Wounds, and Critical Care*.²⁸

Still related to healing literature and the rampant Corona Outbreak or Covid-19 Pandemic, several classic works related to Islamic medication are starting to be looked at again. Plague's presence in the Islamic world's history is a phenomenon that has been around for a while. This portrait can be traced to several works created by past Islamic intellectuals who photographed this phenomenon, even though some died due to the plague. Umar ibn Muẓaffar, known as Ibn al Wardī, described in great detail the plague (black death) that hit the city of Damascus in his work *Risālat al-Nabā 'an al-Wabā*. Then there is Tāj al Din al Subki, who wrote *Juz'un min al Thāun*, who died 22 years after Ibn Wardī.

In August 2020, the Indonesian public was also enlivened by the presence of a translation of the classic book *Badhl al-Mā'ūn fī Faḍli al-Ṭā'ūn* written by Ibn Ḥajar al-Asqalānī, then the Indonesian version entitled *The Book of Plague and Years in Islam*. This work is published and becomes a particular reference in dealing with covid-19 because what the author suggests is in accordance with the standard protocols for handling health during the pandemic.²⁹

Through her social media accounts, Elaine van Dalen, an observer of classical Islamic studies from Columbia University during the covid-19 outbreak, presents many classic works about plague and disease. Some of the classic works from the heyday of Islam that he mentions about the epidemic include: Qusta bin Luqa (d. 912) wrote *Kitāb fī al-Wabā wa Asbābih*; al Rāzi (d. 313/925) wrote *Kitāb al-Manṣūri fī al-Ṭibb*; al-Majusī (d. 363-7/973-8) composed *Kāmil al-Sinā al-Ṭibbiya*; Ibn Sīnā (d. 436/1037) compiled *al-Qānūn fī al-Ṭibb*; and Ibn Riḍwān (d. 1061) compiled the Book of *Daf'u Maḍār al-Abḍān*.³⁰

²⁷ M. Kharis Majid et al., 'The Urgency of Spiritual Healing during the Coronavirus Outbreak', *Teosofia: Indonesian Journal of Islamic Mysticism* 11, no. 1 (3 June 2022): 23–42, <https://doi.org/10.21580/tos.v11i1.9569>.

²⁸ Tomer Lagziel et al., 'Spiritual Healing: A Triple Scoping Review of the Impact of Spirituality on Burn Injuries, Wounds, and Critical Care', *European Burn Journal* 3, no. 1 (24 February 2022): 188–96, <https://doi.org/10.3390/ebj3010016>.

²⁹ Ibnu Hajar al Asqalani, *Kitab Wabah Dan Taun Dalam Islam*, trans. Fuad Syaifuddin Nur (Jakarta: Tuross Pustaka, 2021).

³⁰ Elaine Van Dalen, 'The Rhetorical Strategies in the Arabic Commentaries on the Hippocratic Aphorisms An Exploration of Metadiscourse in Medieval Medical Arabic'

As described above, the amount of attention paid to the classical works of Muslim scholars is an essential indicator that during the current COVID-19 outbreak, all efforts to find cures and prevent disease are continuously being carried out. Specifically, Sufi healing is an idea that continues to be studied and developed. The presence of Sufi healing as an essential issue in the treasures of contemporary Sufism is an exciting issue in the stagnation of the Sufism discourse, which divides the categories of Sufism into three major groups, moral Sufism, mysticism, and philosophical Sufism. It is also the answer to the question about the role and significance of Sufism in this modern-day crisis era, as stated by Niyaz Ahmad Lone, that Sufism may contribute to the spiritual development of human beings and maintain a balance between the spiritual and mundane ends.³¹

Method

This research examines the sources, methods, and forms of Sufi healing practices that live and develop in South Kalimantan. The source section presents the origins of Sufi healing practices in terms of literature and specific figures. The method section, of course, is related to specific methods used in Sufi healing. As for the form, it relates to the model or type of Sufi healing that is practised in South Kalimantan.

Based on the focus of this research, this research uses an anthropological approach, which looks at the Sufi side of healing in the practice of *Batatamba*, a type of traditional medication in the Banjar community, which is the result of the interaction between Islam and local culture in the Banjar community in South Kalimantan. This approach is used because the nature of the method is the research focus as a way of finding answers to research problems. This suitability is because this research focuses on a natural setting that requires careful interpretation of the phenomena that occur in the research field so that the data needed are descriptive and analytical.³²

(The University of Manchester, 2017),
https://research.manchester.ac.uk/files/54591211/FULL_TEXT.PDF.

