

HOLISTIC APPROACH TO HEALING ON ENHANCING MUSLIMS BELIEFS AND PRACTICES IN TARBAJ SUB-COUNTY, WAJIR COUNTY, KENYA

**AHMED ABDILLE ADAN¹, Dr. Regina Kinuthia² and
Dr. Mohamed Sheikh Alio³**

¹Mount Kenya University, P.O. BOX 342-01000, Thika, Kenya

Email: abdilleadanahmed@gmail.com

²School of Social Sciences, Mount Kenya University

Email: rwkinuthia@mku.ac.ke

³School of Social Sciences, Mount Kenya University

Email: malio@mku.ac.ke

Corresponding Author;

AHMED ABDILLE ADAN

Mount Kenya University

P.O. BOX 342-01000, Thika, Kenya

Email: abdilleadanahmed@gmail.com

Published: 31 July 2020

Copyright © Adan et al.

ABSTRACT

Optimal health is one of the most important blessings in human life. Different approaches to healing are recommended for Muslims. The objectives of the study; To: explore Qur'anic and theological foundations for prayers for healing, evaluate use of Prophetic medicine for healing, examine the reliance of Muslims on modern medicine for holistic healing and implement an integrated approach to holistic healing in enhancing beliefs and practices among Muslims in Tarbaj Sub-county, Wajir County, Kenya. Target population of 30560 persons was used. Sample size of 200 persons was selected using purposive and simple random sampling. Research design was descriptive. Quantitative and qualitative data using questionnaire and in-depth interviews and analysis done using SPSS version 24, themes generated from the objectives respectively. The research findings reveal that an integrated approach to healing enhances beliefs and practices among Muslims. Sheikhs and Imams to Implement the use of integrated approach through seminars, conferences, sermons and retreats.

KEY WORDS: Holistic, Modern, Medicine therapy, Healing Qur'an, Hadith

1. INTRODUCTION**1.1 Background to the Study**

This study is an Implementation to Integrated Approach to Holistic Healing in enhancing belief and practices among Muslims in Tarbaj Sub County.

The world health organization (WHO) 1948 established that health is a state of complete physical, mental, and social wellbeing and not merely the absence of disease or infirmity. In the United Kingdom Aisha (2009) noted that Physical health, emotional health and spiritual health cannot be separated. Thus when one part of the body is unhealthy, the other parts also suffer, if a person is physically ill, it will be difficult to concentrate on other things apart from the pain and if a person is emotionally ill the mind gets distracted from the realities in life and the purpose of creation. In view of this and subject to the importance of good health a holistic approach is required to provide optimal health.

According to a study done in America DeShaw, Ypinazar & Margolis, (2006), Muslims in America view God as the one who ultimately controls health and illness. People tend to engage in prayer more often when they suffer from illness, particularly chronic and terminal illness. Followers of Islam and those of other faiths or those who don't belong to any particular religion observe prayer for healing. therefore, prayer is not only a basic dimension of religion but also an important ingredient of personal spirituality for effective worship thus a vital concern to every ordinary men and women.

In South Africa Kathree, (2007) propounded that the power of healing is from Allah (S.W) alone. Physicians and allopathic therapists should not be seen to have the power to cure. putting one's faith on a therapist or anyone else for healing is considered to be against the grain of Tawhid.

Baseem (2016) says that in Nigeria "black seeds" also known *Nigella sativa* is traditionally used to treat a number of respiratory stomach, and intestinal sicknesses. It has also been used to better the functioning of the kidney, liver circulatory system and the functioning of immune system thus improving health in general. This together with prayers, have been used among Muslims in Nigeria for many centuries based on the conviction that medicine is a mean whereas the actual healer is the Almighty of Allah, the giver of the health.

Alix (2011) maintains that the Swahili medicine is often chosen over allopathic medicine because it is believed to have fewer side effects and is usually noninvasive and “natural.” Additionally, it is believed to be more holistic in nature, examining the social and culture aspects of the disease. He contends that in the search for treatment many people have approached best doctors but not all were successful. He believes that spiritual and emotional remedies were ignored in western medicine. Due to interference of western education there are secular Muslims with little regard to qur’anic injunctions and prophetic medicine who prefer to rely completely on modern medicine. He confirms that there are gaping holes in western medicine which treats the body and not the whole person. Therefore, this study investigated into implementing of holistic approaches in the enhancement of healing of maladies among Muslims in Tarbaj Sub County.

