Toward a humanist health and medicine education in Indonesia by reintegation of religion and science

Rumo a uma educação humanista em saúde e medicina na Indonésia por meio da reintegração da religião e da ciência

Hacia una educación sanitaria y médica humanista en Indonesia mediante la reintegración de la religión y la ciencia

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ABSTRACT

Medical and health education in Indonesia has not been brave to put religion as a concept and principle in actualizing its scholarship. While the profession of social science background (health and medicine) will generate a scientists who come directly contact with human, the creatures of Allah Almighty who is the highest degree in the appeal of His other creatures. After finish their education, both professions will be a leaders in the table of counseling and action. Where they will inspect, palpate and auscult varied complaints. How to integrate religion with applying health and medical education? How does the history of Islam integrate religion with health and medicine education? Is religion as a metaphysical can be integrated health and medical education as a physic? The reintegration of religion and science in health and medicine is one of the methods to restore universal health and medical education. The application of religious and logic in medical and medical theories is the answer to the birth of a generation of health and medicine professions with logical, theological and humanist expertise. Azyumardi (Azra: 1999) states the difference of teaching and education lies in the emphasis of education in shaping the awareness and personality of students in addition to transmitting knowledge and expertise. Azra mentions the process of putting forward this form will produce nations and countries that inherit their generation of cultural values, thought and expertise so that they are ready to welcome life. (Hafhuddin: 2004) states the educational paradigm should row on two corals: namely spirituality and modernity because of the cruel social crisis lately. In the Qur'an An-Nisa Surah 65 is affirmed about education with Islamic principles of bringing people who have the skills and attitudes to be a person capable of realizing Divine skill. This paper describes the urgency of integrating religion with health and medicine education which is a balanced science between physical and metaphysical. The analysis will use Hegel's dialectics of the process to arrive at a truth. Religious science is represented by tawheed, tasawwuf and Islamic philosophy integrated with the science of health and medicine. The approach of religious integration with health and
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Keywords: education, Islam, health and medicine, religion.

RESUMO

A educação médica e de saúde na Indonésia ainda não teve a coragem de colocar a religião como um conceito e princípio para concretizar sua bolsa de estudos. Enquanto a profissão de formação em ciências sociais (saúde e medicina) gera cientistas que entram em contato direto com os seres humanos, as criaturas do Todo-Poderoso Deus que ocupam o mais alto grau no apelo de Suas outras criaturas. Após concluírem sua educação, ambas as profissões serão líderes na mesa de aconselhamento e ação. Onde eles vão inspecionar, palpar e auscultar queixas variadas. Como integrar a religião com a aplicação da educação em saúde e medicina? Como a história do Islã integra a religião com a educação em saúde e medicina? A religião, como um fenômeno metafísico, pode ser integrada à educação em saúde e medicina como uma ciência física? A reintegração da religião e da ciência na saúde e medicina é um dos métodos para restaurar a educação médica e de saúde universal. A aplicação da lógica religiosa e médica nas teorias médicas e médicas é a resposta ao nascimento de uma geração de profissionais de saúde e medicina com conhecimento lógico, teológico e humanista. Azyumardi (Azra: 1999) afirma que a diferença entre ensino e educação reside no destaque dado pela educação na formação da consciência e personalidade dos alunos, além da transmissão de conhecimento e experiência. Azra menciona que o processo de avançar essa forma produzirá nações e países que herdam sua geração de valores culturais, pensamento e experiência para que estejam prontos para receber a vida. (Hafuddin: 2004) afirma que o paradigma educacional deve se basear em dois corais: espiritualidade e modernidade devido à cruel crise social recente. No Alcorão, Surah An-Nisa, versículo 65, afirma-se sobre a educação com princípios islâmicos de formar pessoas com habilidades e atitudes para serem capazes de realizar a habilidade divina. Este artigo descreve a urgência de integrar a religião com a educação em saúde e medicina, que é uma ciência equilibrada entre o físico e o metafísico. A análise utilizará a dialética do processo de Hegel para chegar a uma verdade. A ciência religiosa é representada por tawheed, tasawwuf e filosofia islâmica integrada com a ciência da saúde e da medicina. A abordagem da integração religiosa com a educação em saúde e medicina é um dos métodos para equilibrar pessoas e natureza. A separação da religião e da ciência na educação em saúde e medicina só deixará uma geração com traços de materialismo, antropomorfismo, secularismo, exclusivismo e outros radicalismos. O Islã gera cientistas para serem protetores e sustentadores dos seres humanos, da natureza e de Suas criaturas.

