PROCEEDING

Ibn Battuta International Conference

"Travel, Trade, Tradition, Trajectories, Peace, and Health"

Santika Hotel Makassar, Indonesia-September 27-29, 2024



Organized by
Yayasan Pemberdayaan Masyarakat Indonesia Cerdas (YPMIC)

PROCEEDING BOOK OF

IBIC 2024

Ibn Battuta International Conference

"Travel, Trade, Tradition, Trajectories, Peace, and Health"

Santika Hotel Makassar, Indonesia-September 27-29, 2024

Publisher :

YPMIC Publisher

COMMITTEE STRUCTURE

Ibn Battuta International Conference (IBIC) 2024

"Travel, Trade, Tradition, Trajectories, Peace, and Health"

Committee Structure

Chairperson of the Committee	: Prof. Dr. Hj Nur Hidayah S.Kep.,Ns.,M.Kes
Secretary	: Rahman Ikbal Akib, S.Kep.,Ns
Treasurer	: Syamsiah Rauf, S.Kep.,Ns.,M.Kep

Scientific Section

Chairperson	: Dr. Hj Arbianingsih, S.Kep.,Ns.,M.Kes
Members	: A. Adriana Amal, S.Kep.,Ns.,M.Kep
	Akifa Syahrir, S.Kep.,Ns.,M.Kep
	Fitriani Nassyam, S.Kep.,Ns.,M.Kep
	Ratnasari, S.Kep.,Ns
	Adriana Agrevita, S.Kep.,Ns
	Dr. Herul P, S.Kep.,Ns.,M.Kep

Events and Equipment Section

Chairperson	: Maria Ulfah Ashar, S.Kep.,Ns.,M.Kep
Member	: Dr. Huriati, S.Kep.,Ns.,M.Kes
	Dr. Muhammad Tahir, SKM, M.Kes
	Dr. Taslim Alamsyah, S.Kep.,Ns.,M.Kep
	Muslimin, S.Kep.,Ns
	Akmal Hidayat, S.Kep.,Ns
	Mulyana Anwar, S.Kep.,Ns
	Ayu Safitri, S.Kep.,Ns.,M.Kep
	Risnawati HR, S.Kep.,Ns

Publication and Documentation Section

Chairperson	: Muh Farid Abidin, S.Kep.,Ns
Member	: Andi Sistawati, S.Kep
	Ikhwan Taufik
	Helmi Juwita, S.Kep.,Ns.,M.Kep
	Firmansyah, S.Kep.,Ns.,M.Kep

Partnership Section

Chairperson	: Saldi Yusuf, S.Kep.,Ns.,CAHIMS
Member	: Sabri Jufri, S.Kep.,Ns.,M.Kes
	Sri Sakinah, S.Kep.,Ns.,M.Kep
	Dewi Hestiani K, S.Kep.,Ns.,M.Kes

Reviewer : Prof. Abbas Panakkal
Prof. Dr. Hj Nur Hidayah, S.Kep.,Ns.,M.Kes

Moderator : Dr. Rika Dwi Ayu Parmitasari, M.Comm
Dr. Andi Nurbaethy, M.A
Dr. Rosmah Tami, S.Ag.,M.Sc.,M.A

Chair : Mohammed Noor Hassan, Ph.D
Abdul Azeez P
Dr. Kanchan Chandan
Khalek Bin Awang, Ph.D
Nur Almarwah, S.Si., M.Kes

Co Chair : Andi Batara Al Isra, S.Sos., MA.
Mastanning, S.Hum., M.Hum
Dr. Arbianingsih, S.Kep., Ns., M.Kes
Maria Ulfah Ashar, S.Kep.,Ns.,M.Kep
Dewi Hestiyani K, S.Kep., Ns., M.Kes

Publisher :
YPMIC Publisher
Jl.Kacong Dg.Lalang, Gowa Residence No. C7, Gowa 92114, South Sulawesi,
Indonesia | Phone. +62852998688839
Email: mail@ypmic.or.id

Proceeding Book of IBIC 2024
Ibn Battuta International Conference 2024

@March 2025
This work is copyright. No part may be reproduced by any process without prior written permission from editors. Request and inquiries concerning reproduction and rights should be addressed to the committee of International Nursing, Health, and Research Conference 2025.

The actual property of each paper included in this proceeding remains vested in the authors as listed on the papers.

TABLE OF CONTENTS

v	Preface
vi	About IBN BATTUTA
vii	About YPMIC
viii	About Message Speaker
ix	About Keynote Speaker
xiv	About Plenary Speaker
xxvi	Abstract's Index



CONFERENCE

THEME

"Trade, Travel, Tradition, Trajectories, Peace, and Health"

PREFACE

The Third Ibn Battuta International Conference, in Makassar, South Sulawesi, Indonesia, marks a significant milestone in the exploration of the complex relationships between trade, travel, tradition, trajectories, health and peace. This conference book compiles the insightful papers and presentations delivering during the event, offering a rich tapestry of historical, anthropological, and cultural perspectives.

As we reflect on the conference proceedings, it becomes clear that the intersections of trade, travel, tradition, peace, health and trajectories hold profound implications for our understanding of the past, present, and future. Historical trade networks, travel narratives, cultural traditions, and anthropological perspectives converge to reveal the dynamic interplay between commerce, mobility, and cultural heritage.

This conference book is a testament to the power of interdisciplinary collaboration and scholarly exchange. The contributions within these pages demonstrate the depth and breadth of research in this field, shedding new light on the significance of:

- Historical trade networks and their implications
- Travel narratives and cultural traditions
- Anthropological perspectives on historical trade routes
- Heath, peace and human mobility
- Economic trajectories and regional growth

As we look to the future, we recognize the importance of continued exploration and dialogue. The themes and insights presented in this book serve as a foundation for further research, encouraging scholars to investigate the complex relationships between trade, travel, tradition, and trajectories.

We extend our gratitude to the conference participants, organizers, and reviewers for their tireless efforts in making this event a resounding success. We hope that this conference book will inspire scholars, policymakers, healthcare professionals, peacemakers and academic enthusiasts alike to engage with the rich cultural heritage and complex histories that shape our global community.

ABOUT
IBN BATTUTA

Welcome to the Third Ibn Battuta Conference, proudly held in the city of Makassar, South Sulawesi, Indonesia. After its successful events in Tangier, Morocco, in 2016 where Ibn Battuta was born and in India, in 2017, a center of Islamic intellectualism and culture, this conference continues its tradition of connecting civilizations worldwide.

In this conference, we retrace the legendary journey of Ibn Battuta, a great world explorer who united civilizations through the pursuit of knowledge and culture. The conference brings together scholars, researchers, and thought leaders from various countries to share insights and delve deeper into how Ibn Battuta's legacy continues to inspire cross-cultural dialogue in the modern era.

Here, in the port city of Makassar a symbol of past global trade the conference serves as a platform to strengthen international relations, foster collaboration, and create a more inclusive and peaceful future. Together, let us explore the paths of history and the future throught.

ABOUT
YPMIC

Yayasan Pemberdayaan Masyarakat Indonesia Cerdas (YPMIC) (Indonesia Smart Community Empowerment Foundation) is an organization founded by a group of nurses, supported by experts in peacebuilding, interreligious dialogue, and disaster management to be actively involved in creating peace in Indonesia through six primary programs: Peace Institute of South Sulawesi, social welfare, education and training, research and community development, public relations, and charity fundraising.

ABOUT
MESSAGE SPEECH



Prof. Ameenah Firdaus Gurib Hakim
The Sixth President of Mauritius

Musaliar King: Decolonial Histography of Malabar's Resistance Book Launching (Video Launching)

Abstract:

History will look different, when the gazelle writes her story and not just the lion. Thepresent monograph undertakes a rigorous examination of the decolonial historiography pertaining to the resistance against colonial forces in Malabar. The investigation is conducted through the lens of a native resident hailing from a village situated at the epicentre of diverse anti-colonial struggles spanning the sixteenth century to the early twentieth century. The titular designation 'Musaliar King' is contextualized as the nomenclature ascribed by the British colonial administration to delineate Ali Musaliar as a rebel monarch and chief conspirator, who orchestrated a formidable campaign against colonial dominion in the year 1921. This inquiry uncovers a stratagem behind the coining of the title, revealing it to be a calculated manoeuvre executed by District Collector Thomas and Police Superintendent Hitchcock during 1921-22. This reminded me of the promises made to my forebears that would lure them to Mauritius in 1862 when they left India to come as indentured labourers. They were lulled into the belief that if they dig the soil, they will encounter gold!

ABOUT
KEYNOTE SPEAKER



Prof. Abbas Panakkal, Ph.D

University of St Andrews,
Scotland, United Kingdom

Ibn Batuta's Accounts of Integration and Indigenization in South and Southeast Asia

Abstract:

This keynote speech explores the travels of Ibn Batuta from South Asia to Southeast Asia, examining the processes of integration and indigenization that shaped the cultural, social, and religious landscapes of these regions. Through a critical analysis of Ibn Batuta's writings, this presentation reveals the complex dynamics of transregional mobility, cultural exchange, and adaptation that characterized the interactions between South Asia and Southeast Asia during the 14th century. By investigating the ways in which Ibn Batuta navigated and described these interactions, this speech sheds light on the historical mechanisms of cultural transmission, religious conversion, and identity formation that continue to influence the region's diversity and complexity. This presentation contributes to ongoing debates in the fields of history, anthropology, and cultural studies, offering new insights into the interconnected histories of South Asia and Southeast Asia.

ABOUT
KEYNOTE SPEAKER



Prof. Dr. Hj. Nur Hidayah, S.Kep., Ns. M.Kes

Alauddin State Islamic University of Makassar, Indonesia

From The Past to Future: Ibn Battuta's Insights on Health, Culture and Sustainability in the Age of Global Crises

Abstract:

Ibn Battuta, the 14th-century Moroccan explorer, provides invaluable insights into how past societies managed health, culture, and social structures. His observations, particularly regarding health, medicine, traditional healing practices, societal norms, and the role of cultural heritage in maintaining community well-being, offer insights that remain relevant to modern global health frameworks. This paper explores how Ibn Battuta's observations can inform current and future approaches to sustainable development, particularly in the context of public health, environmental sustainability, and social cohesion. By examining how historical societies dealt with challenges similar to those we face today including pandemics, environmental stress, and social upheaval we can uncover strategies for integrating cultural heritage, social values, and community resilience into modern global governance frameworks. The paper also reflects on the importance of respecting cultural heritage and wisdom in the development of sustainable and inclusive healthcare models, particularly in addressing global health challenges like pandemics, chronic diseases, and mental health issues. Ultimately, the fusion of past and present medical paradigms could enhance holistic patient care and promote a deeper understanding of health across diverse societies. Furthermore, this paper argues that a multidisciplinary approach, rooted in history and anthropology, is essential for addressing complex global challenges, from health crises to geopolitical tensions.