1.2 Statement of the Problem

It is proved in the Qur’an that cure requires divine interventions. Since the beginning of Islam, Muslims hold the believe that Allah is the source of healing. Therefore, prayers have always played a major role on healing among Muslims. Together with prayers Islam recommends the use of prophetic medicine for healing and where necessary Muslims are allowed to seek conventional medicine in line with Islamic faith.

However, a good number of Muslims shows great preference to conventional medicine for healing and give little regard to Qur’anic injunctions and prophet medicine. While the role of medicine in eradicating diseases cannot be ignored, Convectional medicine alone cannot bring holistic healing, since human is a psychosocial being. Muslims’ concentration on conventional medicine alone is creating a huge gap in the Islamic teaching on healing, for optimal health, that is, physical, emotional, social and spiritual health which are aspects that cannot be separated. I agree with the phrase, “doctor treats but God heals.”

This study investigated Implementing approaches to holistic healing in enhancing Muslims beliefs and practices among Muslims in Tarbaj Sub County.

1.4 Theoretical Framework

This research is based on the social theory of religion which regard religiousness as the core characteristic of the basic human potential.

Durkheim's theory of religion illustrates how functionalists observe sociological phenomena. According to Durkheim, people see religion as contributing to the health and continuation of society in general. Thus, religion functions to bind it is adherents by stimulating them to affirm their common practices and beliefs.

Durkheim further predicted that religion's influence would decrease as society modernizes. He believed that scientific thinking would likely replace religious thinking, with people giving only minimal attention to rituals and ceremonies.

3. RESEARCH METHODOLOGY

3.1 Research Design

The researcher used descriptive study approach for the purpose of the execution of the exploration; it allowed the researcher to gather both qualitative and quantitative data using different tools.

3.2 Location of the Study

The exploration was carried out Tarba Sub County in Wajir County, in north eastern region of Kenya. It is located approximately 50 km North of Wajir County. Majority of the residents are Muslims who adhere to Islamic teachings and practice zealously. This study area was selected because it is mostly inhabited by Muslims and Islam is the most dominant religion. In mosques, Muslims in this region are encouraged to utilize both prophetic medicines, prayers and contemporary medicine for healing while sick, however, most Muslims fail to utilize all these recommendations holistically in this region and mainly rely on medicine. According to 2009 census the total population of Muslims in Tarbaj Sub-County was approximately 60,000 residents aged 18 years and above, with 95% being dominantly Muslims. The researcher targeted 30560 Muslims: Islamic Herbalists, Muslim Elders, Ordinary Muslims, Opinion Leaders and Doctors in the selected locale as seen below.

3.3 Sampling Technique and Sample Size

Two sampling techniques were used for this study: that is purposive and simple random sampling. Simple random sampling was used to select 5 mosques from each of the 4 wards where the researcher visited. Secondly, 20 opinion leaders and 20 Sheikhs were purposively selected to participate in this study, one (1) from each of the 20 mosques. 160 participants were selected from ME, OM and IH). Purposive sampling was used for Sheikhs and OLs because they are always too busy to engage in an elaborate sampling procedures whereas simple random sampling was used to select the remaining participants as it gave them equal chances to partake in the study and ensured that the researcher was not biased in the selection process.

The sample size was stratified by gender, age, and leadership. The minimum number of informants was 200. This sample size was selected because it is not biased, it is objective and scientific. The researcher categorized Muslim men and women of Wajir County according to their clans to avoid any biasness.

3.4 Research Instruments

Two instruments were used for data collection, questionnaires for collecting quantitative data and interview schedules for gathering qualitative data. The following categories of participants were served with questionnaires Ordinary Muslims (OM), Muslim Elders (ME) and Islamic Herbalists (IH). The study used two questionnaires comprising of both open and closed ended questions. The interview schedule was adopted to gather data from the 20 Sheikhs and 20 Opinion Leaders (OLs) as they were believed to possess fast hand information on key concepts required for this exploration.

