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**IMPLEMENTATION OF HADITH OF CUPPING IN ALTERNATIVE
MEDICINE PRACTICE AND ITS BENEFITS IN THE FIELD OF HEALTH
(Study of Living Hadith on Alternative Cupping Therapy Models in Tulungagung)**

Miftakul Arifin,¹ Fahma Maulida,²

¹UIN Sayyid Ali Rahmatulloh, Tulungagung, ²UIN Sayyid Ali Rahmatulloh,
Tulungagung,

¹miftaarif94@gmail.com, ²salsabilamaulidafahma@gmail.com

Abstrak

This study aims to analyse the implementation of hadith cupping in alternative medicine practices in Tulungagung and its benefits in the health sector. Hadith cupping, as one of the methods of treatment exemplified by the Prophet Muhammad, has now developed into an alternative treatment in the community, including in the Tulungagung area. This research uses a qualitative approach with a case study method and in-depth interviews with cupping treatment practitioners, patients, and local religious leaders. In addition, document and literature analyses related to the hadith of cupping were also conducted to understand the legal basis and validity of this practice.

The results show that the practice of cupping in Tulungagung is growing, with many people utilising this method to overcome various health problems, such as migraines, muscle pain, and circulatory disorders. The cupping hadith is implemented in accordance with the instructions contained in the sunnah of the Prophet Muhammad, by following the procedures specified in alternative medicine. The benefits felt by patients include improvement in general health, reduction of symptoms of specific diseases, and improvement in quality of life. However, some challenges related to a less in-depth understanding of hadith cupping and the need for more structured training for practitioners were also identified.

This study concludes that the implementation of cupping hadiths in alternative medicine has significant benefits in the field of health, provided that it is practised by following the correct procedures and supported by adequate knowledge. In addition, it is important to improve education and understanding of cupping so that it can have the maximum positive impact on society.

Key words: *Implementasi, Living Hadits, Bekam Tulungagung.*

INTRODUCTION

The Prophet's Hadith is the second basis of Islamic law after the Qur'an. One of its functions is as a mubayyan which means describing or explaining the verses of the Qur'an which are still global which is useful for regulating all aspects of life starting from the procedures for dealing between servants and their God, with fellow human beings, and with

the natural environment around them. Because the hadith is something that comes out of the Prophet Muhammad SAW so that, whatever is attached to him in the form of words, actions, or something in the form of humanitarian habits, all of that is a role model for the ummah Islamic.¹

Obedying the Prophet is the main thing. The form of obedience is by imitating whatever is attached and taught by him and practicing it. Like the teachings he taught in the field of medicine, which until now are still preserved by Muslims and even adopted by the West. There are many forms of Prophetic medicine. However, the author mentions only a few of them, such as: Treatment with honey which is confirmed in the Qur'an and supported by hadith, treatment with habbah sauda' (black cumin or *Nigella sativa*), Treatment with milk and camel urine, and finally treatment with cupping (*hijamah*).

Of the several methods of treatment taught by the Prophet, the researcher chose the cupping model of treatment. Especially when viewed from the form of practice, cupping is a process of removing dirty blood from the human body using certain tools that are still relatively simple, and are believed to be able to cure all forms of disease. While other treatments, such as treatment with honey, black cumin, milk, or horse urine the process is only applied or drunk, and only certain diseases can be treated.

However, this does not mean that cupping is a perfect treatment that has no restrictions on when it is allowed and when it is prohibited. Therefore, it is important to study this matter, so that the author in particular and the public in general also know about the cupping procedure. When is it recommended and when is it prohibited.

In addition, when viewed from a historical point of view and the historical point of view of the differences between Indonesia and the place where the Prophet practised cupping, then we will encounter a problem. Is the practice of *hijamah* today exactly the same as what the Prophet did? Of course, various adjustments and interpretations in practice have undergone renewal. From some of the reasons described above, it is deemed very necessary by the author to conduct research on cupping with the title 'IMPLEMENTATION OF HADITS BEKAM ON ALTERNATIVE MEDICATION PRACTICES AND THEIR BENEFITS IN THE HEALTH SECTOR (Living Hadith Study of Alternative Medicine Cupping Model in Tulungagung)'.¹

¹Definisi mengenai hadits sebenarnya terjadi perbedaan pendapat antara ulama' hadits, dan ulama' ushul. Sedangkan definisi diatas adalah definisi hadits secara terminologi menurut ulama' ahli hadits. Adapun ulama' ushul mendefinisikan hadits sebagai semua perkataan, perbuatan, dan takrir Nabi Muhammad SAW yang berkaitan dengan hukum-hukum syara'. Lihat Muhammad Ma'shum Zein, *Umul Hadits & Musthalah Hadits*, (Cet: 1, Jombang: Darul-Hikmah, 2008), h. 14.