ABOUT
KEYNOTE SPEAKER



Prof. Dr. Aishath Muneeza

Ex-Deputy Minister of the Ministry of Islamic Affairs in Maldives and Deputy Minister of the Ministry of Finance and Treasury in Maldives

Historical Echoes: Ibn Battuta's Obseervation and the Evolution of Islamic Finance in The Maldives

Abstract:

Ibn Battuta traveled to the Maldives around 1343-1344 during his extensive journeys across the Muslim world. Serving as a qadi (Islamic judge) during his visit, he observed and documented local customs and practices. His observations highlighted key aspects of the Maldivian economy and social practices, including the use of cowrie shells as currency, which facilitated trade within the islands and with neighboring regions. He noted that taxes on fish, coconuts, and other produce were primary revenue sources for the Maldivian rulers, with tuna being a significant export item. As a qadi, Ibn Battuta managed financial transactions and ensured adherence to Islamic principles, although he faced challenges due to local customs. He also observed that women played a significant role in commercial activities and noted economic specialization in trades such as boat-building and coir rope processing, which supported the local economy and regional trade networks. His accounts provide a valuable historical record of the Maldivian economy during the 14th century. His accounts highlight the integration of local practices with broader Islamic principles and underscore the unique economic and social structures that characterized the Maldives during his visit. During Ibn Battuta's travels to the Maldives, there was no formal concept of Islamic finance in the country. Islamic finance was officially introduced in the Maldives in 2003 with the commencement of Amana Takaful Maldives' operations. This paper aims to explore Ibn Battuta's observations of Maldivian conduct in adhering to Islamic principles, which have laid the foundation for the introduction and development of Islamic finance in the country today. This qualitative study involves a historical analysis of Ibn Battuta's accounts, examining the practices and principles observed during his travels in the Maldives. These observations are then connected to contemporary applications of Islamic finance in the Maldivian economy. Ibn Battuta's accounts reveal that, despite the absence of a formal Islamic finance system, the Maldives, being a 100 percent Muslim country, adhered to Islamic principles in their practices. These historical practices provided a foundational basis for the modern development of Islamic finance in the Maldives. By connecting historical practices observed by Ibn Battuta to contemporary developments, the study provides a comprehensive understanding of the evolution of Islamic finance in the Maldives. It highlights the role of Islamic principles in fostering economic growth and development while preserving cultural and religious values, and investigates the challenges and opportunities faced by the Maldivian Islamic finance sector within the global financial context.

ABOUT
KEYNOTE SPEAKER



Prof. Dr. Elsadig Elfaqih

Secretary General of the Arab Thought Forum, Amman, Jordan

Ibnu Battuta as an African Historian

Abstract:

The purpose this paper are to fervently implore and beseech researchers and scholars of delving into the vast realm of African history and captivating culture to give profound consideration, unwavering attention, and utmost regard to the invaluable treasures concealed within the writings and chronicles composed by the eminent and preeminent explorers, those audacious and intrepid travelers who fearlessly embarked upon odysseys into the heartland of the African continent prior to the era dominated by the tentacles of colonialism and imperialism. These intrepid adventurers embarked on their journeys not only driven by a thirst for discovery but also propelled by an array of diverse and compelling motivations. Some travels for the purpose of striking intricate and far-reaching trade alliances, while others traversed unfathomable distances on solemn religious missions, and yet others braved the uncharted depths and lofty peaks of Africa in an unremitting pursuit of knowledge and exploration. One exceptional and unparalleled attribute possessed by these remarkable travelers, attributable in large part to their itinerant and nomadic lifestyles, was the priceless opportunity to excavate, discern, and meticulously ascertain the myriad conditions, characteristics, and idiosyncrasies unique to the awe-inspiring terrains and regions they had the privilege of traversing and exploring. It is of paramount importance to underscore the stark divergence between the astute observations and astounded gazes cast upon Africa by these venerable individuals and those of the colonial administrators who envisaged and experienced the African continent through the biased and perspicacious lens of the colonizers themselves. In stark contrast, these ancient pioneers and pioneers of knowledge, unencumbered by ulterior economic motives and unprejudiced by the shackles of exploitation, fervently endeavored to capture the veracity, the authenticity, and the sheer essence of their encounters and experiences in intricately documenting Africa. Their innate yearning, their unquenchable thirst was not for material or pecuniary gains but rather for the utmost acknowledgement, commendation, and reverence bestowed upon their treacherous and audacious exploits endeavors which showcased their extraordinary valor, boundless resourcefulness, and unyielding mettle in achieving the seemingly insurmountable feat of navigating the uncharted seas, venturing forth into unknown territories, and gallantly venturing abroad into uncharted realms. Hence, this paper specifically examines the aspects of the remarkable journey of the legendary scholar Ibnu Batuta, the greatest and most revered of the ancient Arab travelers, such as Ibn Majid, Ibn Hawqal, Ibn Jubair, or Almasoudi, Aljawahiri, and Aljaberti, whose invaluable writings are widely reputed to significantly enhance and expand our contemporary knowledge of the history of sub-Saharan Africa. The focal point of these exploration is the aweinspiring nation of Somalia, a land that, for around twelve prodigious years of Ibnu Batuta's extraordinary life, served as a mesmerizing and fascinating starting point for his insightful observations and descriptions. With high attention to details, Ibnu Batuta meticulously documented the captivating characters, vibrant cultures, and intricate conditions in the vast and multifaceted lands of the African continent, which he traversed during his remarkable pilgrimage of self-discovery and enlightenment. These indomitable and comprehensive accounts, brimming with rich cultural insights, compelling narratives, and astute observations, truly deserve to be deeply and earnestly considered as a pioneering scholar of African history. His unwavering pursuit of genuine knowledge and his insatiable thirst for raw and unfiltered data on the multifarious aspects of human life, particularly those enable profound and illuminating interpretations of the captivating and often entangled tapestry of ethnic histories and cultural dynamics, ought to be not just quenched but satiated by the majestic and unparalleled literary works bequeathed to us by the illustrious and intrepid Ibnu Batuta. He deserves to be intensely studied, and profoundly evaluated by all devoted and inquisitive students of African History.

ABOUT
KEYNOTE SPEAKER



Prof. Dr. Musthapa Abdul Hamid, Ph.D

(Ex-Former Minister of Information the Republic of Ghana)

Travel, Pilgrimage And Revivalism In Islam: The Case Of West Africa

Abstract:

Two incidents occurred in the early history of Islam that propelled the growth of the faith and kindled zeal and commitment for its defense and spread - the migration from Makkah to Madina and the farewell pilgrimage. Travel and pilgrimage have since held significance for many Muslim populations. In West Africa, travel and pilgrimage have assumed a pious quality and since the 11th century, 'reformers' have used the pilgrimage as a basis for initiating and prosecuting their reform agendas. Today, Sufi (mystical) inclined Islamic denominations in West Africa, such as the Muridis and Tijaniyya have all woven elaborate travel and pilgrimage activities into their religious practice as part of faith practice. This paper examines the travel and pilgrimage activities of two Sufi (mystical) groups in West Africa, the Muridis and the Tijaniyya and how these activities keep faith practice alive amongst the adherents of these groups. The study adopts a qualitative research approach. Leaders and lay practitioners of these faith traditions were interviewed in addition to secondary source material. The paper concludes that, for many adherents of Islam in West Africa, Islam is more than salat (ritual prayer) and saum (fasting). It is symbolized as a straight path (sirat almustaqim) towards which the murid (adherent) must journey in order to attain closeness to Allah (wahdat al-shuhud) or oneness with Him (wahdat al-wujud)

ABOUT
PLENARY SPEAKER



Yuki Shiozaki

Associate Professor, School of International Relations, School of International Relations, University of Shizuoka, Japan

Spread of Zayn al-Din al-Malibari's Fath al-Mu'in through Indian Ocean: Islamic Connection between India and Southeast Asia in the 17th and 18th Centuries

Abstract:

As it was described by Ibn Battuta who visited Samudera Pasai in 1345, the Shafi'i School was already dominant Southeast Asia in the 14th century. Ibn Battuta also witnessed presence of Islamic scholars from the Middle East in Sumatra. The dissemination of the Islamic knowledge mainly by the Shafi'i School scholars from Yemen, Iran, and India was gradual and continuous thorough more than a millennial years. Trans Indian Ocean traffics of the diverse people transmitted Islamic knowledge through the centuries. This study discusses spread and acceptance of Zayn al-din al-Malibari's Fath al-Mu'in. Zayn al-Din Makdoom II (1531-1583), also known as Zayn al-din al-Malibari was from the Malabal Coast of southwestern India. His works, especially a canonical fiqh text of the Shafi'i School, are widely read and taught in Southeast Asia. The spread of Fath al-Mu'in also caused intellectual contributions including translation into local languages and annotations on the text such as Nawawi al-Bantani's Nihayah al-Zain. This study explores network of Muslim intellectuals those transmitted Fath al-Mu'in. The network connected Mecca, Yemen, Egypt, South India, and Southeast Asia. It was a route of succession and also localization of knowledge. The process of Fath al-Mu'in's popularization in Southeast Asia in the 17th and 18th century is clarified through the exploration of the network.

ABOUT
PLENARY SPEAKER



Dr.Kanchan Chandan

Centre for Study Of Social Exclusion and Inclusive Policy Panjab University, Chandigarh India

Women, Culture, and Religion in Ibn Battuta's Chronicles of India: An Analysis from Historical and Contemporary Perspectives

Abstract:

In today's globalised world, the scrutiny of diverse cultural practices invites a deeper exploration of historical travel narratives that illuminate the complexities of human societies. This paper examines the remarkable journeys of Ibn Battuta, the 14th-century explorer whose expansive travels across continents provided invaluable insights into various traditions and customs. Through his detailed accounts, Battuta not only celebrated cultural diversity but also emphasized the ancient roots of humanity that bind this world together. His observations, particularly in India, serve as poignant reminders of the importance of mutual respect, hospitality, and intercultural understanding in cultivating cohesive living. A critical focus of this study is Battuta's experience with the status of women during that period. His harrowing account of the Sati ritual, an extreme cultural practice he witnessed during his travels. This ritual, where widows voluntarily immolated themselves on their husband's funeral pyres, illustrates the stark contrasts between cultural practices and emotional realities. Battuta's visceral reaction to this experience, which included the striking imagery of women adorned in fine clothing paraded before the pyre, highlights the insightful psychological and social implications of such traditions. The connection of intense music and chanting, intended to mask the suffering of these women, adds another layer to the ritual's complexity and demonstrates the often troubling nature of cultural practices. This paper argues that the insights derived from Battuta's experiences are particularly relevant in contemporary society. They highlight the necessity of intercultural dialogue and common values of Islam and other religions in promoting peace and unity within our increasingly diverse communities. By reflecting on the intricacies of Battuta's journeys and the cultural identities he encountered, modern societies can learn to bridge cultural divides and embrace diversity. Ultimately, this exploration into Battuta's travels advocates for a more harmonious global community, rooted in a nuanced understanding of our human experience.