3.5 Data Analysis and Presentation

The research used descriptive techniques such as frequencies and percentages as well as inferential statistics namely multiple regression at 95% confidence level to analyze quantitative data. The analysis was done using the Statistical Package for Social Sciences (SPSS) version 24. Multiple regression analysis was used in the assessment of the relationship between the independent and dependent variables. The regression model used was as follows;

$$Y = \beta_0 + \beta_1 X_1 + \beta_2 X_2 + \beta_3 X_3 + \beta_4 X_4 + \beta_5 X_5 + \beta_6 X_6$$

Where β = Constant, X_1 = Qur'anic and theological foundations on prayer, X_2 = Prophetic medicine, X_3 = Reliance of Muslims on modern medicine and X_4 = implementation strategies to Holistic healing, while Y was the dependent variable of Holistic healed Muslims who are spiritually, physically, socially and psychologically healed to serve Allah and humanity. All quantitative data were presented in tables. Thematic analysis was used to present qualitative data in a narrative form using themes generated from the study objectives.

4. RESEARCH FINDINGS

4.1 Response Rate

The study used a sample size of 200 respondents (100%) of which 160 responded were given questionnaires and 40 were interviewed. This rate of response was considered adequate and suitable for analysis since according to Creswell (2009) a rate of response of 75% and above is considered adequate to make inference on the population that is under investigation. The outcome is summarized in the figure 1.

4.2 Qur'anic and theological foundations on prayer for holistic healing among Muslims in Tarbaj Sub-County

The study outcome showed that all the residents of Tarbaj Sub-County were aware of a Qur'anic and theological foundations of prayer for holistic healing to a great extent as indicated by the participants. The findings showed that the place of dua (prayer) is very pragmatic in Islam as evidenced by the Holy Qur'an, and Hadith of prophet Muhammad (s.a.w). The participants were aware that the Qur'an has chapters and verses that inculcate spiritual cure from many worries and ailments as well as seeking protection of the soul and the body. This implied a good number of the Muslims were knowledgeable on Qur'anic and theological foundations of prayer for holistic healing.

4.3 Use of Prophetic medicine for holistic healing among Muslims in Tarbaj Sub-County

The second objective to be addressed by the study was to evaluate use of Prophetic medicine for holistic healing among Muslims in Tarbaj Sub-County and results offered in frequencies and percentages using tables and figures. Based on study findings in figure 2, 32% of Muslims in the study area use black seeds a form of prophetic medicine for holistic healing, 25% of the respondents showed that they have used olive oil, 23% expressed use of honey, cauterization for treatment of diseases at 11% rate, Finally, the least 9% have expressed use cupping. From the findings, it was established that all Muslims in Tarbaj Sub-County utilized prophetic medicines for holistic healing as 100% of respondents mentioned. In agreement with the findings of IbnulQayyim narrated that the prophet (p.b.u.h) said "*eat olive oil and anoint yourselves with it, for it is from a blessed tree*" the findings also concurs with a study that was published the Journal of Nutrition (2007) that consumption of olive oil in the diet reduced systolic blood pressure. On the same note Al Kowi (2011) expressed that several cultures have sought the use of Cauterization as a form of traditional medication in cases where the conventional forms of treatment have failed.

This is better stipulated in table 2.

4.4 Reliance of Muslims on modern medicine for holistic healing in Tarbaj Sub-County.

The third objective of the exploration was to examine the reliance of Muslims on modern medicine for holistic healing in Tarbaj Sub-County. Outcomes were presented using frequencies and percentages in tables as follows. The study outcome showed that all participants 100% were in agreement that they relied on modern medicine alone for holistic healing while sick.

On the extent of reliance on modern medicine for healing while sick, findings as presented in table 3 showed that 85.6% mentioned that they relied on this form of medicine to a very great extent, 11.3% mentioned to a great extent while 3.1% mentioned to a moderate extent. The results concur with the findings of Honor (2015) "Reaching to medicine is the first port of call.