³¹ Niyaz Ahmad Lone, 'The Role and Significance of Taşawwuf in Modern-Day Crisis', *Teosofia: Indonesian Journal of Islamic Mysticism* 11, no. 1 (16 June 2022): 83–102, <https://doi.org/10.21580/tos.v11i1.12030..>

³² Masri Singarimbun and Sofian Efendi, eds., *Metode Penelitian Survei* (Jakarta: LP3ES, 1995), 4.

Fourteen respondents were interviewed in this study. The research began with collecting data using observation, interviews, and documentation. Next, the collected data were selected and taken relevant ones for this article. Then, finally, writing the paper using the standard for the scientific article journal. In addition, to find answers to the problems studied, this research must recognise the context or situation where the nature of the problem under study can develop naturally according to the conditions and concerns in the field.³³ Therefore, data analysis was carried out inductively.³⁴

Results and Discussion

As stated before, 14 research subjects were interviewed to collect information about the Sufi healing phenomenon in South Kalimantan, which can be explained as follows: From the explanation on subject 1, it can be concluded that from the perspective of Sufi healing, the form of healing that is carried out is by *dhikr* (remembrance of God) in the form of *istighfār* (a pray to seek for God's forgiveness) and *ṣalawāt* (a memorable Arabic phrase, which contains the salutation upon the prophet of Islam), reading the Qur'an and praying according to the needs of the patient. The methods used are blowing water (*banyu tawar*), bathing nine (*mandi sembilan*), and bathing repentance (*mandi taubat*). While the sources used as references are the inheritance of parents (father) and Habib as an authoritative figure in religion and instinct (inspiration).

From the explanation of subject 2 in the second case, it can be seen that the forms of Sufi healing that are relevant to his treatment model are *istighfār*, *ruqyah* (quranic healing), readings of the Qur'an in the form of four *fātiḥah* (*al-Fātiḥah*, *al-Ikhlāṣ*, *al-Falaq*, and *al-Nā's*) and the *āyat al-kursī*. The method used is inflatable water and massage. Sources of expertise that become references are the inheritance of parents (father and grandfather) and dreams and explanations from traditional healers as reinforcement.

In the explanation of subject 3, it can be seen that the subject's view of humans, which is a miniature of the universe or commonly called the microcosm (*al-ālam al-ṣaghīr*), is a general view that the Sufis believe. The advantage of subject three is linking this view with his expertise as a massage therapist.

³³ Anselm Strauss, *Dasar-Dasar Penelitian Kualitatif: Tata Langkah Dan Teknik Teorisasi Data*, trans. Muhammad Shodiq (Yogyakarta: Pustaka Pelajar, 2003), 5.

³⁴ Donald Ary, *An Introduction to Research in Social Education* (Beverly Hills: Sage Publication, 2002), 424.

Massage is a method used by the subject, with herbal media in the form of oil, lime, and nutmeg as a means of practising massage. The source of expertise is obtained from his grandmother's inheritance, who is also an expert in traditional medication. Other conventional medication practitioners gave the subject known as having massage skills, who stated that subject three could recover from his illness if he were willing to accept his grandmother's inheritance to practice massage.

In subject 4, the view of complete surrender to Allah and the belief that the only healer is Allah alone in the Sufi tradition is called *tawakkal* (trusting in God's plan); this is one of the important stations for a *sālik* (a spiritual traveller). Subject 4 applies the principle of *tawakkal* and God as the primary orientation. In contrast, the others are just intermediaries of *wasīlah* (a means of access to a thing) in the medical practice that he does. And this is, of course, very in line with Sufi healing. The method used by subject 4 is a massage and blowing water with specific readings. The source of expertise possessed by the subject is inheritance/derivative from the father, who also has expertise in traditional medication. In addition, subjects who received mystical legitimacy in the form of dreams of the arrival of a man in a white robe and turban, sticks emitting a very bright light on his face and riding a horse.