Methods

This research uses a qualitative approach and method of living hadith study approach. The qualitative method is the basis for researchers to produce descriptive analytical data in the form of written or spoken words from individuals and observable behaviour. This research is a type of field study that aims to find information facts in the Bekam Model Alternative Medicine in Tulungagung. The focus of this research is the implementation of the development of the living hadith approach on cupping. Data collection was carried out through Takhrīj al-Hadith techniques, participatory observation, in-depth interviews, and documentation with various parties in the Bekam Model Alternative Medicine. Data analysis was conducted using the data condensation technique, data presentation, and verification of findings, while data validity was checked through extended research time and intensive participation.

Results and Discussion

A. History of Cupping Practice

1. Pre-prophetic Cupping Practice

The history of precenabian cupping is indicated to have started since the discovery of the theory of human body fluids. It has been found in one of the references that in the Greek era there appeared a doctor who was nicknamed the 'Father of medicine', namely Hipokratos (460-377 BC.). He was an initiator of the theory of four compositions (fluids). He believed that the health of the body depends on the balance between four fluids: blood, saliva, yellow bile and black bile. He believed that each of these fluids symbolised an element in nature. Based on this discovered theory, many people recognised its truth. Then from there began the development of people who performed blood suction therapy. They believed that suctioning some of the patient's blood could realise the balance of the body, which in turn could ensure healing.²

One of the few doctors who believed in the truth of Hippokratos' theory was the doctor Galenos (200-300 AD) who became the personal physician of many noble families in the Roman empire. Galenos managed to find many medical problems that were true but he also found many medical problems that were not true. Galenos was an expert in the science of anatomy who succeeded in revealing that the nerves contained

²Aiman Al-Husaini, *Bekam Mukjizat Pengobatan Nabi SAW*, Alih Bahasa Muhammad Misbah, (Jakarta: Pustaka Azzami, 2005), Cet. II, h. 22.

blood not air as was believed in that period. The main therapy that Galenos followed with his patients was based on the principle of removing a certain amount of blood from their bodies (blood letting). He did this therapy in a very dangerous way, namely by cutting one of the patient's veins and removing a certain amount of blood.

As a result, some patients experienced severe haemorrhaging, while others developed severe infection at the wound site. Galenos believed that the discharge of pus from the wound site, which was actually caused by germs and infection, was a good sign of healing. Although the erroneous suctioning of blood was fruitless, the method continued for a long time. No one dared to oppose the method, because Galenos ruled in his society.³

In the later period, cupping began to develop and became famous in the Ancient Egyptian era, which at that time was known as a nation that travelled a lot for trade, which of course caused a lot of pain and discomfort in the body. Then to reduce the discomfort in the body, they tried to remove the dirty blood fluids that they thought affected the balance of metabolism in the body. This method has a positive impact on the uncomfortable limbs. It is a blood cleansing method that not only provides comfort, balance and maintains the body's metabolism. However, it is a way to cure diseases by releasing or expelling blood from the limbs. There are four ways of removing blood, including: Arterial dissection, venous dissection, skin surface dissection, and leech suction.⁴

1. Post-prophetic practice of cupping

Around 500 AD cupping began to spread among the Arabs and Muslims. It has been found that the Ashuriyyun were among the Arabs who used cupping the most. The emergence of cupping therapy has not only become a means of therapy, but has become a sunnah after being supported and some aspects of it have been legislated by our noble Prophet.⁵

The dissection of the Prophet's body carried out by Allah directly during Isra' Mi'raj is an example that the order to do cupping is a direct order from Allah SWT. Then the angel Gabriel when the Prophet's isra'nya was ordered that the people do cupping. This is stated in Sunan Ibn Majah, from the hadeeth of Jubarah Ibn al-Mughallis, and

³*Ibid.*, h. 23.

⁴Fatahillah, *Keampuhan Bekam (Pencegahan dan Penyembuhan Penyakit Warisan Rosulullah)*, (Jakarta: Qultum Media, 2007), Cet. II, h. 23.