ABOUT
PLENARY SPEAKER



Khalek Bin Awang

Governor, Malaysian Social Research Institute (MSRI), Malaysia

Ibn Battuta travelled to Malay Peninsular? Its influence in socio, commerce and culture in modern Malaysia, and its travel contributions in juristic and legal hukm.

Abstract:

Ibn Battuta travel to Malay Peninsular Its influence in socio, commerce and culture in modern Malaysia, and its travel contributions in juristic and legal hukm Ibn Battuta's travel to the Malay Peninsula, though briefly mentioned in his famous work Al-Rihlah, provides fascinating insights into the region's early Islamic connections. His account highlights the spread of Islam through trade routes connecting India, Arabia, and China, particularly through the Straits of Malacca. Though Ibn Battuta did not describe present-day Malaysia in great detail, his interactions with the Samudera-Pasai Sultanate on Sumatra demonstrate the early Islamic influence on Southeast Asia, including the Malay Peninsula. This kingdom, located on the northern tip of Sumatra, was a major center of Islamic scholarship and trade, influencing neighboring regions. Ibn Battuta's travels reflect the Islamic maritime networks that played a crucial role in shaping the cultural and commercial landscape of Southeast Asia during the 14th century. The Malay Peninsula's involvement in these networks positioned it as an important player in the spread of Islam. Though he does not provide specific accounts of visiting the Malay Peninsula itself, his mention of Samudera-Pasai and observations on Islamic legal practices in the region provide valuable insights into the early stages of Islamization in Malaysia. Historians note that while Ibn Battuta's stay in the region was brief, the significance of his travels lies in highlighting the connections between Islamic governance, trade, and law during a time when Southeast Asia, including Malaysia, was beginning to embrace Islam through these vital maritime trade routes. Although his mention of the region is indirect, his travels remain a key reference in understanding the historical development of Islam in the Malay Peninsula.

ABOUT
PLENARY SPEAKER



Prof. Dr. Kareema Nour Aissaoui

President of the Enlightenment Center for the Alliance of Civilizations, Social, and Cultural Development in Fez, Morocco

The system of Zawayas and schools in Ibn Battuta's Tuhfat al-Nuzzar fi Ghara'ib al-Asfar wa 'Ajayib al-Afkar Afkar (The Gift of Observers Concerning the Marvels of Cities and Wonders of Travels)

Abstract:

Arabs and Muslims have experienced travel literature since the 9thcentury AD. Obviously, narrative forms have multiplied and with that the objectives for which they have been set. Their importance lies in the fact that such literature depicts aspects of society that have remained almost entirely eclipsed in mainstream historical narratives. While the historian is keen to record the news of kings and sultans, mention conspiracies and intrigues, and tell the stories of wars, battles and strife, and is often biased towards one party at the expense of others, the traveller, as a transient and a mere visitor to countries, is concerned with depicting everything he encounters and sees; therefore,the traveller's description of society, customs, religions and architecture is to some extent impartial in its rendering, especially when it comes to Islamic countries. Perhaps the most important example of travel literature is Ibn Battuta's Book of Travels: Ibn Battuta began his journey in 725 AH from the city of Tangier in northern Morocco in the direction of Mecca, and the journey lasted over twenty years during which he covered parts of three continents: Africa, Asia, and Europe. According to Hussein Muinis, this man crossed the entire Islamic world from Morocco to Indonesia - which he calls the country of Java or Sumatra and the Philippine Islands, which he calls the country of Tuwalsa and the Muslim communities in the cities of the eastern and southern coasts of China. He did not stop course until he arrived in Beijing. He never felt that he had left his country or left his family, for wherever he stayed for a period of time that could be long or short, he found those who received him, sheltered him, and offered him hospitality, because the Islamic world at that time had an elaborate system established by the Ummah and maintained by it, namely the system of Zawayasand schools, which in a way explains Ibn Battuta's interest in sainthood and Sufism as well as the social services associated with them. Ibn Battutademonstrated a great interest in these revered men as well as in their immediate circles. At the same time, he did not neglect people of science and thought, such as Saadi and Jalal al-Din al-Rumi, and he also spoke about Ibn Taymiyyah, who is known to be hostile to the Sufi movement. To what extent does Ibn Battuta's journey help us learn about the system of Zawayas and schools? What are their doctrinal references? What social and educational functions did they perform?

ABOUT
PLENARY SPEAKER



Zhang Yuanpeng, Ph.D
Director of Institute of World Economy, Jiangsu Provincial Academy of Social Sciences, China

Wang Chaonan
Assistant Researcher at the Institute of World Economy, Jiangsu Provincial Academy of Social Sciences.

Analysis of Digital Product Trade between China and ASEAN Countries

Abstract:

Both China and ASEAN countries attach great importance to the development of the digital economy and trade in digital products. The trade in digital products between China and ASEAN countries has grown steadily over a long period, accounting for an average of 30% of the total trade volume. However, we first found that China has been in a huge trade deficit position in the digital products trade with ASEAN countries for many years, and the trade deficits has shown a trend of "first rising and then stabilizing", with a reversal expected in recent years. The main factors affecting the formation of the trajectory of digital products trade between China and ASEAN countries include: under the division of labor in the global industrial chain, China imports a large amount of electronic components from ASEAN countries for processing and assembly before exporting to markets such as the United States and Europe; the reorganization of the global industrial chain led by the United States under the background of Sino-US strategic competition; the suppression of China's digital product trade in the ASEAN market by the United States; the consumption capacity of digital products in ASEAN countries needs to be enhanced; the business environment for digital product trade in ASEAN countries needs to be improved; the market competitiveness of Chinese digital products needs to be strengthened, etc. To promote the further development of digital product trade between China and ASEAN countries, China should comprehensively strengthen high-level communication and docking under the framework of the Belt and Road Initiative and RCEP, strive to help ASEAN countries reduce barriers and obstacles through digital infrastructure construction, continue to strengthen brand building and quality improvement of Chinese digital products, constantly promote the development of China's digital service trade market, deeply cooperate with ASEAN on the formulation of standards and rules for digital product trade, and reduce transaction costs.

ABOUT
PLENARY SPEAKER



Dr. P.K. Yasser Arafath

Department of History, University of Delhi, India

Ocean of Slaves Practice, Markets and the Slavery-Laws in Malabar from Batuta to Makdhum II

Abstract:

BIbn Batuta can be considered the first Indian Ocean Muslim traveller who identified slavery as a widespread and generally accepted institution. He described the roles and treatment of slaves in different societies, noting that slaves were often integrated into households and could hold significant responsibilities. Slaves in the regions Ibn Batuta visited performed a variety of roles. Some were domestic servants, while others worked as labourers, soldiers, or concubines. Ibn Batuta described slave markets in detail, noting the buying and selling of slaves as a common practice. He visited major slave trading centres such as Cairo and Mecca, where slaves from various regions were brought for sale. Ibn Batuta notes the presence and practice of slavery across the Malabar coast in the 14th century, and details how they were used as gifts, concubines, soldiers, and rowers. Thus, the first part of this paper examines how Ibn Batuta's accounts provide valuable insights into the institution of slavery in the medieval world, reflecting both the diversity and complexity of the practice across different cultures and regions. As slavery and slave markets continued to exist in the most inhuman ways in Malabar during the pre-modern period, Zainuddin Makhdum II, a prominent Muslim scholar, engaged with the problem in a nuanced manner considering the complexities of the era. Deeply familiar with the oceanic slavery network from Africa to Southeast Asia as explained by Ibn Batuta earlier, Makhdum II addressed issues such as slave management, slave marriage, their freedom, divorce, conversion, imprisonment, and contracts. Introducing Makhdum II's certain writings from the late 16th century as the first Islamic slave discourse in oceanic Malabar, this section of the paper examines how both the local feudal system and aggressive colonial slavery, marked by the arrival of the Portuguese in the Indian Ocean, played a critical role in his engagement with slave discourse. Since he offered a multitude of deslaving choices for enslaved people throughout the Indian Ocean region, this paper will also demonstrate how his work grew over time as a counterpoint to the inescapability from caste-slavery proclaimed by the region's Brahmanical legal laws

ABOUT
PLENARY SPEAKER



Prof. De-Valera N.Y.M Botchway
Department of History and Diplomacy,
University of Cape Coast, Ghana
Dr. Mustapha Abdul-Hamid
Department of Religion and Human Values,
University of Cape Coast, Ghana.