Palavras-chave: educação, Islã, saúde e medicina, religião.

RESUMEN

La educación médica y de salud en Indonesia aún no ha sido lo suficientemente valiente como para incorporar la religión como un concepto y principio en la realización de su beca. Mientras que las profesiones con formación en ciencias sociales (salud y medicina) producen científicos que se relacionan directamente con los humanos, las criaturas del Todopoderoso Allah que ocupan el más alto grado de apelación entre Sus otras
creaciones. Al completar su educación, ambas profesiones se convierten en líderes en la mesa de asesoramiento y acción, donde inspeccionarán, palparán y auscultarán diversas quejas. ¿Cómo integrar la religión en la educación en salud y medicina? ¿Cómo integrar la historia del Islam la religión con la educación en salud y medicina? ¿Puede la religión, como fenómeno metafísico, integrarse en la educación en salud y medicina como una ciencia física? La reintegración de la religión y la ciencia en la salud y la medicina es uno de los métodos para restaurar la educación médica y de salud universal. Aplicar principios religiosos y lógicos en teorías médicas y médicas es la respuesta para criar una generación de profesionales de la salud y la medicina con experiencia lógica, teológica y humanista.

Azyumardi (Azra: 1999) enfatiza que la diferencia entre enseñanza y educación radica en el énfasis de la educación en moldear la conciencia y la personalidad de los estudiantes, además de transmitir conocimientos y experiencia. Azra menciona que avanzar en esta forma producirá naciones y países que hereden su generación de valores culturales, pensamientos y experiencia, listos para abrazar la vida. (Hafhuddin: 2004) afirma que el paradigma educativo debe basarse en dos pilares: la espiritualidad y la modernidad debido a la reciente y cruel crisis social. En el Corán, Surah An-Nisa, versículo 65, se afirma la educación con principios islámicos, con el objetivo de cultivar individuos con habilidades y actitudes para realizar habilidades divinas. Este documento describe la urgencia de integrar la religión en la educación en salud y medicina, que representa una ciencia equilibrada entre lo físico y lo metafísico. El análisis utilizará el proceso dialéctico de Hegel para llegar a la verdad. La ciencia religiosa está representada por tawheed, tasawwuf y filosofía islámica integrada con la ciencia de la salud y la medicina. El enfoque de integración religiosa con la educación en salud y medicina es uno de los métodos para armonizar a las personas y la naturaleza. La separación de la religión y la ciencia en la educación en salud y medicina solo producirá una generación caracterizada por el materialismo, el antropomorfismo, el secularismo, el exclusivismo y otros rasgos radicales. El Islam cria científicos para ser protectores y sustentadores de los seres humanos, la naturaleza y Sus criaturas.

Palabras clave: educación, Islam, salud y medicina, religión.