⁵Aiman Al-Husaini, *Bekam Mukjizat Pengobatan Nabi SAW*,... h. 22.

he is a dha'if, from Katsir Ibn Salim, who said: I heard Anas ibn Malik say: The Messenger of Allah (saw) said: 'I did not pass by people on the night I was ordained except that they said: 'O Muhammad, command your people to do cupping''. At-Tirmidhi narrated this hadeeth in his Jami'ah from Ibn Abbas. And he said in it: 'You should practice cupping, O Muhammad.'⁶

The explanation above is corroborated by one of the practitioners of Thibbun Nabawi, one of them in the field of cupping from Tulungagung, namely Mr Awang Dermawan. He revealed by telling a hadith that contains the story of the Prophet Muhammad when besieging the fortress of khoibar. At that time there was a woman named Zainab who put poison into the mutton that the Prophet and his troops would eat. After the Prophet ate it then the angel Gabriel told him if the food contained poison. then after that the Prophet told the Companions to bandage his feet and shoulders. Although many died. But, at least it can reduce the effect of khoibar poison that has dissolved in the body of other companions.⁷

2. The Emergence of Cupping in Tulungagung

There is no official record of when the cupping treatment method entered Indonesia, but it has been strongly suspected that this treatment entered along with the entry of Gujarati and Arab traders who spread Islam. Indonesians believe that this method used to be widely practised by kyai and santri who learnt it from the 'yellow book' with a very simple technique of using fire from cloth or cotton or paper that is burned and then covered as soon as possible with glass or bottle marks. At that time it was widely used to treat complaints of body aches, and headaches or what was known as 'catching a cold'. The development of this treatment has skyrocketed again in Indonesia since the 1990s, especially brought by Indonesian students and workers who had studied in Malaysia, India and the Middle East. Now this treatment is perfectly modified and easy to use in accordance with scientific principles by using a hygienic, practical and effective tool.⁸

If the history of the entry of cupping into Indonesia is not yet known officially, then so is the history of cupping that appeared in Tulungagung. According to several informants of cupping experts in Tulungagung, the emergence of cupping

⁶Ibnu Qayyim al-Jawziyyah, *Pengobatan cara Nabi*, terj., (Bandung: Pustaka, 1992), h. 43-44.

⁷Hasil wawancara dari Bapak Awang Dermawan

⁸<https://www.facebook.com/BEKAMComplementaryMedicines085878124248/posts/792925704104553:0>, diakses pukul 05:00, tanggal 5 agustus 2015.

in Tulungagung has been a long time ago. However, until now it has not been found when exactly cupping began to enter Tulungagung. However, there used to be in Tulungagung, especially in the Wajak area, traditional medicine. This treatment also resembles cupping in that it removes dirty blood with the help of certain tools. It is called traditional because the tools used are still traditional. These tools include horns, glass, razor blades, broken glass. In addition, they learnt not from education that specifically covers cupping but they learnt some from the inheritance of their predecessors or ancestors.⁹

The other informants, Mr H. Syaifunuri, who has been practising for approximately one year, and Mr Awang Dermawan, who has been practising since 2011, stated that the exact date of the introduction of cupping into Tulungagung is unknown. What they found was that cupping already existed in modern times with modern equipment as well. However, according to the stories of some of Mr Awang's patients, cupping in the past was often found in traditional markets, and the spectacle of wayang performances.

So, from the three Informants, the most known history of cupping starts from the time of the Prophet. They are convinced that cupping existed during the Pre-Christian period. However, they have not been able to describe it in detail, only believing that the practice of cupping already existed during the pre-Christian period. Following this, their knowledge of the history of cupping in Tulungagung is also less valid. This lack of validity is indeed because there is no written source that tells the history of cupping in Tulungagung. They only hear stories and events that they know from past experiences.

A. Classification of Cupping Hadiths and Their Implementation in Cupping Treatment Clinics in Tulungagung

The first step taken by the researcher is to do Takhrij al-hadith using the word حَجْم and other forms of changes in the word.¹⁰ After searching, the author produces data as described as follows :

⁹Hasil wawancara dengan pimpinan Klinik Pengobatan Holistik Thibbun Nabawi "Al-Wahida" milik bapak Mochammad Su'ad.