On Reliance on modern medicine for healing while sick Study outcomes in table 4 showed that 49.4% of participants strongly agreed that in most they depend on herbal medicines when sick, 76.3% strongly agreed that they often relied on over the counter medicines from pharmacies when sick, 52.5% agreed that they mainly visit hospitals when sick, 64.4% strongly agreed that they consult community health workers when sick whereas 49.1% agreed that they consulted traditional healers mainly whenever am sick. The findings suggest that most of the participants' relay on medicine for healing. The findings is in agreement with a survey from the Henry J. Kaiser family foundation conducted in 2010 which revealed that between 1999 to 2009 the number of prescriptions dispensed in the US increased by 39% that is from 2.8 billion to 3.9 billion. This is in line with the findings of Honor (2015) that reaching to medicine is the first port of call. These findings are better illustrated in the table 4.

4.5 TO IMPLEMENT AN INTEGRATED APPROACH TO HOLISTIC HEALING IN ENHANCING BELIEF AND PRACTICES AMONG MUSLIMS IN TARBAJ SUB COUNTY.

The study also addressed the last objective of the study which was to Implement an Integrated Approach to Holistic Healing in Enhancing Belief and Practices Among Muslims in Tarbaj Sub County and results presented in frequencies and percentages using figures and tables.

4.5.1 Getting to know (At Taaruf) of the Qur'anic translation and transliteration of healing verses and chapters

The study shows that 13.8 were neutral, 36.9% agreed while 49.4% strongly agreed on the strategy "Getting to know that is at Taarif of the Qur'anic translation and transliteration of chapters of the Qur'an on holistic healing". Most of Islamic institutions in the region give importance to recitation of the Qur'an without necessarily giving preference to the literature of the Quran. The Qur'an owes Muslims three things that is recitation, understanding and acting upon its advice. On the same line Saadiah (2016) expressed that The Qur'an is not just to be memorized or recited but to be understood and used for guidance in every aspect of a Muslim's life, therefore understanding the transliteration and translation of healing chapters and verses will enhance holistic healing. Allah says in the Holy Qur'an in surah Al Isra (17:82) "And we send down the Qur'an that which is a healing and a mercy to those who believe".

4.5.2 Reviving and change of behavior

On reviving and change of behavior as an approach to implement holistic healing 3.1% were neutral, 52.5% agreed and 44.4% strongly agreed. From the findings respondents showed high satisfaction on reviving and change of behavior as an approach through which Muslims can revive their previous behavior that was in accordance with the Islamic way and change their present behavior to be in accordance with the Islamic teachings. The earlier findings have suggested there was too much dependency on medicine for healing than other Islamic therapeutic measures. It seems the busy life style and effects of western education made Muslims in this region deviate from the teachings on holistic healing therefore change of behavior and revival of previous behavior that was in accordance with the Islamic teaching would help to bring back what has been lost from Islamic way of life.

The findings concur with Conferring karee (2012) *“the revival and change of behavior are bringing back what has been lost from Islamic way of life and not to add any new aspect of life.”*

4.5.3 Self-assessment(Almusabah)

Concerning self-assessments as a strategy 5.7% were neutral, 21.8% agreed while 72.5% strongly agreed. The earlier findings have suggested there was too much dependency on medicine healing than other alternative healing measures. This is an indication that people are deviating from the Islamic teaching. Self –assessment of the way of life of the Muslim believers was seen necessary In order to change this behavior to a more productive behavior which is holistic approach.

The view an individual has on his own spirituality increases once inner peace and satisfaction. I concur with Laheem (2017) who noted that Islam attaches importance to self-reviewing and self-assessing for every Muslim to live the Islamic way and to change their behavior in accordance with accepted norms.

4.5.4 Seeking knowledge on Islamic therapeutic interventions (Alilmu)

On seeking knowledge on Islamic therapeutic interventions 3.8% disagreed, another 3,8% were neutral, 31.1% agreed while 61.1% strongly agreed. The findings suggest seeking knowledge can stimulate knowing and application of knowledge of holistic healing in everyday life in accordance with the Islamic teachings. I agree with Mufti (2012) who established that in order to worship Allah correctly, do good deeds which please Allah and avoid what angers Him, Muslim must seek knowledge.