In the case of the 5th subject, the attitude of *tawakkal* and the belief that humans are only *wasīlah*, God who heals, is very relevant to the general view of the Sufis. Furthermore, the method used is a form of local wisdom through massage. The source of expertise comes from the descendants of parents, which is mystically legitimised through an old grandfather who asked him to replace his parents and teach expertise in the human nervous system as a provision in massage practice.

In the case of the 6th subject, in addition to the attitude of *tawakkal* in treating patients, the issue completes with dhikr and reading the Qur'an as the media used. The method used in medication, namely massage incidentally, is part of local wisdom in the Banjar community. The expertise gained by the subject comes from the offspring (grandmother) and an older man who mystically continuously guides the issue in the practice of medication.

Subject 7's attitude and view of life, which relies on healing to the will of Allah, is part of the Sufistic view of life. Furthermore, he also read *istighfār*, read *ṣalawāt*, and read the Qur'an as a medium for healing. The method used by subject 7 is the massage method. Subject seven's abilities are derived from their

ancestors, namely Datu and grandfather. Learning is a direct practice through dreams about arranging bones and readings when practising massage treatment.

The view of subject 8, who surrenders entirely to Allah's will and power and his abilities which is only a deposit and a mandate that must be fulfilled, is a general view of the *sālik* who takes the Sufi path. The method used in practice is massage using a hand body. The expertise that subject 8 has is acquired mystically through teaching by a grandparent through direct training. Whispers in the form of inspiration are still often involved in the practice of medication that the subject does.

Regarding the 9th subject, reading *ṣalawāt*, routinely recited every Friday, has impacted his medical skills. The method used is massage. The source of medical expertise the subject possesses comes from mystical teaching through dreams that come repeatedly and the legitimacy of interpretation from a scholar.

In the case of the 10th subject, a woman, the religious aspect remains a reference. This can be seen from his statement, which states that *ḥabāib* (the prophet's descendent) and ulama also came for treatment. The subject wants to build this kind of religious legitimacy base. Methodically, the issue uses traditional massage combined with *basmalah* reading before starting the practice and submission to Allah Swt., who heals all diseases. Furthermore, the subject's expertise is a derivative or inheritance from his grandmother and father.

In the case of the 11th subject, the inherited aspects and the involvement of people from the other side (the supernatural) became a source of legitimacy for their healing abilities. The method used is the traditional method, massage combined with the power of *'amaliyah* (spiritual exercises), which in this case is al Quran in Sura *al-Ikhlāṣ* or commonly called *Qulhuwallāh*.

In the case of the 12th subject, the philosophy of the Sufis, the attitude of *tawakkal* and submission to Allah Swt., dominates. Several practices are read in the form of *hawqalah*, *tasbīḥ*, *taḥmīd*, and *tahfīl*, as well as the power of *kun fa yakun* (be and it is) as the basis. The attitude of avoiding "egoism", selfishness in the form of minor shirk or *riyā* (showing off), is highly emphasised to be avoided, which is also sometimes found in those who work as *pananamba*, that because of me, the patient can recover. Everything is left to Allah Swt. Treating and treating is part of the implementation of the *Shari'ah*. The source of the expertise possessed is the gift of Allah Swt., as well as derivatives in the form of good deeds of the ancestors who like to help people, and then the impact is felt by the subject in the form of medical expertise he has.

In the case of the 13th subject, the source of knowledge obtained by subject 13 is through a derivative route, namely that his ancestor is a healer from the kingdom of the Great Temple, which is combined with mystical experiences, and teachings from the supernatural world. The spiritual legitimacy of subject 13 comes from the figure of Habib, who gives instructions on the profession he must do. The line of fate is that the work must be carried out because of an illness, which is possible to recover if the traditional medical profession is accepted. The form of Sufi healing on subject 13 can be seen in the reading of *dhikr* and *ṣalawāt*, which is the basis of treatment. In treatment, the subject used a combination method of Sufi healing with local wisdom. The issue also performed mediator in his treatment of prominent figures in the world of Sufism, such as Sheikh Saman and Sheikh Abdul Qādir al-Jailānī, then the medical formation of Sheikh Ibn Sīnā. By referring to the figures above, the subject seems to understand the main characters in Sufism and medicine quite well.