¹⁰*Takhrij al-hadiths* adalah suatu metode untuk menunjukkan tempat hadis pada sumber-sumber aslinya, di mana hadis tersebut telah diriwayatkan secara lengkap dengan sanadnya. Jadi dengan takhrij ini akan diketahui asal-usul riwayat hadis yang akan diteliti, berbagai periwiyatan yang telah meriwayatkan hadis itu dan ada tidaknya (*syabiddan muttabi*), Lihat Suryadi dan M. Alfatih Suryadilaga, *Metodologi Penelitian Hadis* (Yogyakarta: Teras dan TH Press, 2009), h. 32-34; Lihat juga di M. Syuhudi Ismail, *Metodologi Penelitian Hadis Nabi* (Jakarta: Bulan Bintang, 1992), h. 41-42.

N o.	Name of Book	Lafadz	Number of Hadith	Hadith Number	Total
1	<i>Shahîh al-Bukhârî</i>	حَجَمَ	3	2102, 2210, 2278	20
		الحجامة	1	1940	
		الحجَّامُ	2	2278, 5691	
		محجم	3	5681, 5702, 5705	
		احتجم	11	1835, 1836, 1938, 1939, 2103, 2278, 2279, 5694, 5699, 5700, 5701,	
2	<i>Shahîh Muslim</i>	حَجَمَ	1	4125	17
		الحجامة	3	4121, 4122, 5874,	
		الحجَّامُ	6	4094, 4095, 4121, 4122, 4124, 5879	
		محجم	1	5873	
		احتجم	6	2942, 2943, 4121, 4124, 5879, 5880	
3	<i>Sunan Abî Dâwud</i>	حَجَمَ	2	2104, 3426	25
		الحجامة	8	348, 2376, 2377, 3162, 3864, 4107, 4513, 4516	
		الحجَّامُ	4	3423, 3424, 3425, 3432	
		محجم	0		
		احتجم	11	1837, 1838, 1839, 2374, 2375, 2378, 3425, 3060, 3862, 3863, 3865	
4	<i>Sunan al-Tirmidzî</i>	حَجَمَ	0		13
		الحجامة	3	719, 774, 839	
		الحجَّامُ	4	1275, 1277, 1278, 2053	
		محجم	0		
		احتجم	6	774, 775, 776, 777, 839, 1278	
5	<i>Sunan al-Nasâi</i>	حَجَمَ	0		8
		الحجامة	0		
		الحجَّامُ	2	4294, 4673	
		محجم	0		
		احتجم	6	2845, 2846, 2847, 2848, 2849, 2850	
6	<i>Sunan Ibn Mâjah</i>	حَجَمَ	0		19
		الحجامة	4	3480, 3486, 3487, 3488	
		الحجَّامُ	5	2163, 2164, 2165, 2166, 3478	
		محجم	1	3491	
		احتجم	9	1682, 2162, 2163, 2164, 3081, 3082, 3481, 3483, 3485	
Total number of Hadith					102

In the next step, the researcher determined several themes to categorise the hadiths about cupping. The researcher did not include all hadiths in the theme. However, one or two hadiths were selected that were considered the most authentic

and in accordance with the specified theme. The assessment of the alleged authenticity of the hadith is seen from its retrieval from the book under study. After the hadith to be researched is displayed.¹¹

A. Implementation of Hadith in Tulungagung Medicine Clinic

1. Hadiths that support taping

a. Hadith about the virtue of cupping

حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ أَخْبَرَنَا شُرَيْحُ بْنُ يُونُسَ أَبُو الْحَادِثِ حَدَّثَنَا مَرْوَانُ بْنُ سَجَّاحٍ حَدَّثَنَا سَلْمُ الْأَفْطَسِيُّ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "الشِّفَاءُ فِي ثَلَاثٍ فِي شَرْطَةِ مُحَجِّمٍ أَوْ شَرْبَةِ عَسَلٍ أَوْ كَيِّ بِالنَّارِ وَنَهَيْتُ أُمَّتِي عَنِ الْكَيِّ" (رَوَاهُ الْبُخَارِيُّ)¹²

Artinya : *Muhammad bin Abdurrahman told me, Shari' bin Yunus Abul Hadith told us, Marwan bin Sujaj told us Salim Al-Aftas from Said bin Jabir from Ibn Abbas RA. from the Prophet (SAW) said: 'Medicine is found in three things, in the incision of an anaesthetist, or drinking honey, or an ironing device (a blowtorch), and I forbid my people from ironing.'*(HR. Bukhari).

Implementation:

The Virtue of Cupping: The hadith mentions that cupping is one of the healing methods recommended by the Prophet Muhammad, apart from honey and ironing (al-kay), which he prohibited because it is harmful and painful.