4.5.5 Integration of conventional medicine and Islamic therapeutic interventions

The findings suggest that the percentage of respondents who agreed integration of modern medicine and Islamic contemporary therapy results holistic healing remained high at a rate of 64%. Holistic healing recognizes the existence of a close relationship between the body the mind and spiritual factors. These dimensions are distinctive, unique and connected to one another for holistic healing all the factors need to be addressed. I concur with Domirsoy(2017) of USA that *“Individuals perception of his own spirituality increases his inner peace and personal satisfaction”*

Integration of conventional medicine and Islamic therapeutic interventions does not obliterate the value of conventional medicine in it is pursuit to optimal healing rather Islamic therapeutic interventions supplements it with alternative therapies to bring about balance of the body, mind and soul

4.5.6. Perception of muslim religious leaders on the use of Islamic therapeutic interventions

Muslim religious leaders are important component in the society and have a big influence their fatwa regarding the use of Islamic therapeutic interventions will have an effect on the methods of treatment.

To find out we interviewed 40 sheikhs and their responses indicated that all the religious leaders were willing to recommend Islamic therapeutic interventions to others however almost a third of sheikhs indicated that medicine is there fast pot of call when sick an indication that the practices of some of the sheikhs is not in accordance with the Islamic teaching.

4.6 Inferential Statistics on the Relationship between Holistic Approaches to healing and enhancing Muslims beliefs and practices among Muslims in Tarbaj Sub-County

Multiple regression was used to test the relationship between holistic approaches and healing among Muslims in TarbajSub-County and the model summary, ANOVA and regression coefficients presented as follows.

In table 6, the model summary revealed that the r^2 value was 0.366. This meant that holding other factors constant, Qur'anic and theological foundation, prophetic medicines, modern medicines as well as adopted strategies influenced holistic healing among Muslims in Tarbaj by 36.6%. Therefore, other factors not studied influenced holistic healing by 63.4% in the studied area.

The ANOVA findings presented in table 7 established that there was a relationship between the studied independent and dependent variables. That is because the p-value of $p=0.000$ was lower than $p=0.05$. Hence the adopted model was found to be a good fit for testing the relationship between the study variables.

Lastly, the regression coefficients Table 8 revealed that there was a statistical significant relationship between the Qur'anic and theological foundations ($p=0.004$) prophetic medicines ($p=0.000$), and modern medicines ($p=0.000$) and holistic healing. This is because the p-values were lower than $p=0.05$. Hence, there exists a statistical significant relationship between these three independent variables and dependent variable. However, the study found that there was no statistical relationship between adopted strategies and holistic healing among Muslims in Tarbaj Sub-County as the p-value of 0.114 was bigger than $p=0.05$.

5. CONCLUSIONS AND RECOMMENDATIONS

5.1 Conclusion

The increasing popularity of Holistic Healing is rooted in it is effort to improve patient care and healing. The basis is nurturing the body, the mind and the soul. These dimensions are distinctive, unique and connected to one another and cannot be separated. When one part of the body is unhealthy, the other parts also suffer. If a person is physically ill, it will be difficult to concentrate on other things apart from the pain. It is mind gets distracted and also it cannot perform its religious obligations. A variety of therapies outside conventional medicine and help fight diseases and reduce suffering. However, the role of bio-medicine cannot be ignored as it has numerous benefits, more so in emergency situations and surgery. It is also clear that religious beliefs and practices have great impact on both physical and emotional health therefore Integration of bio-medicine and the Islamic contemporary therapy works well for the treatment of diseases and healing process.