In the case 14th subject, something is interesting about the Sufi healing approach because the legitimacy of the expertise it builds comes from a great figure, the prophet Khidir. The guardians' involvement, especially the *Wali Songo* (the nine saints) from the Land of Java, in their spiritual experience is also essential in the medical science of the 14th subject. The subject uses the water method as the primary means of treatment and is added herbal ingredients such as *ginalu* root. These herbal ingredients are selected based on the instructions or inspiration received by the subject.

The idea of Sufi healing, as mentioned in the explanation of several *pananamba* cases presented in the previous section, is unique in the South Kalimantan region, especially in Hulu Sungai. The selection of South Kalimantan as the study location is not without reason. Banjar Islam which colours the culture of the people in this province is a unique blend of Islam with local traditions. The very Sufistic style of Islam gives colour to the Sufi healing character represented by traditional medication practitioners known as *pananamba*.

The dimensions of Sufi healing were found in almost all research subjects. The view that the issue is only an intermediary (*wasīlah*) of the healing, and Allah as the God is the natural healer and he heals all diseases is a standard view of them. The subjects are also powerful with the spirit of surrender (*tawakkal*) to Allah and believe in the power (*qudrah*) and will (*irādah*) of Allah is very dominant in the daily life of humankind, including in one's health and illness.

Generally, the part of the Sufi healing practice that becomes a daily ritual and an essential part of the medical practice for each of the subjects as *pananamba* is as follows: first of all, is *Istighfār*, which means asking forgiveness from Allah Swt and then reading the *ṣalawāt* to the Prophet Muhammad either as part of the *dhikr* or as a special ritual of reading. Furthermore, other ways are reading short *surahs* like *al-Fātiḥah*, *al-Ikhlās*, *al-Falaq*, and *al-Nās*. The other lessons from the Qur'an, namely Ayat Kursi, have many particular uses in medication, especially overcoming the disturbance of jinns and other evil supernatural beings. Several *Asmā al-Ḥusnā* (good names belonging to Allah) is usually read as routine practice. Reading *ḥawqalah*, that there is no power and strength except Allah Swt. There are still many verses and short *surahs* in the Qur'an, such as *al-Qadr* and *al-Kauthar*, which are also read for specific purposes. No less important is a prayer for healing.

The subjects in their medical practice use several methods. Generally, it is a traditional massage called *baurutan*, which is part of the tradition of local medical wisdom, then giving blown water (*banyu tawar*), meaning water that has been read a particular reading or prayer. The *baurutan* tradition, in practice, combines local wisdom from the past Banjar society with several mantras taken from Islamic traditions. Likewise, with *banyu tawar*, powerful readings are generally sourced from the holy book of the Qur'an.

Another exciting thing from this study is that generally, almost all subjects have a genetic history as traditional healers. There is a genealogical aspect to the expertise possessed. At the same time, the mystical role in the learning process is also decisive. Generally, an old grandfather figure, robed in white, has a strong charisma and teaches the practice of medication directly. Some are also in the form of older women and adults who give lessons—generally, learning through dreams.

Some subject expertise emerges after a long process. Some have to be sick first and can only be cured if they are committed to becoming medical practitioners. Here it appears that traditional medication practitioners are more of a destiny (hand line/fate) to help others, not because of economic considerations. So it is scarce to find traditional medication practices with special rates, as is usually the practice of doctors in modern medication.

Furthermore, to complement field findings related to the phenomenon of Sufi healing, it is also necessary to explore several previous research results related to the world of *pananambaan* in South Kalimantan, which can be associated with the distinctive style of Banjarese Islam, which is a blend of

Sufistic Islamic styles with local traditions, which is still accommodated by the general Banjar community. This presentation also shows the prospect of *Batatamba* as a local Sufi healing.

The Prospect of *Batatamba*: A Local Sufi Healing

Pain in the tradition of the Banjar people in South Kalimantan is generally classified into three types: medical, psychological, and magical. The healing method used for various diseases is adjusted to the category of the condition suffered. The local term Banjar in healing practice is called *Batatamba*.³⁵

The term *pananamba* refers to the word *Tamba* (Javanese: *tombo*), which in the Banjar language means healer. Traditional medication for the Banjar people, known as *Batatamba*, is unique. According to the Banjar traditional people, illness disturbs the human mind and body, so he cannot do his work correctly. In other words, pain is a disorder that physically and mentally attacks humans.