1 INTRODUCTION

Azyumardi Azra's thinking about the location of the differences in teaching and education lies in the emphasis of education in shaping the awareness and personality of the students in addition to transmitting knowledge and skills. Koenig in his literary summary states that his "religious beliefs" and practices derived from religious traditions are found to consistently associate with better health and predictable health will be better. Religion as an epistemological basis in education of health and medicine as a container that will produce scientific and religious knowledge is important to be realized to answer it. Because the phenomenon that occurs education empirically oriented science alone contrary to religious education, he lost the spirituality in his scholarship. On the contrary religious science loses its empirical in scholarship. Albert Einstein's ideas on the importance of science and religion as follows: Science without religion is lame, religion
without science is blind. So with the harmonious thinking of Einstein, Azra, Kartanegara, Bakar will be born a morally responsible and competent medicine and health profession who provides care to troubled women, especially cases of unintended pregnancy in Indonesia. Also Nurcholish Majid reveals that the teachings of religion (Islam) should be the "grounds for meaning" or the principles of meaning of life "that is fundament and (point of view in looking at issues)".

2 METHODS

One of the applicative methods to realize the balance of spirituality and modernity in education of health and medicine is to integrate religion with health and medicine education. The method is integrate tawheed, Sufism and philosophy of Islam with health and medicine by use dialectics of Hegel. They can be reach by the history of implementation of integration of health and medicine as a social sciences in past and present (980 AD-contemperer).

3 DISCUSSION AND RESULT

The phenomenon of living in empirical science without spirituality became a momentum for researchers to reintegration health, medicine and religion. This hope will be a big question included in the methodology as it will incorporate something that is physically and metaphysically unacceptable by a pro-dichotomous and reductionist view by one of the only thinkers who recognizes religion as well as science alone. This thought would certainly not be in line with the Comte with his Positivism that rejected the belief in religion (God) before his wife Mme Clotilde de Vaux passed away. According to Comte he rejects psychological and metaphysical elements such as religion in science. For him the view of empiricism only recognizes the observable facts as a source of knowledge. This view is very contrary to Durkheim, physical facts are facts that are outside of the mind. Positivism accepts only positive factual factual facts that are independent of individual consciousness.

Health and medicine as a source of knowledge of materialism and religion as a source of knowledge of idealism are two different ontological views. Akhyar Yusuf Lubis calls materialism a philosophical view which assumes that reality consists only of matter or atoms whose truths can be verified or verifiable. The empiricists think that something can be verified by observation. Empiricism is a flow in epistemology that considers reality limited to objects that can be observed through the senses or ontological realism. Hence
the supporters of empiricism (ontology) receive experience (empirical) as the only source of knowledge.

Hegel's dialectical thought is one of the processes to arrive at a single truth. For example, the dialectical sequence of midwifery education as a form of 'exist' raises religion as something metaphysical or its 'non-existent' (antithesis) form. From these two contradictions comes the 'becoming' or synthesis of the unity between existence and absence. The solution of contradiction that moves in contradiction with development is inherently inherent in historical reality in the mind and it will move in a higher direction until the last synthesis of the 'absolute idea' is reached.

As Osman Bakr in his work Tawheed and science explains that however widely logical in Islam he is different from the rationalism and logicism found in the modern West because the use of the ratio is never independent of faith in divine revelation. Similarly Mulyadi Kartanegara in his book Reactualisation Islamic Scientific Tradition, mentions various theoretical sciences aims to know the objects or various entities that are physical and non-physical on the earth as it is.

While the objects of practical science are human free actions (voluntary) aimed at guiding humans in action and ultimately they become good and noble human beings (karim) in their capacity as individuals, family members and society. The integration between religion and science is also reinforced by Syamsuddin through the application of Golshani and Al-Attas (2012). Mehmet C. Oz (2011) states religion not only as a spiritual guide but also as a healing power. Abstract interactions such as prayer and MIT therapy (Melodic Intonation Therapy) are regarded as "the effect of invisible healing without the use of drugs, medical devices and surgical procedures.