Forced Travel and Exile as a Vindication of Faith: The Case of the Nation of Islam

Abstract:

Exile has made people in different spatio-temporal milieux to engineer religious and spiritual traditions in various forms – new, syncretised, hybridised, indigenised and contextualised. This has manifested in African Diasporic communities. Jamaica's Rastafari and Brazil's Candomble are examples. Within Islam, some people have (re)invented their brand(s) of Islam due to their unique historical and existential demands in exile, a product of forced migration and travel. Our paper discusses how the forced migration of Africans to the US, broadly termed as West, through slavery, provided contexts for the creation of an Islamic tradition, within an organised group known as the Nation of Islam (NOI), in the US, which aims to offer Islamic guidance to the world. The NOI, headquartered in Chicago, and made up mostly of African-Americans, deems Islam the natural religion of "Black" people, and offers hermeneutics that suggest that the Hadith reference the legitimacy of its birth. Our paper, contextualised in the conference's theme, "Trade, Travel, Tradition, Trajectories, Peace and Health", examines the cultural tradition of Islam of the NOI, reifying it as a product of forced travel to the West via slavery. Using contextual theology and history, our paper interrogates the inner logic of the ontological and theological thought of the group, which justifies its Islam, and concludes that adaptation and remediation of religious idioms and narratives is a way that exilic communities, peripheral peoples, create hope and agency in hopeless and oppressive situations for the liberation and redemption of themselves and their kind globally

ABOUT
PLENARY SPEAKER



Dr. Sana Aziz

Department of History, Aligarh Muslim University, India

Haj Travel and Networks of Interconnection in Medieval South Asia: Interrogating the Writings of Shaikh Abdul Haq Muhaddith Dehlawi

Abstract:

Through out the medieval period in South Asia, Muslim scholars (ulema) travelled to the Hejaz to perform Haj. In most of the cases, they elongated their stay in the Hejaz to acquire knowledge of hadith from the prominent hadith scholars of Mecca and Medina and obtained sanads (degrees) of muhadditheen (scholars of hadith) from them. Apart from learning tradition of hadith and exegeses of the Quran, these scholars also wrote their travel accounts describing the socio-economic conditions, local customs, trade routes and trade activities they witnessed in the geographical spread of their travel. It was in this backdrop that Shaikh Abdul Haq Muhaddith Dehlawi (b. 958 A.H./1551 AD), a great Islamic scholar during the reign of Akbar and Jahangir wrote Jazb-ul-Quloob Ila Diyar-ilMahboob, when he went to perform haj in 1586 AD. This text gives a detailed account of the history of the city of Medina along with its social and urban landscape of the city. This article investigates, through this text, the circulation of ideas and scholars to differently configured Muslim societies within the larger Islamic world. It also highlights the materiality of the texts written by such scholars during their travel and explores the trade routes undertaken by them. This paper attempts to understand how such scholars interacted, through the medium of trade and pilgrimage, with the local attitudes and customs during their stay in the Hejaz. It encapsulates their response to transitions in the political and trading spheres in the contemporary times. Hence, texts such as Jazb-ul-Quloob Ila Diyar-il-Mahboob become an important source material to understand the role played by Muslim ulema in circulation of ideas and texts resulting in cultural exchanges between the scholars of the Hejaz and south Asian scholars and the interplay between their mobility and intellectual movements they initiated on their return to their homelands.

ABOUT
PLENARY SPEAKER



Dr. Abdul Azeez. P

Department of Malayalam, Farook College
Kerala, India

Textual Travel of the Ramayana from India to Indonesia

Abstract:

India and Indonesia are countries with cultural ties since ancient times. It can be seen that Vedic-Brahmanism and Buddhism, which originated in India, reached Indonesia centuries ago and deeply influenced the culture there. With the arrival of Islam to Indonesia, it sowed the seeds for another culture that intermingled with existing Hindu beliefs. The Indonesian cultural adaptation of the Indian epic Ramayana is a testament to the deepest cultural connection between these two countries. The Ramayana and the Ramayana culture in Indonesia differ in many ways from the Indian Ramayana. A noteworthy feature is the connection of Ramayana with Islam. Valmiki, who wrote the most famous of the Indian Ramayanas, 'Valmiki Ramayanam', is often referred to as the original poet. At the same time, the author of Ramayana, Hikayatseriram in Indonesia, written in a very different style, taking the plot from Valmiki's Ramayana, is described as Adivali. Wali means Sufi. The authors of the Ramayana were adapting the Indian epic that came to Indonesia through traders and others to suit their culture and local identity. It is worth mentioning that many characters related to Islam such as Allah, Adam, Prophet Muhammad, Caliph Ali, Angel Jibreel and so on appear in the Indonesian Ramayana called Hikayatseriram. Hindu and Buddhist priests and scholars were among the groups that went to Indonesia for trade purposes. It was through them that Indian religious and cultural elements reached Indonesia. This may be how the Indian epic Ramayana arrived in Indonesia. In other words, the Ramayana reached Indonesia through the same routes that facilitated trade and religious propaganda. Before long, the Indonesian people had changed the Indian legend into something else in shape and form. The Ramayana often finds inspiration in Indonesian performing arts such as wayang wong, a traditional dancedrama, and wayang kulit, a shadow puppetry. For example, wayang kulit performances often incorporate Indonesian local myths, historical narratives, and contemporary themes. Today the Ramayana is a supra-continental cultural bridge between India and Indonesia. Ramayana is a common heritage shared by both the countries. The Ramayana's journey from India to Indonesia is an example of the profound cultural exchange that has shaped the history of both regions. Through translation, adaptation and performance, the epic has transcended its origins and become a living tradition in Indonesia. The Ramayana tradition in Indonesia not only highlights historical connections with India, but also underlines universal themes that inspire and unite people around the world.

ABOUT
PLENARY SPEAKER

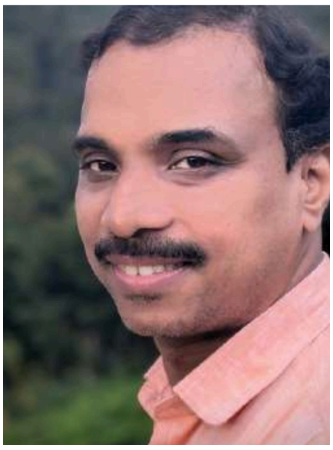


Prof. Dr. Haskerali E.C

Professor Sullamussalam Science Collage, India

Dr. Musthafa Farook P. C

Associate Professor Dept.of History, Sumulussalam Science College, Areekode Kerala, India



The Synergy of Spirituality and Trade: The impact of the Sayyids and The Traders From Arabia on The Social Lanscape of Malabar

Abstract:

The Arab missionaries and traders have been instrumental in fostering the growth of Muslim communities in many coastal regions of the Indian Ocean. Malabar, a region located on the southwestern coast of India, has attracted many traders and Muslim missionaries from different parts of Arabia. The Sayyids, esteemed for their spiritual authority and direct descent from the Prophet's family, played a crucial role in disseminating Islamic teachings, profoundly impacting the religious and cultural customs of the indigenous people. Arab traders, on the other hand, brought not only goods and commerce but also facilitated the exchange of ideas, practices, and technologies that enriched the local culture and economy. This study contends that the association between the Sayyids and the traders had a crucial role in moulding the social and cultural identity of Malabar, leading to its evolution into a dynamic and vibrant multi-religious society. The synergy between these spiritual leaders and traders facilitated the growth of a unique social structure in the land, characterized by religious tolerance, social emancipation, cultural diversity, and economic prosperity. By exploring the interconnections between religion and commerce, the study provides a comprehensive understanding of how external influences can contribute to the development of regional identities and social structures.

ABOUT
PLENARY SPEAKER



Muhammad Noor Hassan

Chairman, Crestmead Educational and Charitable Trust Brisbane, Australia

The Historical impacts od trade, travel, and Cultural Traditions (Islam/Christianity/Island Culture) on Pacific Region

Abstract:

This paper examines the historical impacts of trade, travel, and cultural traditions (Islam/Christianity/Island Culture) on the Pacific region, highlighting how these elements have evolved over centuries. From the early maritime trade routes established by Polynesian navigators to the arrival of European explorers and traders, the Pacific has long been a crossroads of cultural exchange. Historical trade practices facilitated the spread of goods, ideas, indentured labourers and technologies, shaping the economies and social structures of island communities Mainly Fiji. The influx of foreign influences during colonization profoundly affected indigenous traditions, often leading to the commodification of culture and shifts in social dynamics. As travel expanded with advancements in transportation, tourism emerged as a significant economic force, bringing both opportunities and challenges to traditional ways of life. This paper explores the intricate interplay between historical trade and travel patterns and their lasting effects on cultural heritage in the Pacific

ABOUT
PLENARY SPEAKER



William Gilcher, Ph.D

Harmonia Band Communications, LLC., Maryland, USA

The Wandermusikant (German Traveling Musician) Meets the Indian Acrobats: Michael Gilcher and His Encounter with Mahomet Cassim and Mahomet Abdallah in the Australia of the 1860s

Abstract:

A presentation by William Gilcher, Ph.D., about the life and times of Michael Gilcher (his grandfather's German grandfather) and how he crossed paths in the 1860s with two South Indian acrobats – Mahomet Casssim and Mahomet Abdallah, themselves travelers from Malabar and skilled in the traditional martial art of kalarippayattu. The two wandered New South Wales as buskers, exhibiting their skills on street-corners before being discovered as innovative and talented performers, hampered by their rudimentary English. Michael Gilcher (1822–1899) was a pioneer in a significant trend that led to hundreds of poverty-struck musicians (some very talented, some less so) from a poor rural area in southwest Germany to travel the world in the 19th century to entertain the public and seek their fortune. With his band – made up principally of relatives from his village – Michael Gilcher traveled widely for many years in Europe, Australia, England, Scotland, and the USA before returning to his home village towards the end of his life, leaving most of his children in America. In the Australian colonies in the 1860s, Michael Gilcher served as bandmaster for the finest circus in the land, Henry Burton's "National Circus". The circus band was, perhaps, the most important element of Burton's equestrian troupe, attracting crowds of people from the cities and rural areas. There, Michael Gilcher provided the background music for an act with the two Muslim acrobats – who spoke little English – but demonstrated their awesome skills. Cassim and Abdallah met a tragic end when they were arrested and found guilty of murder in an English court, a crime which they almost certainly did not commit. Among the musical papers left after his death in Germany in 1899, Michael Gilcher left a composition entitled "Abdallah", which we think was written in memory of his talented Malabari colleagues. Travelling is always a means of cultural exchange. Sometimes, it can be fatal.