Generally, in the medical and psychological categories, the sick person or patient is taken to the *puskesmas* (Community Health Centre) or hospital (modern medication). In contrast, in the magical category, it must also be done using magical methods, often called alternative medicine. However, this limitation is flexible because the explanation for the phenomenon of medical, psychological, and mystical people often needs to be clarified, considering the symptoms are similar. Thus, some people continue to use non-medical or alternative medicine to heal all categories of existing diseases.

Specifically, *Batatamba*, as local healing in Banjar culture, is usually associated with magical pain. Magical pain, even though the signs are visible in the physically and psychologically sick, but this type of pain must be cured by magical means as well. In many cases, the use of magical methods as a healing method is carried out when medical procedures no longer provide results, or it could be that the results of medical diagnoses do not provide meaningful information regarding the disease, even though the patient feels a complaint or pain in himself.

³⁵ Linguistically, *Batatamba* comes from the word *tamba* or *tatamba* which means medicine; *Batatamba* means treatment or shaman; *mananambai* means to treat or cure; and *pananamba* means one who gives treatment. For the Dayak people in Kalimantan it is commonly referred to as *balian* and in the Bakumpai people it is called *badewa*.

According to Alfani Daud, magical pain can be grouped into four kinds of causes: 1) Pain caused by the disturbance of the spirits (spirits) of close relatives who have died; 2) Illness caused by the disturbance of the ancestral spirit represented by his *muwakkal* (unseen friend); 3) Sickness caused by interference from supernatural people (spirits); 4) Pain caused by the magical actions of others (shamans).

Banjar people understand that a *pananamba*, who has bargaining power (magical power / supernatural abilities) to be able to communicate with the mystical or used to provide treatment, is caused by at least three aspects, namely: 1) Genealogically he has a lineage (tutus) as a *pananamba*; 2) As a gift from God after he passed through certain rituals and processions to achieve these abilities or meditation, *wiridan* (recite *dhikr* intensively), *tirakat* (an effort to refrain from lust), fasting, and so on; and 3) Because of the high level of religious knowledge they have and their deeds of worship, for example, master teachers or scholars.

Furthermore, the 'bargain magic, luck or *mana*' possessed by a *pananamba* is usually channelled through 1) supernatural powers by reading, in the form of prayers or incantations; 2) Writings and symbols to reject reinforcements, for example, amulets, bird lizard markings, *jaruju*, and *banaspati* leaf motifs; 3) Antidote water (blessing water) that is drunk, bathed (*bamamandi*), washed on the face (*batimpungas*), sprinkled (*dipapai* or *ditapungtawari*), sprayed (*disambur*); 4) Using particular objects that are believed to contain power and are feared by supernatural beings, for example, Sasirangan cloth (local traditional cloth), yellow cloth, mirror, comb, small knife, *jariangau* grass and *bilaran* (a type of plant), coconut palm or coconut, palm fibre rope, black thread, betel leaf, shallot, pepper, *picis* (old coin), and others.

Banjar people believe that specific readings in the form of prayers, remembrance, or asking the protection from Allah taken from the Qur'an and the Hadith of the Prophet saw contain magical powers that can resist supernatural (evil) influences or are used to heal those who are affected by disorders. from supernatural beings. The verses of the Qur'an which contain healing power against disease and are used as treatment are called the verses of healing (*shifā*).

The writings and symbols used to ward off reinforcements, such as amulets, *cacak burung* markings, *jaruju* leaf motifs, and *banaspati* (kala)—a picture of a swastika, hornbill, or dragon symbol. In general, the Banjar people think that supernatural beings, ghosts, and the like are afraid of this symbol, which is shaped like a plus sign but is a bit long. This symbol is usually found on traditional Banjar houses and is used to mark newly built homes and is generally written on the

walls, pillars of the four corners, doors, or windows of the house. The *cacak burung* sign was also written by a *pananamba* when treating a *capidaraan* child or toddler. The bird's claw marks are like a sign of separation between the real and unseen worlds. By looking at the character, it seems that unseen people are told to be aware and not to interfere. The carvings of these two motifs are usually found in traditional Banjar houses and function as a repellent for reinforcements. In contrast, the *jaruju* leaf motif is located on the *pilis* (lisp plank), while the *banaspati* motif is found on the forehead of the door of the Banjar house.³⁶