It also reinforces the practice of religion integrated with the medical science of the patient, that those who receive prayers need a little respirator, antibiotics and pills. The reconstruction and urgency of the integration of religion and reproductive health in answering the number of unfortunate pregnancy rates ending in abortion has been widely proposed philosophically by various academics. Lubis's view holds that the epistemology and philosophy of science that separates religion and science is more prevalent in the West. Revelation (the word of God) is not included as a source of knowledge. Islam in its epistemology can not separate science and religion as Islamic thinkers. In Islamic epistemology the world view of Tawheed becomes the basis of how one perceives reality (ontology), aesthetics (axiology), truth, world, space and time and moral values. Based on the analysis and argumentation of the thinkers and practitioners above can be put
forward the role of religion to health; That Islam lays revelation and science represent the role of reason go hand in hand. The harmony of this science has been called by Allah SWT in the Qur'an: "Say if the sea becomes ink to (write) the words of my Lord, it is finished the sea before it is finished (written) the words of my Lord, though We bring the addition of that much" (Surat al-Kahf: 109). In the hadith of the Prophet Muhammad SAW also states that the study of knowledge is a duty to every Muslim: "Demanding compulsory science for every Muslim. And surrender a science not to the experts such as following pigs, gems, pearls and gold," (Narrate by Ibn Majah).

Picture 1. The Application of Hegel’s Dialectic in Integration of Medicine and Health Education

Harold G. Koenig is Professor of Religion and Health, Geriatric Specialist and Psychiatrist in a reflection by Jamie D. Aten and Jane E. Schenck. Koenig mentioned that faith communities with an understanding of faith can help members of the community to stay healthy. The result of his thinking is to understand how religion can affect health through community participation will be of paramount importance. Also, as he mentioned before it takes a lot of research to be done on the clinical applications of research findings as clinical care later. Several studies have been done but he wants to do more research on the application of religious influence on health. Koenig is linking religion and health aspects of psychiatry and medicine in which religion has an influence therapist to recovery. It can be concluded through this study the integration of religion and health are in the clinical application and curative.
3.1 THE HISTORY OF ISLAM ON THE INTEGRATION OF RELIGION AND SCIENCE

The discipline of Islam was known at the beginning of the Abbasid dynasty (133-766 AH) / 750-1258, after the Muslims were able to produce security and ability throughout the Islamic lands. On the other hand, who have better levels of life, concentrate on expanding their territorial expansion, to build a civilization through the development of science, divided into three forms called (1) the preparation of books (2) Islamic science formulations, and (3) translated the manuscripts of the books into Arabic. The development of science is not only the discipline of Islam but also the search for inseparable science associated with religious science, so at this time emerging experts in Islamic science, experts in Arabic science, experts in natural science, philosophers and the like. The integration of natural Islamic science and social science has taken place since the beginning in the development of science in the era of Abbasia. But in subsequent developments, as the Islamic world declines, especially in terms of science and technology, the dichotomy between religious and natural science and social science is aimed at becoming a world science. Although in the modern era, marked by the rapid increase of science and technology, the dichotomy is clearly increasing. The religious discipline is based largely by revelation, although the experience grows but is slowly due to something in religious science that is eternal or permanent. While "general science" and technology, based on rationalism and empiricism are growing very rapidly.

Although Islam allows and even continuously encourages Muslims to learn all kinds of science and its philosophies and theories, but Islam only emphasizes consistent application of Science or no conflict in its teaching. For example, in the area of economics and political science, Islam teaches its followers to study economic and political theories, but in practice, only economies and political systems are compatible or not in conflict with Islamic teachings. That is why when there are many or most Muslims want applications in economic and political systems.

This study aims to find the concept of integration of science and its implementation in research and learning. What is meant by the integration of science here is unification, merging or connecting among variations of disciplines. In order to accept the integration of various disciplines, there should be a discussion of the philosophy of science involving three aspects of natural science called ontology, epistemology and axiology. In the Islamic perspective, the ontology of the whole of science is the revelation of God. Religious discipline is God's written revelation, when natural and social sciences
are characterized in the form of natural phenomena and the social life of mankind. Of this Allah Almighty says: "We will show them Our signs in all regions of the earth and in themselves, until it is clear to them that the Qur'an is true. Is not it enough that your Lord be witness to all things?" (Q. Fuṣilat: 53)

3.2 THE SCIENTIST OF ISLAM AND HIS WORK IN THE TRANSCENDENT AND RATIO INTEGRATION IN MEDICAL SCIENCE AND HEALTH

Institution that organizes health and medicine as a social sciences curriculum in the curriculum has the authority of prevention, promotion, education until therapy within the limits of its authority need to know the treatment of Islamic medicine. This is done to further strengthen the education and service education that is given to the community so as to give birth to competent and transcendent midwives in serving the community. Medical Practice and Medieval Medicine.