ABSTRACT'S INDEX

Role of translation in building harmony and integration in the society.....01
Zakira Jahantab

The Spice Trade from Malabar: Shaping Maritime Diplomacy and Regional Peace in the Indian Ocean.....22
Abdul Basith T.M

The Influence of Arab Maritime Trade on the Cultural Landscape of Malabar.....30
Fathima Naaz Filzer

Religious Pluralism and Islamic Law: Managing Interfaith Relations in the Tughlaq Period.....43
Hashim Bajam

The Role of Media in Islamic Da'wah in a Mixed Society: Significance and Techniques.....57
Dr. Muhammad Akram Hureri

Travel, Tradition, and Fundamentalism: The Dual Impact of Gulf Migration on Islamic Practices in Malabar, Kerala.....80
Abdulla Siddeeque; Abdul Rahman Auf C.H

Cultural Confluences: Exploring the Historical Intersections of Trade, Travel, and Tradition in Kerala.....93
Muhammed Niyas Thayyil; Saleek Ihsan

Mecca Beyond Geography: Understanding the Sacred
as a State of Mind.....119
Midlaj Kodiyathur

The Trajectory of the Fez Cap From
Morocco to India.....137
Mohammed Sadik

The Cultural Impact of Ibn Battuta's Discoveries
on Modern-Day Pakistan.....147
Muhammad Yasir Madni

The Contributions of Ibn Battuta and Other
Travelers to Historical Knowledge.....153
Hassa Sajeeb; Shafna K.P

The Islamic Law in Sicily and Its Impact on the Development
of Waqf in common law in Britain: A Mediterranean Connection.....168
Jahidul Hassan

Rihla (Travel) Of Ibnu Batuta: Anindirect Da'awa (Propagation)
Of Islam In Kerala, India.....188
Ameer Meeran

The Relationship Between the Amount of Bleeding and the Incidence
of Shivering in Sectio Caesarean Sectional Patients with Spinal Anesthesia
at the Mother and Child Hospital of Pertiwi Makassar.....208
Harnilawati; Syamsul Rizal

The Relationship Between Self-Efficacy and Adherence
to a Healthy Lifestyle in Hypertension Sufferers in the Working
Area of the Ponre Community Health Center.....216
Andi Suswani; Asri; Dian As'adiyah

Effect Of Progressive Muscle Relaxation On Anxiety Levels
in Hipertension At Ponre Health Center.....230
Fatmawati; Haryanti Haris; Nini Aryani

Relationship of Motivation, Knowledge, and Attitudes of Nurses
in Documenting Nursing Care in the Internal Care Room of Syech
Yusuf Gowa Hospital.....244
M. Agus Jabir; Yasir Haskas

The Effect Of Promoting Playing Snakes And Ladder
Method And Preventive Teeth Brushing On Elementary School
Student's Knowledge.....250
Arsad; Reinalda; Utari Zulkaidah

The Relationship Between Family Support And Adherence
To Taking Medication In Hallucination Patients In The Working
Area Of The Toili 1 Health Center, Kec. Moilong.....265
Muhammad Tahir; Novrit Krisfayani Labulu; Abd Rahman

Formulation And Physical Stability Test Sari Sarang Facial
Serum Preparation White Swallow (Collocalia Fuciphagas) Origin
Of Ciro-Ciroe Village.....274
Fitriana Bunyanis; Dewi Lidiawati

Utilization of Organic Waste for Making Liquid Compost
in Elementary School in Palopo City, South Sulawesi, Indonesia.....283
Andi Indrawati; Risma Haris; Andi Hafidah; Hermawati Hamalding

The Effect of Aerobic Gymnastics Combined with
Ergonomic Gymnastics on Changes in Blood Pressure
and Cholesterol Levels in Hypertension Patients.....290
Muriyati; Hamdana; Amirullah; Nurul Ghinaya; Nurkholisah Mahmudi

Role of translation in building harmony and integration in the society

Zakira Jahantab1
Assistant Professor Translation and Interpretation Department
Faculty of Arabic International Islamic UniversityIslamabad Pakistan
Email Correspondence:

Abstract

Translation plays a vital role and makes a difference in establishing connections and relationships, spreading knowledge and transmitting information across international borders. We now live in a globalized world where many nations and cultures are connected, either by mutual economic or political ties or just by cross-cultural interactions. Throughout history, Translators have always been essential in bridging the gaps between many cultures and religions as well as promoting efficient communication. Our globalized world has been greatly influenced by their capacity to communicate meaning and comprehension across linguistic boundaries. In this way, translation can help promote peaceful coexistence between people from various cultural backgrounds by eradicating or remove misconceptions and unfavorable attitudes about each other's cultures, which can lead to conflicts and disputes between groups of people. Tolerance for individuals from many backgrounds and cultures is crucial in this increasingly interconnected world. By understanding the religious and cultural beliefs of others can help us to be more accepting of their customs and way of life. Our world may be more peaceful and understanding as a result of tolerance, which also gives us the chance to learn from one another, promote harmony and integration within the community, and grow as individuals. There are many kinds of translation documents which play important role in building harmony and integration in the society. In this paper we are going to discuss some of them as cultural, religious, medical, business and economical translation. This research is based on qualitative analysis. . The purpose of this article is to provide an overview of the translation process and explore some of its role and benefits promoting harmony and integration within the community in the contemporary world.

Keywords: Translation, Harmony, Integration, effective communication, culture, religious, economic and medical.

Introduction

The world has changed into a small village where peaceful coexistence is very imortant. Although we are all human, we come from diverse cultures, backgrounds, languages, and histories. How can we all coexist peacefully despite these differences? Can peaceful coexistence be achieved? What assurances enhance its creation among individuals from diverse cultures?(Carroll, 2011) states that "the most crucial endeavor of our time is achieving peaceful coexistence. This cannot be accomplished in isolation; it requires collective effort." Translation can promote peaceful coexistence by bringing forward the values that supported harmony in the past and applying them to the contemporary world.

These values need to be implemented across social, cultural, political, economic, and legal domains to reduce or eliminate instances of conflict, violence, and revenge, especially for those who might feel left out by these changes. According to Ghazala (1995: 1), translation generally involves various approaches to convey or transfer the meaning of the source language text into the target language as closely, completeness, and accuracy. In this context, translation can significantly contribute to promoting peaceful coexistence among people from diverse cultures by changing and eliminating negative attitudes and misunderstandings that might lead to disputes and conflicts between cultures and individuals. The translation movement remains essential for broadening the use of human knowledge from scientific, intellectual, or innovative outputs of diverse cultures without making any claims or attempts to impose a particular culture on others. Belloc (1931: 5-6) argues that a common culture cannot exist without translation. He states that translation has always been crucial for maintaining religion among people. Since a community's religion, which covers its sacred traditions in ethics and behavior, shapes the community itself, translation is fundamentally lies in the core of society. Cultural exchange between individuals from diverse cultural backgrounds can be enhanced through translation, which also serves to improve cross-cultural communication, interaction opportunities, and civilizational advancement. Translation is one of the bridges of intellectual and cultural communication between the world cultures, and aims to disseminate knowledge and promote principles of mutual understanding and common human values for a bright future for this generation and future generations. One of the primary reasons for dealing with culture and translation involves the role of translation in creating peaceful coexistence among cultures.Translation tries to spread knowledge and develop mutual understanding and common human values for a bright future for this generation and future generations. The function of translation in fostering intercultural harmony is one of the main justifications for studying culture and translation. It is one of the bridges which connect the intellectual and cultural exchanges amongst the world's cultures.According to (Al-Khotani, 2013), “translation opens windows to other cultures and civilizations”.According to Krammsch (1993:227), without accurate, modern, and honest translation, business, global policy, and cross-national cultural interaction would not be possible today or in the future.

Accurate translation also promotes harmonious coexistence or cohabitation among people from diverse cultural backgrounds. As nations become more industrialized and multinational corporations increasingly put their mark on cross-cultural transactions, the culture of business and technology, claimed to be universal, is often believed to provide bridges across all other cultures.

Through translation, people are exposed to cultures of other languages, which breaks down the barriers to cross-national cultural interactions among nations and this will develop what we call the peaceful coexistence, harmony and integration among people.

Statement of the Problem

We are all humans but we have different cultures, backgrounds, languages, and histories. Translation in this sense can play a vital role in the peaceful coexistence between people of different cultures through changing and eliminating the negative attitudes and misunderstanding of each one culture which may cause disputes and conflict between cultures and individuals.

Objectives

The aim of this paper is to investigate the role of translation in enhancing the harmony, integration and peaceful coexistence of cultures.

Significance of the study The importance of this study comes from the notion that translation can contribute in narrowing the gap between world cultures in addition to promoting the level of translation process and to provide libraries with a number of amazing works in different fields of knowledge, which promotes to mutually introduce the cultural and scientific components of civilizations.

Questions of the Study

How can translation play a vital role in enhancing the peaceful coexistence between people of different cultures?

Is peaceful coexistence possible among people of different cultures?

Limitations of the Study

This research work is based on descriptive analysis.

1.Cultural Translation

Every culture has its own values and norms. And this is not limited to the language associated with it. The culture of origin also has an impact on the translation itself and how it is understood by the target audience. For example, Western cultures are characterized by a more direct type of communication than Eastern cultures. In order to correctly translate content from a specific culture, it is necessary to understand its values and standards, as well as its translation quality criteria. The meaning of a word or phrase can be affected by the cultural context in which it is used. The reason is that words are not universal and can have different meanings depending on where they are used. When a word from a given culture is used within another culture, its meaning can vary. For example, the word “fiesta” in the United States has a different meaning than it does in France.The same goes for French. There are many words that are highly context-dependent and cannot be translated in the same way into English or German, as they need to be given a culturally appropriate meaning. This is why, when using a translation service, it must have professionals qualified in specific languages. In this way, one obtains a translation adapted to the cultural environment of the reader of the translated version.

In this way, cultural translation plays an important role in cultural integration and harmony. The process of cultural integration has been a topic of discussion for many years. It involves the merging of different cultures, ethnicities and beliefs to form a cohesive society. The process of cultural integration is not easy, as it requires individuals to accept diversity and bridge the dynamic gap that exists between different cultures. Cultural integration can be defined as the process of mixing different cultures, ethnicities and beliefs to form a cohesive society. This implies the acceptance of diversity, essential to the growth and development of a society. Cultural integration is not just about tolerating different cultures, but also welcoming and celebrating them. Cultural integration is important for several reasons. First, it promotes social cohesion and harmony. When individuals from different cultures come together, they learn to appreciate each other’s way of life, which leads to mutual respect and understanding. Second, cultural integration promotes economic growth. When diverse cultures meet, they bring with them different skills and knowledge, which can be used for economic development.

Finally, cultural integration promotes cultural exchanges, essential to the preservation of cultural heritage. Cultural integration is a complex process that involves individuals from different backgrounds coming together to form a cohesive community. However, this process is not without challenges. Several obstacles can hinder the success of cultural integration. Anyone undertaking cultural translation must explore the challenges of cultural integration and provide ideas on how to overcome them. Language constitutes a significant obstacle to cultural integration. In a community where people speak different languages, it is difficult to communicate effectively. Poor communication can lead to misunderstandings and conflicts. It is essential to find ways to overcome this obstacle. One solution is to offer language courses to people who do not speak the dominant language, but, nevertheless, the most efficient solution is, undoubtedly, cultural translation. This will help people from foreign backgrounds communicate effectively and integrate into the community. For Chantal Louchet cultural integration for migrants can only be achieved through translation.