In addition to what is mentioned above, another popular treatment medium among the people of Banjar is using antidote water (*banyu tawar*). The antidote water, referred to as 'blessing water', is usually drunk, bathed, washed on the face, sprinkled, and sprayed.³⁷ Banjar people understand that, in principle, blessed water is water that contains blessings or goodness because specific readings have been read (for example, verses from the Qur'an or prayers) by a group of people in the community of a ceremony (for example, in a *Yasinan* event, prayer, commemoration of religious holidays, and others). Therefore, blessed water is believed to contain a kind of fortune that includes properties to treat magical diseases.³⁸

In the teachings of Sufism, the term blessing has a special meaning to become a roman influence or spiritual overflow. Therefore, a blessing can be understood as a blessing or positive result from someone or something believed to have privileges that can bring safety and happiness or the fulfilment of desires, such as parents, teachers (*murshid*), scholars, and sacred places. So, the blessing is intended to transfer spiritual influence from someone seen as having advantages or privileges. So often found, some people ask for *banyu guru* (meaning water that the teacher in certain verses has read) or water that the

³⁶ Wajidi, *Akulturasi Budaya Banjar Di Banua Halat* (Yogyakarta: Pustaka Book Publisher, 2011).

³⁷ Zulfa Jamalic and Muhammad Rif'at, 'Dakwah Kultural: Dialektika Islam Dan Budaya Dalam Tradisi Batatamba', *Alhadharah Jurnal Ilmu Dakwah* 11, no. 21 (2012): 61–76, <https://doi.org/10.18592/alhadharah.v11i21.1786>.

³⁸ M. Arli Rusandi and Ledy Oktavia Liza, 'Nilai-Nilai Batatamba Masyarakat Banjar Bantaran Sungai Dalam Mengatasi Gangguan Psikologis (Gelisah Dan Gangguan Tidur) Kedalam Bimbingan Dan Konseling', in *Procceding International Seminar on Counselling 2017 (MALINDO5)* (Selangor: IPG Kampus Pendidikan Islam, 2017), 320–25.

teacher has drunk that is still left is taken and drunk by his students to take blessings from the teacher, in the context of the sacredness of something.³⁹

Reflecting on the findings of interviews in the field and exploration of several kinds of literature from previous studies as well as interviews with some medical practitioner informants related to the *Batatamba* phenomenon as local healing, it can be stated that as far as Banjar culture is still strong with the Sufism tradition, the *Batatamba* phenomenon still has a firm place in Indonesia.

Conclusion

Based on data findings in the field, there is a part of Sufi healing or at least a similar healing model practised among Sufis. This condition is not surprising as Islam that developed in the South Kalimantan region is very close to Sufi culture, even being part of the Islamic tradition that developed in this region, called Banjar Islam.

As explained in the discussion, Sufi healing that developed in South Kalimantan combines Sufistic Islamic traditions with local wisdom in the form of massage and *banyu tawar* traditions as well as mystical legitimacy in the process of knowledge transfer (epistemology). Mystical legitimacy in the form of the transfer of medical knowledge through dreams and direct practice in nature makes traditional medication practitioners in this area, commonly called *pananamba*, have a sacred element and are devoted to a humanitarian mission to help others. So, they never charge patients, mostly voluntary service.

The practitioners of traditional medication are an ancient legacy. They are the remnants of past generations that still survive today. Advances in modern medicine in the medical field do not necessarily make this profession disappear, considering the community's need for it is still high. This is because this type of treatment is generally affordable, does not charge fees, and is often effective. The popular local term is *asa mambuang kalimanan*, meaning the benefits are immediately felt after treatment. As a local treasure, the Sufi healing model in this area must be preserved by related parties with a more massive way of transferring knowledge so that this local wisdom will remain despite the strong influence of modern medical treatment.

³⁹ Asmaran Asmaran, 'Membaca Fenomena Ziarah Wali Di Indonesia: Memahami Tradisi Tabarruk Dan Tawassul', *Al-Banjari : Jurnal Ilmiah Ilmu-Ilmu Keislaman* 17, no. 2 (31 December 2018): 173–200, <https://doi.org/10.18592/al-banjari.v17i2.2128>.

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Author contribution

M.Z.A formulated methodology and reviewed the article. R.A. collected data and resources. A made data analysis, curation, and validation. M searched for funding and wrote an article.

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