3.2.1 Ibn Sina/ Avicenna (980-1036)

He is a philosopher who is also a physician with his famous book, Al-Qānūn fi al-Ṭibb, the greatest Doctor of the Islamic era is Avicenna or Ibn Sina with his full name Abu Ali al-Husayn ibn Abdallah ibn Sina. Some medical histories claim he is the greatest doctor ever. That is why Ibn Sina is not only an excellence or special physician but his knowledge and wisdom towards other branches of science and culture including philosophy, metaphysics, logic and religion. As a result of his wisdom he has been awarded names: Shaykh al-Rais (the chief Master) and al-Muallim al-Thani (second philosoper after Aristotle). Ibn Sina was a privileged person. At the age of 10 years he can memorize the entire contents of the Qur'an. At the age of 16 years has mastered all the science that interests him including mathematics, geometry, Islamic law, logic, philosophy and metaphysics. At the age of 18 he has taught medicine.

Born in the present city of Bukhara as the center of Asia in 370 AH / 980 AD. He quickly gained office and became vizier (vizir / prime minister) and as a doctor in Samanid who was controlled by Prince Bukhara Nuh ibn Mansur. The royal library is open to him and develops the greatness of Avicenna's science in a new dimension. His famous book Canon of Medicine in the West with the title originally Al-Qānūn fi al-Ṭibb. Here are some of Ibn Sina's Statements on Health, Reproductive Health and Medicine that integrate with Tawheed. Ibn Sina associates the temperature associated with sex. Women have lower body temperatures than men. In his book, he attributes a colder
temperament to his behavior. Ibn Sina states that better lower body temperature is better to stay at home to work on a lighter physical. This statement is in line with the nature of women in Islam to stay indoors to educate and care for their families. Ibn Sina's statement is in accordance with the word of Allah swt. In the letter of An-Nisa: 34, "Men are leaders for women, because God has overpowered some of them (men) over others (women), and because they (men) have spent part of their property. So a righteous woman, who is obedient to God again takes care of her when her husband does not exist, because God has preserved (them). The women whom ye fear for their nushyz, So counsel them and separate them in their beds, and beat them. then if they obey you, then seek not a way to trouble him. (Surat al-Nisā: 34) The message about the relation of body temperature to physical activity is also mentioned in the Hadith narrated by Muslims "Do not you forbid women to go to mosques, but the best is to remain silent at home." (Muslim)

Based The Qur'an, Hadith as well as Ibn Sina's statement as a whole calls for the protection of women to do the work in the room (the best at home) to protect their reproductive health.