Literal and Contextual Meaning

For every translated sentence, the translator must be able to decide on the importance of its cultural context, what the phrase really means, not necessarily what it literally means, and convey that meaning in a way which makes sense not only in the target language but also in the context of the target culture. There are many institutions and practices that exist in one culture and don't exist in other cultures. Deeply held belief systems, even commitments to truth vary from culture to culture. Each of these unique culturally based psychological entities is associated with words that have meaning in one language that is distinct to that language and not duplicated in other languages. How would those unique features of culture be translated? Only someone steeped in the cultures of both source language and target language can hope to make an interpretation.

Taboos and Value Differences

Deeply held taboos in one culture can be completely neutral in another culture. Translation must be sensitive to the moral, spiritual values associations of the words and symbols in the language to find meaning equivalents. The values dimension is where some of the worst translation confounding takes place.

When President Carter went to Poland in 1977, the State Department hired a Russian interpreter who was not used to translating into Polish. Through that interpreter, Carter ended up saying things in Polish like “when I abandoned the United States” instead of “when I left the United States”; and saying things like “your lusts for the future” instead of “your desires for the future.” The mistakes became a media field day much to the embarrassment of the President.

When Nikita Khrushchev at the United Nations uttered the famous phrase “we will bury you” it was a culturally insensitive mistranslation from the Russian which really meant “we will outlast you.” The mistranslation was widely interpreted as threat of attack.There are many examples like that which point to the necessity for cultural sensitivity in translation. Mistakes have led to expensive product re-branding, tumbling stock process, and a vision of horns on Moses’ head.

Culture gives language different contexts. The same words passed from one culture to another obtain slightly or radically different meanings. Sometimes those meaning differences represent slight or intense value differences that could be critical in translations.

Benefits of cultural translation

- It facilitates communication across linguistic and cultural boundaries, leading to more tolerance, acceptance, and, ultimately, stronger relationships amongst people of diverse backgrounds.
- It enhances cultural traditions, mutual understanding, build trust between communities and promote respect in the society.
- It promotes understanding our communication styles, habits, and tendencies and how they may serve or work against us when interacting with others from other cultural backgrounds is a valuable personal benefit of studying intercultural translation.
- When seen in a broader context, intercultural translation communication can shed light on a wide range of human experiences, from the process of defining the workings of the brain to the power of languages in bringing people together.
- As the world gets more interconnected, the ability to communicate successfully across cultural boundaries is becoming more and more vital. Since we are now able to travel to more places, we are exposed to other cultures and ways of living.

- The ability to communicate effectively across cultural boundaries is crucial for the successful collaboration and relationship-building of multiethnic and international communities. It is also essential for avoiding and resolving conflicts. If you want to learn about other people and their customs and find common ground around the world, this is how to do it.
- It improves Self-awareness as Recognizing how your personal views, behaviors, and possible prejudices and stereotypes might affect a conversation is a massive step in improving your ability to have meaningful interactions with others.
- It assists Empathy as Intercultural communication relies heavily on empathizing with others and gaining insight into their experiences.
- It promotes Respect, even if you don't agree with or appreciate every aspect of another person's or group's culture, you may still respect them by recognizing their right to do so.
- Emotional intelligence: Learning to pick up on the subtleties of communication is essential when working with people from other cultures. Whether you get what is being communicated or not depends on how well you use your senses, how well you know yourself, and how well you can empathize with others.
- Adaptability: One of the goals of intercultural communication is to teach people how to modify their way of speaking to replace ambiguity, conflict, and antagonism with clarity, harmony, and cooperation. That's why it's important to be adaptable in our thinking, reactions, and interactions with others, as well as in our speech, listening, and body language.
- Patience: Effective communication across cultural boundaries doesn't happen immediately. That's why you need to have patience. Don't rush through the process of becoming well-versed in best practices; instead, take your time and make them part of your routine. Due to cultural differences, it may take more or less time than usual to absorb new information.
- Positivity: Maintaining an optimistic attitude when interacting with people of other cultures is crucial. Misunderstandings occur all the time, and in most cases, it's not because someone was trying to be deliberately unclear. Those of us who aren't well-versed in other cultures often fail to grasp the intended meaning of a message. This is why it's essential to look at every intercultural exchange in a constructive light.

Finally,Translation is a delicate art that goes beyond converting words from one language to another. Cultural knowledge forms the foundation of effective translation, ensuring that messages are accurately conveyed while considering the cultural nuances and sensitivities of the target audience. By embracing cultural knowledge, translators can bridge the language barrier, foster cross-cultural understanding, and promote effective communication, harmony and integration on a global scale. In our increasingly interconnected world, the importance of cultural knowledge in translation cannot be overstated.

2. Religious Translation

The Importance of Religious Translation The first thing that comes to mind when we address the subject of religious translation is to translate the meanings of the Holy Quran. In this context, it should be noted that the first translation of the meanings of the Koran was made in Latin by a group of monks in 1143 a translation that was not printed, then because its publication was sufficient to help spread Islam instead of serving the purpose of the Church sought by it. In addition to translating the meanings of the Qur'an, we find the translation of a great number of Hadiths because of their importance in the daily lives of Muslims. The contents of the famous Hadith books such as Sahehi Bukhari, Musallam, Sunan Abi Dawood, Moota Malik Ibn Anas and other valuable Islamic references have been translated into different languages. Ghazali (2017: 2) argues the religious translation is not limited to translating the meanings of the Qur'an and the Prophetic Traditions, but extends to include the translation of articles, researches and texts that discuss religious topics in order to achieve different goals such as spreading Islam or raising confusion in a religious issue. This refers to the important role played by translation in the religious field for the achievement of great objectives, including the dissemination of religious values and the definition of the principles of Islam and promote the true image of Islam and correct in the West, which suffers from the phenomenon of Islamophobia. If the translation in the Abbasid era focused on the scientific texts of the emergence of the need, today we need to intensify the translation of religious research that provide the correct image of Islam because of the exploitation of this religion for some non-noble purposes and to distort the image of Muslims. Scientific research in this field will be the best way to deter all malicious attempts,

and will be an The Problems of Religious Translation 238 intermediate translation that will convey that corrective speech to the West and provide bridges of communication and dialogue among peoples. Today we live in a world where there are many cultures, especially in the Western world, which are viewed with a hostile and fearful attitude. The importance of this is highlighted by the role of translation in giving the correct picture of Islam to the West in particular. When visions are clear and those misconceptions in Western thought disappear, that barrier that prevents the coexistence and understanding of societies can be dissolved. In the West, many misconceptions about Islam in general and women in particular are propagated. In superficial debates, the latter is considered to be unfair to Islamic law. This is a result of ignorance of the Islamic religion and misunderstanding of its provisions. Some Westerners have claimed that Islamic law oppressed Muslim women and despised them through a variety of manifestations such as their Islamic values and their unequal rights with men in a range of rights, such as their right to inheritance. Faced with these accusations, we find a number of scientists who have gone on to carry out research and studies on women's issues in order to correct these visions and highlight the true face of Islam and its tolerant values. Here comes the role of translation to convey these ideas to Westerners to correct their beliefs and refute their claims, by conveying these arguments and evidence presented by our scientists in a scientific way. In addition, we can also start from the writings of Westerners and translate them into Arabic language in order to understand Western thought and identify the wrong circumstances and misconceptions about Islam, so that scientists can respond to them and correct them. This bridge of communication, which is built by religious translation through the empowerment and facilitation of the transmission of the right religious thought, helps to bring the peoples of the world closer together, instead of the dissonance and fear that we see between the Western world and the Islamic world, which should be complementary to the good of all mankind instead of wasting efforts to widen differences. For awareness of the role of translation in the religious field, it is necessary to increase attention to the researchers and learners of translation as an indispensable component in any community, otherwise lost contact with the outside world, remained encircled, separated from the rest of the nations, confined in a closed circle of perceptions and stereotypes. Therefore, it is our duty to present Islam in its true and true form because religion is part of identity.

Benefits of religious translation

There are several benefits of the translation of religious texts. Whether you are a religious person or someone who doesn't believe in God, you can still appreciate the importance of the translation of religious texts.

A Better Understanding of Religion

Religion is often at the root of conflicts in our world today. And while it may seem like a simple matter of one religion being right and another wrong, this isn't always so cut and dry. Many religions have multiple interpretations that can lead to different practices among followers. When people don't understand these differences or aren't aware of them at all, they're more likely to make assumptions about what others believe based on their limited knowledge which can lead to conflict when those assumptions turn out not to be true or are misinterpreted by others who don't know any better.

A Better Understanding of Culture

Religion has always been an important part of the culture, even before the advent of writing. The texts provide insight into how people lived and thought during those times. By translating religious texts, we can learn more about how people lived in different cultures throughout history without traveling back in time. For example, ancient Egyptian hieroglyphs have been translated into modern English so anyone interested can read them for themselves at any time. This allows us to understand better what life was like for people living in ancient Egypt, even though many of us will never be able to visit that part of the world ourselves!

A More Tolerant World

In a world becoming increasingly connected, it's more important than ever to be tolerant of people from different cultures and backgrounds. By understanding the religious beliefs of others, we can become more tolerant of their practices and way of life. This tolerance can lead to greater peace and understanding in our world and provide us the opportunity to learn from one another and grow as individuals.

A Deeper Understanding of History

Religion has played a significant role in shaping our world today. By understanding the religious beliefs of different cultures,

For example, the study of Christianity can help us understand the origins of Western we can better understand how those cultures have developed over time. culture, while the study of Islam can help us understand the development of Eastern cultures. By understanding the religious roots of different cultures, we can better appreciate the diversity of our world today.

A Greater Appreciation for Diversity

There are thousands of different religions in the world today, each with its own unique beliefs and practices. By understanding the religious beliefs of others, we can come to appreciate the incredible diversity of our world.This appreciation for diversity can lead to a greater understanding and acceptance of people from all backgrounds, which can only be good for our world.

A Greater Understanding of Ourselves

In addition to understanding the religious beliefs of others, translating religious texts can also help us better understand our own beliefs. By reading and studying the sacred texts of our religion, we can gain a deeper understanding of what we believe and why we believe it. This deeper understanding can lead to greater self-awareness, personal growth, and a stronger connection to our religious community.

Improved Multicultural Understanding

Religious texts can be translated into other languages so that people who speak different languages can understand the same message. This is important for people who want to share their beliefs with others, whether it's through missionary work or simply through conversation. It also helps people from different countries who may not share a common language better understand each other's beliefs. For example, if two people from different cultures one from India and another from Japan-both read the same scripture in their native tongue, they may see things differently depending on their perspectives and life experience.However, when they read the same scripture in English (or some other universal language), they can see that both sides believe in the same God and follow similar teachings. This helps them better understand each other's culture and hopefully reach an understanding that will lead to peace rather than conflict between nations or ethnic groups.