5.2 Recommendations from the Study

After interpretation of the data done and conclusions made, the study recommended the following:

- i. Harmonious partnership of prayer, prophetic medicine and conventional medicine for effective healing.
- ii. Medical practitioners to understand the religious needs of the patient so that they effectively meet the needs of the patient.
- iii. Sheikhs and Imams to educate the community through sermons, conferences, seminars and retreats on the concept that the doctor treats and God cures to avoid over reliance on medicine for healing

6. REFERNCES

- [1] Aisha Stacey (2009) Health in Islam. A holistic Approach. UK
- [2] Alix huber(2011) a study of health and healing in coastal kenya Wesleyan university washington.
- [3] Amra A Hassan and maryyam khan (2012) *the healing power of prayer in islam* India journal of positive psychology
- [4] Bassem y. sheikh (2016) *the role of prophetic medicine in the management of diabetes*. Journal of taibah university of medical science
- [5] Benson, H. (2006). *Study of the Therapeutic Effects of Intercessory Prayer (STEP) in cardiac bypass patients: A multicenter randomized trial of uncertainty and certainty of receiving intercessory prayer*. American Heart Journal, 151, 934-42.
- [6] Cloninger, C.R. (2006):“*Fostering Spirituality and Well-Being in Clinical Practice*.” Psychiatric Annals 36, no.3 1-6.
- [7] Cotton, S.P., Ellen G.L, Cory M. F, Kristin H.D, and Elisabeth, T. (1999): “*Exploring the Relationships among Spiritual Well-Being, Quality of Life, and Psychological Adjustment in Women with Breast Cancer*.” Psycho-Oncology 8, no.5; 429-438.
- [8] Creswell, J. W. (2009). Research design: Qualitative and mixed methods approaches. *London and Thousand Oaks: Sage Publications*.
- [9] Dafni, A. (2006): “*On the Typology of the Worship Status of Sacred Trees with a Special Reference to the Middle East*.” Journal of Ethnobiology and Ethnomedicine 2, no.26; 1-14
- [10] DeShaw, Ypinazar& Margolis, (2006), *American Muslims perception on Health*. USA
- [11] HabibolahTaghizadeMoghaddam(2014) *The Benefits of Honey in Holy Quran*, Mashhad University of Medical Sciences, Mashhad, Iran.

- [12] Helm, H.M, Judith C. H, Elizabeth P. F, Harold G. K, and Dan G. B. (2000): “*Does Private Religious Activity Prolong Survival? A Six-Year Follow-up Study of 3,851 Older Adults.*” The Journal of Gerontology Series A: Biological Sciences and Medical Sciences 55, no.7; 400-405.
- [13] Hodge, D.R (2006). “*A Template for Spiritual Assessment: A Review of the JCAHO Requirements and Guidelines for Implementation.*” Social Work 51, no.4; 317-326.
- [14] Hummer, R.A, Richard, G.R, Charles B.N, and Christopher G.E (1999). “*Religious Involvement and U.S. Adult Mortality.*” Demography 36, no.2; 273-285
- [15] Ibn, K., Ismail. T.I, Beirut, D.Q (1991). *Prayer and Healing in Islam, Joint Commission on Accreditation of Health Organizations (JCAHO). Comprehensive Accreditation Manual for Hospitals (CAMH):* The Nasr, Seyyed H. Sufi Essays, 2nd Ed. Albany: State University of New York Press.
- [16] Karee, A. (2012). *The thinkers and rehabilitation of Islam.* Yala Islamic University, Yala, Thailand.
- [17] Kathree, S. (2007). Alternative health therapies among Muslims in KwaZulu-Natal (Doctoral dissertation).
- [18] Mari, M. (2019). Individual bell and its impact on the meaning of applied study on the hadiths of Sahih Bukhari. *Journal of Tikrit university for humanities-*, 23(12), 76-92
- [19] NeliferDemirsoy (2017). *Holistic Care Philosophy for Patients – Centered Approaches and Spirituality.* USA
- [20] Osman, N. A., Hassanein, S. M., Leil, M. M., & NasrAllah, M. M. (2015). Complementary and alternative medicine use among patients with chronic kidney disease and kidney transplant recipients. *Journal of Renal Nutrition*, 25(6), 466-471.
- [21] Ross, E. (2007). A tale of two systems: beliefs and practices of South African Muslim and Hindu traditional healers regarding cleft lip and palate. *The Cleft palate-craniofacial journal*, 44(6), 642-648.
- [22] SaadahAbd Rahman (2016) *Exploring the Level of Understanding the Content of Quran among Diverse Groups of People.* Malaysia
- [23] SaadahAbd Rahman (2016) *Exploring the Level of Understanding the Content of Quran among Diverse Groups of People.* Malaysia