Ibn Sina's method of integrating science with religion is as follows: 1. Although the word of God is not included in his work but Ibn Sina in every statement about the ratio of health in line with the Qur'an. Islam is the point of view, the spirit and belief of thought-pemirannya in the science of health and medicine. 2. In other words religion in this case Tawheed and Al-Qur'an is the source of metaphysics behind the thoughts of both the theory and practice of health and medicine. In another statement Ibn Sina mentions one asmaul husna to explain about temperamental in health. Thus his statement, "The All-Merciful God forms every mammal and other creature with an overall temperature that is best suited and best adapted to its form and function and passive statement." In the case of humans, He has given his creatures the greatest possible temperature match across the world like correspondence. This proof is addressed through philosophy not by treatment. In Ibn Sina's statements in the book of Canon of Medicine through health and medicine he always associates religion in this case Tawheed with science.3. Ibn Sina also explains medicine in poetry (Orjozah). His famous poems including other branches of medical science were presented in an interesting and easier way. Ibn Sina divides his poetry in two parts. The first is a second temporary theory is the actual practice he did in al-Qanun's book. Ibn Sina in his poetry began with a long orjozah, followed by an explanation of health preparations for four seasons. Ibn Sina also mentions 56 versions in the introduction of prenatal care (postpartum) and postnatal, delivery, newborn care and
how to choose a good nurse, then the management of children in the age of care. Kaadan mentions "I will present the words of truth written by the European physician De Poure who declared: Medicine will not exist until Hippocrates finds it, dies after Galen revives, dispersed after Rhazes reassemble, deficient until Avicenna perfects it. Also, in the West mentioned for anyone who wants to be a good doctor he should be an Avicennist.

3.2.2 Abu Bakr Mohammad Ibn Zakariya al-Razi (864-930 C.E) / Rhazes

Rhazes, is undoubtedly the greatest doctor in the Islamic world. He is known as a great clinical expert in the golden age of Islamic civilization and one of the great doctors of all time. He was born in Raiy near Tehran in 864 A.D., and died there in 925 A.D. Rhazes (this is the Latin name of Abu Bakr Mohammad ibn Zakariya al-Razi). He declared to arrive at medical science he had gone through his life with chemistry, mathematics, philosophy and literature first. A biography tells that in his youth he played traditional vocal instruments, but in his quest for identity he announced this work, it was stated that music was a way of connecting whiskers and beards that were unsuitable for recommendation. In another article mentioned Rhazes is actually interested in music but in the end he studied medicine, mathematics, arstonomi, chemistry, pharmacy and philosophy. When Rhazes returns to a more serious life a responsible authority places this incident in the thirties of Rhazes life or 30 Rhazes lives. Of course Baghdad was the city where he studied medicine. At this time the Abbasid dynasty. When in Baghdad Rhazes found full equipment in the hospital, a library with a lot of stocks and traditions of education and research. Razazes returned to their place of birth to provide services in a local way. He received a reputation as a physician by providing health and medical sciences in new ways for hospitals there. Then after returning to Baghdad and leading a hospital in the capital. He also created great works in the field of medical science. The most famous work is Kitab al-Mansuri, dedicated to Abu Salih al-Mansur ibn Ishaq ibn Ahmad ibn Nuh, the prince of Kirman and Khurasan. Then Kitab al-Muluki, written as gratitude to 'Ali bin Weh Sudhan Tabaristan and al- Hawi a gigantic encyclopedia that was not resolved until Rhazes's death and edited by his students.

Regarding reproductive health is also explained by Rhazes such as addiction or addiction in sexual intercourse. In this section Rhazes connects the role of shaitan and the real impact on health when having unlawful sexual intercourse. Here's his statement about addiction in sexual intercourse:
Addiction in sexual intercourse is one of the stimulation of satanic disposition and is induced by desire and preceded by happiness, involving man's pleasures of all kinds from the disasters and temptations of shaitan. Weakness of eye sight, weak mind and release of body, make premature old, senile and weakening of energy, injure brain and nerves and reduce and weaken strength, also a largely ill effects. This is marked by an "extreme greed" like any other fun job-its influence includes exerting excessive strength rather than rest, since the soul remembers how excessively pleasure is compared to the others. Additionally, the repeated use of the sexual organs by enlarging the testes and the atractions will multiply blood and sperm, resulting in more generated results because of the use of these organs. So, the desire to learn to spoil its level and will grow and grow again. Conversely, when one is reduced or recurring in sexual intercourse, the body retains its original freshness with the rest of the body. Through the period of growth and development is increasingly widespread and occurs the process of aging, drying, a thin body and senile. Furthermore, retardation, testicular contractions and decreased body supply, reduced sperm generation, distention becomes thin, kelelakian organ that subsides and loss of appetite. That is why the greatness of lust will not be long.