Improved International Relationships

When people can share their beliefs, it improves international relationships between nations and cultures. This is because it allows people from different countries to learn more about one another's cultures and traditions to better understand one another's perspectives on important issues facing humanity today. They include climate change and immigration reform, among other topics of global concern that affect us all regardless of where we live on Earth or what religion we practice or don't practice at all, for that matter!

Encourages Interfaith Harmony and Peace

Another benefit translation of religious texts provides is that it promotes peace and harmony among people from different religions, races, and cultures. As mentioned above, all major religions share similar principles such as love, kindness, forgiveness, and understanding each other's needs regardless of their background or beliefs. Translation helps promote these values by allowing followers to understand each other better with the help of written words. This will eventually lead to peace between them, especially when they realize that they have more similarities than differences with each other (and even non-believers).

Examples of Quranic verses:

كُلُّ نَفۡسٖ ذَآئِقَةُ ٱلۡمَوۡتِۖ ثُمَّ إِلَيۡنَا تُرۡجَعُونَ،(سورة العنكبوت :57

Every soul will taste death

Abridged Explanation of the Quran

"Let not the fear of death prevent you from emigrating. Every soul shall taste death, and then to Me alone you shall return on the Day of Judgment to give account and be requited."

وَلَا تُجَٰدِلُوٓاْ أَهۡلَ ٱلۡكِتَٰبِ إِلَّا بِٱلَّتِي هِيَ أَحۡسَنُ إِلَّا ٱلَّذِينَ ظَلَمُواْ مِنۡهُمۡۖ وَقُولُوٓاْ ءَامَنَّا بِٱلَّذِيٓ أُنزِلَ إِلَيۡنَا وَأُنزِلَ إِلَيۡكُمۡ وَإِلَٰهُنَا وَإِلَٰهُكُمۡ وَٰحِدٞ وَنَحۡنُ لَهُۥ مُسۡلِمُونَ، سورة العنكبوت:46

And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them, and say, "We believe in that which has been revealed to us and revealed to you. And our God and your God is one; and we are Muslims [in submission] to Him."

Abridged Explanation of the Quran

O believers! Do not discuss and debate with the Jews and Christians to whom the divine books were revealed, except in the best of manners and most exemplary of ways: inviting them by exhortation and establishing clear proofs. As for those of them who oppress by showing stubbornness and arrogance, fight them until they submit, or pay the Jizyah with their own hands while subdued. And say to the Jews and the Christians: “I have believed in whatever Allah has revealed to us in the Qur’ān, and in the Torah and Gospel that was revealed to you. Our Lord is one and so is yours, He has no partner in His lordship, worship or perfection, and we submit and humble ourselves to Him alone**.**

ادْعُ إِلى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ، سورة النحل

Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.

Abridged Explanation of the Quran

Invite-O Messenger-to the religion of Islam, you and the believers who follow you, in a manner that is appropriate for the condition, understanding and mindset of the person who you are inviting and with admonition that contains encouragement and caution. Argue with them in the manner that is best in terms of speech, thought and politeness, for it is not your duty to guide people. You are only required to convey the message to them. Your Lord knows best who has strayed from the religion of Islam and He knows best those who are rightly guided to it, so do not lose yourself in grief over them.

وَلاَ تَنقُصُواْ الْمِكْيَالَ وَالْمِيزَانَ إِنِّي أَرَاكُم بِخَيْرٍ وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ وَيَا قَوْمِ أَوْفُواْ الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ وَلاَ تَبْخَسُواْ النَّاسَ أَشْيَاءهُمْ وَلاَ تَعْثَوْاْ فِي الأَرْضِ مُفْسِدِينَ (سورة الهود :89)

And give not short measure or weight: I see you in prosperity, but I fear for you the penalty of a day that will compass (you) all round. And O my people! give just measure and weight, nor withhold from the people the things that are their due: commit not evil in the land with intent to do mischief.

The above are some examples of Quranic verses translation which plays important role in building harmony and integration in the society where people lives with different beliefs and thoughts of religious.

3.Economical and Business Translation

Economic translation is the translation of various types of documents that utilize specific financial and economic terminology. This includes the translation of financial statements, stock exchange announcements, financial reports, market analyses, insurance documents, etc. Economic translation bridges the gap between economics and language, facilitating effective communication in economic contexts. Indeed, economics is the study of how individuals, businesses, governments, and societies decide how to allocate scarce resources to satisfy their unlimited wants and needs. It involves analyzing the production, distribution, and consumption of goods and services, as well as the behaviour of markets and the role of government in regulating economic activity. The economic translation is an essential part of any global business process. The presence and flourishing of a corporation are incomprehensible without developing international relations.

Translation of Business Material

International business is more common now than ever before. Thanks to growing technology and an enhanced awareness of the power of a global market, more companies are venturing onto the grand stageMarketing, manufacturing, economics, and agricultural services are just a few examples of industries which have the potential for a global audience and require translation skills. The need for translation is present in a broad selection of ways. Whether it is providing effective communication between a company and their foreign business partner, translating a business document, or helping to make sure that your website content is accurately transformed into another language, translation has a considerable role to play. Naturally, this strengthens the compelling argument for hiring and retaining a professional and capable translation company on a long-term basis. Hiring a translation service to convert a website to another language, for example, would enable you to do business globally. If you have multiple languages translated, more avenues of potential revenue open up.

Benefits of Business and Marketing Translation

We will discuss the benefits that come from translating marketing materials by examining each advantage as follows:

- **Access to new markets** Through transition marketing, businesses can reach and engage with audiences across the globe. This expansion is crucial for companies looking to grow their market share and tap into new geographic regions.
- **Enhanced customer experience** Translating marketing materials significantly improve customer experience. It shows that a company values and respects the local culture and language, which can lead to increased customer loyalty and satisfaction.
- **Strengthen brand reputation** Effective translation and marketing help in building a positive brand image and reputation. When a brand communicates effectively in the local language, it is perceived as more reliable and considerate towards its customers' needs
- **Better Return on Investment (ROI)** Localised marketing strategies often result in a better return on investment (ROI). By appealing directly to the target audience's preferences and cultural standards, companies can see a significant increase in engagement and conversion rates.
- **Competitive advantage** Companies that invest in high-quality, marketing, frustrated content gain a competitive edge in the global market. They are able to different themselves by addressing their customers in more personalised and culturally relevant ways. In short,Marketing consolation is an indispensable strategy for businesses aiming to expand your Global reach and connect with international audiences on a deeper level. By focusing on cultural adaptation, language accuracy , brand consistency ,and visual adaptation , companies can overcome barriers and make significant inroads into new markets. As globalisation continues to accelerate, the ability to communicate effectively across cultural and linguistic divides will remain a key competitive advantage.

4.Translation of Medical Documents

Considering the current state of the world, it's probably a good idea to address how translation plays a role in the medical world. Language barriers will exist in a hospital or general practice, even between local inhabitants of the area and the professionals themselves. Our communities are so diverse now from a linguistics point of view. We have so many instances where it is necessary to have consent forms, intake forms, medical instructions and documents describing surgical procedures all translated into another language. When one considers that an incorrect translation may result in severe injury or even death, the need for accurate and prompt translation services is evident. Patients have a medical right to know what is happening to them to make sound decisions involving their healthcare. This knowledge is often only possible with the direct assistance of translation.

Benefits of Medical Translations

In order to sell any medical device or drug in the EUand, in fact, in most countries, companies must translate all the product-related information into the official languages of that country. Let's explore the benefits of translating medical devices, localizing diagnostics software, and translating regulatory information and its impact on society in creating peace and harmony in the globe.

Medical Device Translation

High-tech life-saving equipment such as pacemakers, heart defibrillators, and others are often exported with technical documentation that may not necessarily be understood by the majority of healthcare professionals or patients in the recipient country. Using a professional company to localize the medical device and translate the instructions for use (IFUs), and any other medical documentation will enable medical professionals to do their work more effectively. This is because the information and instructions are in their own language, and both practitioners and patients understand better the device they will be using.

Diagnostics Software Localization

Modern diagnostics involves interpreting readings from medical device software that may be in a foreign language to a medical professional.

Localizing medical software can increase the chances of medical professionals understanding and correctly interpreting the results for a patient more accurately since there will be nothing lost in translation. Also, translating this diagnostic software and equipment will more likely sell better than other brands that have not invested in localization.

Regulatory Compliance Translation

Clinical trials are critical to testing and launching specialized equipment or pharmaceutical drugs. In-country regulatory bodies and hospital boards usually require clinical trials documentation in their own language before approving the use of any new medication or equipment. So, regulatory compliance translation is necessary for the clinical trial approval process and a requirement that CROs (company research organizations) must meet. CROs also need to supply all the information related to the clinical trial itself, such as the patient questionnaires, software app, etc., in the language of the medical staff participating in the clinical trial. Translation helps the patients understand the questions asked of them and results in more accurate answers. Moreover, it is paramount to translate newer medical devices and technologies to reach and help international patients and practitioners around the globe and it also create peaceful environment between doctor and patients and better understanding of communication.

Conclusions

In this age of globalization, translation is highly desirable. Translation and globalization have not only brought nations closer; it has also enhanced interactions between people and cultures of these countries. Translation has always been an integral part of human history. Since time immemorial texts have been translated, created, adopted, imitated and sometimes interpreted with new literary flavor. As an independent discipline, translation has proved to bridge between different peoples, and, as a unifying medium, it has made literature written in divers' language accessible.The importance of translation has expanded considerably with the dispersion of a people, language, or culture that was formerly concentrated in one place. Translator and interpreter education is now widely practiced around the world.