7. TABLES AND FIGURES

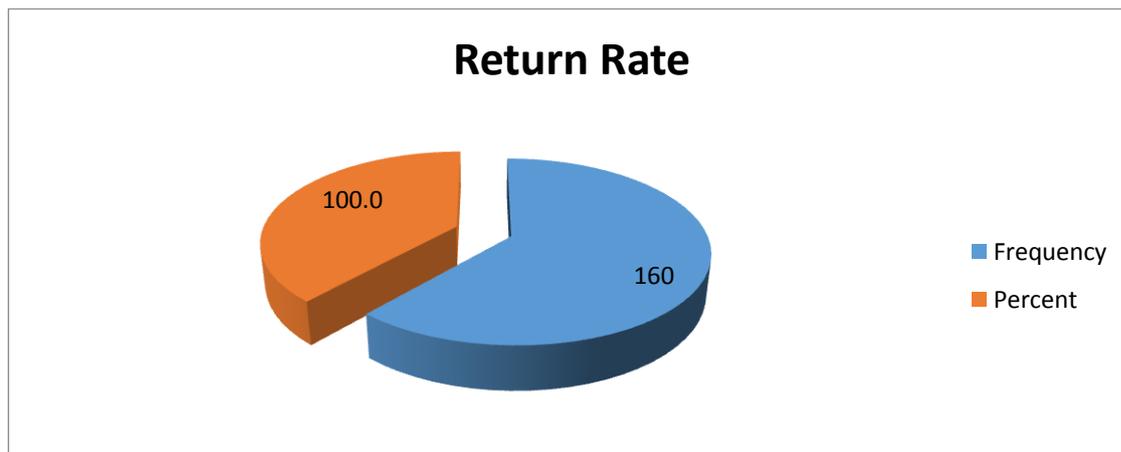


Figure 1: Questionnaire Response Rate

Table 1: Qur'anic and theological foundations on prayer for holistic healing

	D		N		A		SA	
	F	%	F	%	F	%	F	%
Prayer for holistic healing is a significant tradition of Prophet Muhammad (pbuh)	0	0.0	32	20.0	41	25.6	87	54.4
Prayer for holistic healing also derives its authority from Hadith by lady Aisha (RA)	0	0.0	39	24.4	40	25.0	81	50.6
The place of dua (prayer) is supported by the Holly Qur'an	0	0.0	36	22.5	38	23.8	86	53.7
The place of dua (prayer) was supported by Hadith of prophet Muhammad (s.a.w)	0	0.0	21	13.1	42	26.3	97	60.6
Qur'an, Allah says that when His servant pray, He will answer	0	0.0	0	0.0	0	0.0	160	100.0
In Qur'an Allah is referred to as Alshifaa meaning the healer	0	0.0	0	0.0	0	0.0	160	100.0
The Qur'an had chapters and verses that inculcate spiritual cure from many worries and ailments of the soul and body	0	0.0	0	0.0	26	16.2	134	83.8
Recitation of Surah <i>al-Baqarah</i> and <i>Alimran</i> keeps Satan away from once house	26	16.3	27	16.9	20	12.5	87	54.4
The prophet (S.A.W) said "Dua is the best form of worship.	0	0.0	28	17.5	60	37.5	72	45.0
In <i>Surah Ghafir</i> Allah said And your Lord "Invoke Me and I will respond to your (invocation)"	0	0.0	0	0.0	0	0.0	160	100.0

Source: Field Data (2019)