The Practice of Cupping in Tulungagung: Medical practitioners in Tulungagung follow the principle of the hadith, avoiding al-kay treatment and preferring cupping as a safer and more effective treatment method. They also combine cupping with honey and habbatus sauda' for optimal results.

The Right Time for Cupping: Based on hadith, cupping on the 17th, 19th, and 21st of the Hijri calendar is considered the most effective. Practitioners in Tulungagung, although favouring these dates, still perform cupping at other times if the patient is in an emergency condition or needs immediate treatment.

Benefits of Cupping for Patients: Cupping is favoured for patients with heat syndrome, and not recommended for those with cold syndrome, such as pregnant women. However, cupping still provides benefits even if blood is not released in patients with cold syndrome, such as helping to reduce lumps on the body.

Flexible Practice: Although there is a specific time requirement, cupping practices pay more attention to the patient's condition and needs. Practitioners like Mr Su'ad prioritise the time recommended by the hadith, while other practitioners prioritise the patient's readiness without being too attached to a specific date.

¹¹Lihat *Ibid.*, h. 67; lihat juga di *ibid.*, h. 51-52.

¹²Imam Abi Abdillah Muhammad bin Ismail bin Ibrahim Ibnul Mughirah bin Bardasbah al-Bukhari al-Ja'fi, *Shahih Bukhari*, Kitab at-Tib, (Bairut: Darul Fikr, t.th.), Jilid VII, h. 12. (PDF)

Hadith about the points of taping (Hijamah):

حَدَّثَنَا مُحَمَّدُ عَبْدُ الْقُدُّوسِ بْنُ مُحَمَّدٍ حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ حَدَّثَنَا هَمَامٌ وَجَرِيرُ بْنُ حَازِمٍ قَالَ حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْتَجِمُ فِي الْأَخْدَعَيْنِ وَالْكَاهِلِ وَكَانَ يَخْتَجِمُ لِسَبْعِ عَشْرَةَ وَتِسْعِ عَشْرَةَ وَوَاحِدَةَ وَعِشْرِينَ (رَوَاهُ التِّرْمِذِيُّ).¹³

Meaning: 'Narrated to us Abdul Quddus bin Muhammad, narrated to us Amr bin Ashim, narrated to us Hamam and Jarir bin Hzim said : Told us Qatadah from Anas said: That the Prophet (SAW) used to do cupping on his Akhda'ain and shoulders. He used to do cupping on the seventeenth, nineteenth and twenty-first days.' (H.R. Tirmidhi)

وَقَالَ مُحَمَّدُ بْنُ سَوَاءٍ أَخْبَرَنَا هِشَامٌ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اخْتَجَمَ وَهُوَ مُحْرِمٌ فِي رَأْسِهِ مِنْ شِقَّةٍ كَانَتْ بِهِ (رَوَاهُ الْبُخَارِيُّ).¹⁴

Meaning: 'Said Muhammad bin sawa' Told us Hisham from Ikrimah from Ibn Abbas, that the Messenger of Allah SAW. Had taped his head while he was in ihram because of the pain he felt'. (HR. Bukhari)

Explanation of the Points of Taping: Akhda'ain: The point on the two veins on the left and right side of the neck, which is useful for headaches and facial pain. Nape (upper shoulder): The nape of the neck is useful for curing head, shoulder and throat pain.

Hadith about Cupping in Ihram: This hadith shows that the Prophet (SAW) performed cupping on the head while in the state of ihram due to pain. This shows that cupping is not prohibited even under certain conditions such as ihram.

Implementation; Sunnah Points: The cupping points mentioned in the hadith, such as the akhda'ain and the nape, are considered sunnah points. Development of Other Cupping Points: Other cupping points beyond those mentioned in the hadith are known as anatomical points. Among these are apostle points, meridian points, and local points. More Comprehensive Types of Cupping Points: Practitioners also use more complex cupping points, such as yafukh point (on the forehead), ummu mughits point (on the forehead), al-akhda'in point (on the neck veins), al-kahil point (on the nape of the neck), al-katifain point (on the shoulders), and more.

The hadith on cupping points provides the basis of treatment practices applied in cupping clinics, with a wider development of points for various health needs.

¹³Abu Isa Muhammad Ibnu Saurah Al-Mutawafi, *Sunan al-Tirmidzi*, Kitab at-T'ib, (Beirut, Darur Fikr, t.t.), Jilid IV, h., 10. (PDF).