The Rhazes argument about sexual addiction is very reasonable and in accordance with the verse, in the Qur'an described the balance of the body."And God has leveled the earth for His creatures." (Qur'an, Arrahman, 10) Rhazes describes an event of disruption of health through human imbalance characterized by the role of shaitan. It can explain a prohibition in health to avoid illness through a process that uses reason with involving organs in the explanation. Any description of health exposed by Rhazes does not use God's revelation explicitly-for example by writing the verses of the Qur'an in his work. But using the role of shaitan who seduces humanity and Islamic teachings about the halal and haramnya a habitual by humans. Not until there Rhazes also convey the consequences if humans do not heed the halal- haram God delivered through His kalam and explained by Rhazes using the ratio. Some of the above arguments can be deduced that Rhazes tend to relate his work with Islamic Philosophy. After following the medieval practice of medicine and medical Islam, the following will explain the practice of medicine and health of contemporary Islam.

Medical Practice and Contemperor Health. Medical Practice and Licensed Religion in India The continuity of Islamic medicine has been practiced in Islamic countries lately. However, modern Western traditional medicine has replaced the core of the health system to Islamic countries. Some countries with consistent levels of wearing
Islamic medical treatment status are the subcontinent of India. The three countries that are the parent of the Indian subcontinent are India, Pakistan and Bangladesh. Therefore India has published a medical school where the treatment of 'Tibb or Unani' (translated as natural treatment or Greek medicine) is continuously taught. This school gives its students a formal diploma degree in 'Tibb or Unani' medicine, they allow their students to become doctors licensed from 'Tibb or Unani' treatment. These students will be given instructions on the concept of 'Unani' treatment. Then they will use science and therapeutics in the practice of medicine. Certificates, licenses and supervision are supervised by the Indian Medical Council. In India both urban and rural communities find doctors with a model of 'Tibb or Unani' treatment. In Pakistan in the 16th century the government under the leadership of President Muhammad Ayub Khan requested official registration and licensed the traditional Judge.

Tibb also feels the enjoyment of public popularity in their countries including Afghanistan, Malaysia and the Middle East Countries. The greatest challenge in Islamic medicine is not in practice, its therapeutic or its application but in its adaptation to the needs of the modern era lately. The most fundamental challenge is not in the way in which Islamic Medicine is practiced but the way in which it is defined. In the late 16th and 17th centuries a dichotomy developed between Islamic Medicine and Modern or Western Medicine. This dichotomy is primarily linked to the development of one civilization and the decline with each, the circle that occurs in historical facts. This increase from one and the slide of another civilization is undoubtedly a phenomenon that occurs that great influence on culture and mankind. To state that one system of medicine is superior to another is the likeness to commit entirely or labelling a superior antibiotic against another. Although one of them may be found earlier and the other one late in the antibiotic game in healing. Then the challenge is learned and defined against the relationship between the two and is properly defined when one is particularly useful to the other. In fact, equations are used against 2 different systems of medicine. The ways in which they are both will be defined, each requiring a deep study and a light of development against both and each needing a supplement so that humanity can benefit from the good of each treatment.

4 CONCLUSIONS

In the Qur'an it is asserted that education with the principles of Islam leads men who have the skills and behaviors to become persons capable of realizing divine justice,
creating human beings as khalifatu fi al-’arḍ and rahmatan li al-’ālamīn. Word of God about the importance of educating and producing scientists who have expertise and expertise useful to mankind summarized in the letter An- Nisa verse 65: "So by your Lord, they do not believe before they make you (judge) as a judge in their disputed case, (so) then there is no objection in their hearts to the verdict you give, and they fully accept. In this verse is contained a very deep meaning to bear a leader in this case science that has a balanced scientific concept between the phenomena that occur as a physical while the concepts and principles are guided as metaphysical.
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