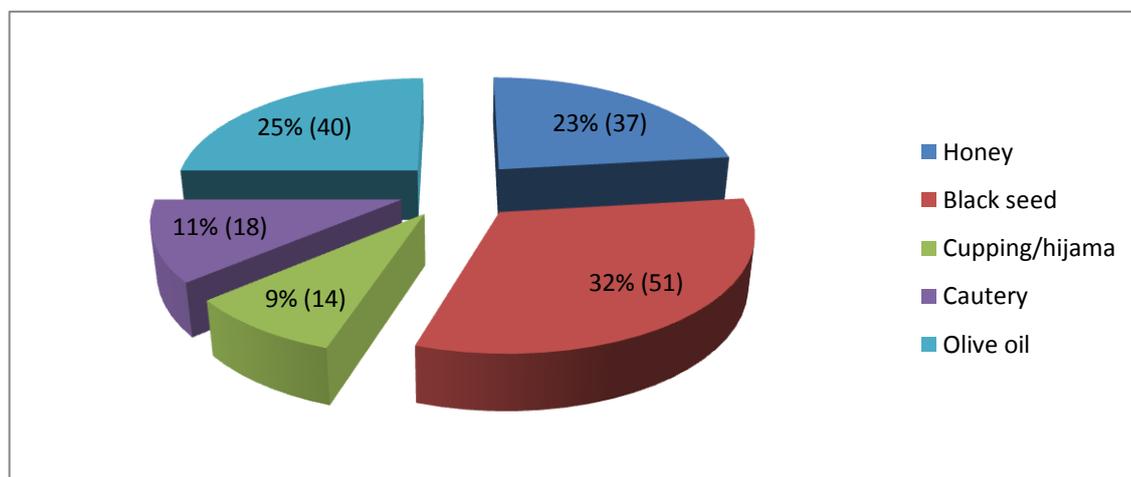


Figure 2: Main prophetic medicine used for holistic healing

Table 2: Extent of utilization of prophetic medicine for holistic healing while sick

	Frequency	Percent
To a very great extent	47	29.4
To a great extent	39	24.4
To a moderate extent	74	46.3
Total	160	100.0

Source: Field Data (2019)

Table 3: Extent of reliance on medicine for holistic healing while sick

	Frequency	Percent
To a very great extent	137	85.6
To a great extent	18	11.3
To a moderate extent	5	3.1
Total	160	100.0

Source: Field Data (2019)

Table 4: Reliance on modern medicine for healing while sick

	D		N		A		SA	
	F	%	F	%	F	%	F	%
In most I depend on prophetic medicines when sick	0	0.0	22	13.8	59	36.9	79	49.4
I often rely on over the counter medicines from pharmacies when sick	0	0.0	0	0.0	0	0.0	160	100.0
I mainly visit hospital when sick	0	0.0	5	3.1	84	52.5	71	44.4
I consult community health workers when sick	0	0.0	2	1.2	55	34.4	103	64.4
I consult traditional healers mainly whenever am sick	13	8.1	39	24.4	79	49.4	29	18.1

Source: Field Data (2019)

Table 5: Enhancing Muslims Beliefs and Practices

	SD		D		N		A		SA	
	F	%	F	%	F	%	F	%	F	%
Getting to know (At Taaruf) of the Qur'anic translation and transliteration on holistic healing	0	0.0	0	0.0	22	13.8	59	36.9	79	49.4
Self-assessment (Al muhasabah) on holistic approach	0	0.0	0	0.0	9	5.7	35	21.8	160	72.5
Reviving and change of behavior (At-Tajdid)	0	0.0	0	0.0	5	3.1	84	52.5	71	44.4
Seeking knowledge (Al-Ilmu)	0	0.0	6	3.8	6	3.8	50	31.3	98	61.1
Integration of modern medicine & contemporary medicine	0	0.0	13	8.1	18	11.3	100	62.5	29	18.1
Perception of Muslims religious leaders on the use of Islamic therapeutic interventions	5	3.0	10	6.3	19	11.9	54	33.8	72	45.0

Source: Field Data (2019)

Table 6: Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.605 ^a	.366	.350	.904

Source: Field Data (2019)

Table 7: ANOVA

Model	Sum of Squares	Df	Mean Square	F	Sig.
Regression	73.281	4	18.320	22.410	.000 ^b
1 Residual	126.713	155	.818		
Total	199.994	159			

Source: Field Data (2019)

Table 8: Regression Coefficients

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	-1.970	.681		-2.894	.004
1 Qur'anic and Theological Foundations	1.119	.192	.629	5.823	.000
Prophetic Medicines	.774	.149	.787	-5.200	.000
Modern Medicines	.357	.060	.689	5.953	.000
Strategies	-.082	.052	-.106	-1.589	.114

a. Dependent Variable: Holistic Healing