¹⁴Imam Abi Abdillah Muhammad bin Ismail bin Ibrahim Ibnul Mughirah al-Bukhari al-Ja'fi, *Shahih Bukhari*,... h. 15. (PDF)

Practitioners in Tulungagung apply sunnah and anatomical points with the aim of curing various complaints, while still prioritising the points taught by the Prophet Muhammad.

So, from this explanation it can be concluded that cupping points have experienced many developments. In practice they still use the points taught by the Prophet. But they also use other additional points, which come from the results of modern researchers.

B. The Benefits of Cupping in the Field of Health

Although cupping is a Prophetic Thibbun treatment, it cannot be denied that cupping is also the same as other methods of treatment or medicine that are just efforts. While the cure remains Allah SWT, the Almighty Healer (Ash-Shafi'i). In the lecture book *Herba Thibbun Nabawi*, several diseases that can be cured by cupping treatment are mentioned, including: Chronic or chronic diseases, such as: Migraine, Hypertension, Stroke, Allergies, Gout, Respiratory Disorders, Itching and boils, Epilepsy, cancer or Tumours, Colds, Headaches, Hormonal Disorders, Digestive Disorders, Piles, Spine Pain, Yellow Pain, Liver, Leprosy, Heart, Nervous Disorders, Chronic Gastritis, Eye Disorders, Rheumatism, Insomnia, Tingling, Cataracts, Gallstones, Memory Weakness. Acute illnesses such as: Cold Cough, Acute Gastritis, Nausea, Vomiting, Exposure to poison, Acute Bronchitis, Constipation, Acute Headache, Abdominal Colic or abdominal spasm..¹⁵

Of the several diseases that can be cured by cupping, the majority are in line with the promotion conveyed by the three Thibbun Nabawi clinics that have been studied. Like Mr Su'ad also said so, but in practice so far there are still several diseases that he treats. Among the diseases treated with cupping treatment, such as: diabetes, cholesterol, dizziness, fever, boils, and so on. This statement was also supported by the two other clinic owners, Mr Awang and Mr Saifunuri.

Conclusion

From the research on the history and implementation of cupping, several important things can be concluded regarding the development, application, and benefits of cupping in medicine in Tulungagung.

¹⁵ATTIIN (Asosiasi Terapis Thibbunnabawi Indonesia), *Diklat Kuliah Herba Thibbunnabawi*, Diklat – XII, bab Hijamah dan Aplikasi, h. 10.

1. **History of the Practice of Cupping:** The practice of cupping has been around since the precontact times, which began with Hippocrates' theories on the balance of body fluids. As medical thought developed, cupping grew in popularity, including in Ancient Egyptian and Roman cultures. After the prophetic period, cupping became one of the Prophet's sunnahs, with the practice being carried out and spread by the Arab and Muslim communities. The existence of cupping in Islamic history is evident through various traditions that encourage Muslims to use cupping as a healing method.
2. **Classification of Cupping Hadith:** There are more than 100 traditions that discuss cupping, which are scattered in various books of hadith such as Sahih Bukhari, Sahih Muslim, and other Sunan. These traditions prescribe the virtues, the points of cupping, as well as the appropriate time to perform it. From these traditions, practitioners of cupping treatment in Tulungagung adopt methods that are in accordance with the teachings of the Prophet Muhammad.
3. **Implementation of Cupping Therapy at Clinics in Tulungagung:** The practice of cupping therapy in Tulungagung refers to hadiths that regulate the virtues of cupping, the recommended cupping points, and the health benefits that can be obtained. Cupping clinics in Tulungagung, although following the basic principles of the sunnah, also make modifications by using more hygienic and practical tools. Medical practitioners in Tulungagung not only prioritize the recommended times (17, 19, 21 Hijri) but also adjust to the patient's condition.
4. **Benefits of Cupping :** Cupping has various health benefits, especially in addressing issues such as headaches, muscle aches, and some circulatory problems. Although cupping therapy originates from Thibbun Nabawi medicine, its practice remains based on effort, with healing ultimately in the hands of Allah SWT. Cupping clinics in Tulungagung have applied scientifically proven techniques, while still prioritizing Sharia principles.

Thus, cupping is not only viewed as a medical tradition that has existed since the time of the Prophet, but also as an alternative treatment that continues to evolve by combining Sharia principles and modern scientific advancements. Cupping in Tulungagung is an example of how traditional practices can align with scientific principles and modern medicine.

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