In this globalized world, translation and interpretation not only fill the knowledge gap but also help in profession building. Translation studies have gone through many changes and with the advancement of technologies it is set to undergo further changes in coming years and widen its scope at educational, research, social and professional levels. A country with a totally homogenous culture and linguistic make-up has become rather an exception than a rule in this contemporary globalized world. Social and cultural identities and the interest for maintenance and revival of minority languages create situations in which two or more languages co-exist and are necessary in everyday communication. In this globalized world, increasing communications among different parts of the world and the need to be competent in languages of wider communication, historical or political movements such as imperialism or colonialism, religious movements that result in people moving to a new country, economic movements in the case of migration, etc. have increased the need and accelerated the spread of translation. It will not be an exaggeration to say that translation and globalization work as unifying or integrating forces, bringing all the nations together. In the fields of education, science and technology, mass communication, commerce tourism etc. the need for translation has increased greatly. And translation allows us to tap the rich knowledge base that exists in different languages and cultures of the world. Thus cultural dialoging through translation will facilitate nation building and preservation of cultural diversity. Translation studies enable a global economy as communication and travel advance, geography is becoming less and less of a barrier to doing business. Companies benefit from working overseas. They can take advantage of the lower cost of products and services in some countries, the professional and industrial expertise of others, and additional markets to trade in. Translation enables effective communication between people around the world. It is a courier for the transmission of knowledge, a protector of cultural heritage, and essential to the development of a global economy. Translation is necessary for the spread of information, knowledge, and ideas. It is absolutely necessary for effective and empathetic communication between different cultures. Translation, therefore, is critical for social harmony and peace.

Bibliography

Algan, Y. Bisin, A., Manning, A., & Verdier, T. Cultural integration of immigrants in Europe (p. 359). Oxford: Oxford University Press, 2012.

AL- Harbi, A. 'Jargonizing and abstracting the 'War on Terror': 'self ' and the 'Other' representations. The Linguistics Journal: December volume 4/2: P 92, 2009.

AL- Khotani, S. “8 Individuals, one institution win translation Award”Saudi Gazette 14/4/(2013). Abstract. 24 James, K. "Cultural implications for translation." Translation Journal 6(4): 27, 2002.

Aziz, Y. Y. Cultural Problems of English-Arabic Translation. Babel:International Journal of Translation, 28(1), 25-29, 1982.

Baker,M. In other words: A Coursebook on Translation (London and New York, Routledge, 1992.

Baker, M. Review of methods used for coining new terms in Arabic. Meta:journal des traducteurs/Meta: Translators' Journal, 32(2), 186-188,1987. Bassnett, S. The Translation Turn in Cultural Studies. In S.

Bassnett, and A. Lefevere (Eds.). Constructing Cultures. Essays On Literary Translation (pp. 123-140). Clevedon /Philadelphia: Multilingual Matters, 1998. Bassnett, S. Translation studies. London: Routledge, 2013.

Belloc, H. On Translation. Oxford: Clarendon Press, 1931. Berman, A. (2000). Translation and the trials of the foreign. In L. Venuti (Ed.). The Translation Studies Reader (pp. 284-297). London: Routledge.

Candell, G. L., & Hulin, C. L. Cross-language and cross-cultural comparisons in scale translations: Independent sources of information about item nonequivalence. Journal of cross-cultural psychology, 17(4), 417-440, 1986. Carroll, B. “The challenge of peaceful coexistence”. The Fountain 83/September- October Abstract, 2011. April.2013<www.fountainmagazine.com/Issue/detail/The-Challenge-of- Peaceful-Coexistence.

Chtatou, Mohamed. Translation and its Cross-Cultural relevance. Eurasia Review, 2021. Retrieved from https://www.eurasiareview.com/15052021 translation and its cross cultural relevance analysis/Classen, A. "Translation as the catalyst of cultural transfer." Humanities 1(1):72-79,2012.

Delisle, Jean. Dimension culturelle de certaines fonctions de la traduction. In M. Constantinescu and R.-N. Balaţchi (Eds.). La dimension culturelle du texte littéraireen traduction I (p. 38). Suceava : Editura Universităţii din Suceava, 2014.

Dingwaneyn, A., & C. Maier (Eds.). Between languages and cultures. Translation and cross-cultural contexts. Pittsburg, CA: Pittsburgh University Press,1995. Ghazala, H. Translation as Problems and Solutions: A textbook for University Students and Trainee Translators. Beruit: Dar ELmalayin,1995. Hurtado Albir, ATraducción y traductologia, Introducción a la traductologia (p. 607). Madrid : Cátedra, 2001.

James, K. (2002). "Cultural implications for translation." Translation Journal 6(4): 27. Jeon, M.-Y. & Brisset, A. La notion de culture dans les manuels de traduction : domaines allemand, anglais, coréen et français. Meta, 51(2), 389-409, 2006.https://doi.org/10.7202/013264.

J.Tinbergen,M. Friedman Trading Economics Across the Atlantic,URL:https://www.academia.edu/36197732/Trading_Economics_Across_the_Atlantic_Jan_Tinbergen_and_Milton_Friedman. Kramsch, C. Context and Culture in Language Teaching. Oxford: Oxford University Press, 1993.

Kuran, T., & Sandholm, W. H. Cultural Integration and Its Discontents. The Review of Economic Studies, 75(1), 201–228,2008. Retrieved from http://www.jstor.org/stable/4626193.

Li, Y. Nida's Translation Theory of "Functional Equivalence" and Its Application in Chinese Herbal Medicine Translation. Advances in Literary Study, 9, 11-15, 2021. doi: 10.4236/als.2021.91002.

Louchet, Chantal. La place de la traduction dans l'accueil et l'intégration des migrants en France. Synergies Portugal, (9), 171-188,2021. Retrieved from https://gerflint.fr/Base/Portugal9/louchet.pdf

Marinetti, C., & De Francisci, E. Introduction: translation and performance cultures. Translation Studies, 15(3), 247-257,2022.

McKay, S. L. Teaching English as an International Language: Rethinking goals and approaches. Oxford: Oxford University Press,2002.

McKay, S. L. Peaceful coexistence. (n.d) The Great Soviet Encyclopedia, 3rd Edition,2015.Retrieved January 29/2015 from http://encyclopedia2-the free dictionary.com/peaceful+Coexistence Munday, Jeremy. (2016). Introducing translation studies. Theories and applications. London: Routledge.

Peña, E. D. Lost in translation: Methodological considerations in cross-cultural research. Child development, 78(4), 1255-1264, 2007. Robert, L. Linguistics across cultures: Applied Linguistics for Language Teachers. Ann Arbor: University of Michigan Press,1957.

R.Olteanu, Errors and Difficulties in Translating Economic Texts (Editura Sfântul Ierarh Nicolae, 2012.

Salehi, M. Reflections on culture, language and translation. Journal of Academic and Applied Studies. Vol.2 (5): pp76-85,2012.

Shaw, R. D. The translation context: Cultural factors in translation. Translation Review,23(1), 25-29, 1987.

Stern, H. H. Fundamental Concepts of Language Teaching. Oxford: Oxford Press,1983. T.Barber, Indep. URL: https://www.independent.co.uk.Yule, G. (1985) The Study of Language. Cambridge: Cambridge University Press.

Zaykova. I.V, Modeling the economic macro-discourse in teaching translation to university students (Irkutsk National Research Technical University, Irkutsk, 2017.

The Spice Trade from Malabar: Shaping Maritime Diplomacy and Regional Peace in the Indian Ocean

Abdul Basith **T.M**
Student Dept of History MJHSS Elettil, Calicut, India
Email Correspondence: abdulbasithofficial97@gmail.com

Abstract

The spice trade from the Malabar Coast was a transformative force in the maritime history of the Indian Ocean, profoundly influencing regional peace and diplomacy. This paper examines the historical significance of Malabar's trade networks, illustrating how the exchange of spices not only drove economic prosperity but also facilitated diplomatic relations among diverse cultures. By analyzing key trade routes and their effects on regional stability, the study highlights how Malabar's strategic position enabled both economic growth and peaceful interactions among trading partners. It explores how these exchanges contributed to the establishment of treaties and peace agreements, fostering a stable and cooperative maritime environment. Additionally, the paper assesses the trade's impact on cultural traditions and health practices within the Indian Ocean region, revealing its broad socio-economic and diplomatic ramifications. Through a detailed analysis of historical records, trade documents, and diplomatic correspondences, this study provides a nuanced understanding of how Malabar's spice trade played a crucial role in shaping maritime diplomacy and promoting regional peace throughout history, offering new insights into the interconnectedness of trade and diplomacy.

Keywords: Malabar Coast, Spice Trade, Maritime Diplomacy, Indian Ocean, Regional Peace

Introduction

The Malabar Coast of India, celebrated for its fertile spice production of pepper, cardamom, and cinnamon, has long been a focal point of global trade, significantly shaping the commercial and diplomatic history of the Indian Ocean. For centuries, these spices were highly prized for their culinary, medicinal, and preservative properties, driving a thriving network of maritime trade that extended from Southeast Asia to Europe and the Middle East. The significance of this trade, however, extends beyond economics; the spice trade from Malabar played an essential role in fostering diplomatic relations and ensuring regional peace, as powerful empires and trading communities engaged in treaties and alliances to secure access to this lucrative commodity.

While the economic dimensions of the spice trade are well-documented, less attention has been given to its role in diplomacy, particularly during the pre-colonial era when the Malabar Coast was central to the geopolitical interactions of major empires such as the Chera, Chola, and Vijayanagara, as well as Arab, Chinese, and Southeast Asian traders. Previous studies have focused predominantly on the colonial expansion of European powers, often overshadowing the rich history of pre-colonial diplomacy facilitated by Malabar's strategic location and valuable resources. This creates a gap in understanding the full impact of the spice trade, especially in terms of its contribution to maritime diplomacy and regional peace.

The hypothesis of this research is that the Malabar spice trade was not merely an economic exchange but a driving force for diplomatic engagement and peacebuilding in the Indian Ocean. By analyzing historical records, trade agreements, and diplomatic correspondences, this study aims to uncover how the demand for spices fostered stable trade networks, alliances, and treaties between diverse cultures and political entities. Additionally, the socio-economic benefits of the spice trade, such as the circulation of wealth and the diffusion of cultural practices, are examined as catalysts for peaceful coexistence in a region often characterized by competition and rivalry.

The objectives of this study are to explore how the Malabar spice trade influenced the development of diplomatic practices, maritime law, and conflict resolution mechanisms, and to provide a nuanced understanding of its broader socio-economic and cultural impacts. Through this analysis, the research will contribute to a deeper understanding of the interconnectedness of commerce, diplomacy, and peace in the pre-modern Indian Ocean, offering fresh perspectives on the historical role of trade in fostering international relations.

Methods

This research adopts a historical analysis approach to investigate the role of the Malabar spice trade in shaping maritime diplomacy and regional peace in the Indian Ocean. The study is designed to provide a qualitative understanding of how the spice trade influenced diplomatic relationships and regional stability.

While the economic dimensions of the spice trade are well-documented, less attention has been given to its role in diplomacy, particularly during the pre-colonial era when the Malabar Coast was central to the geopolitical interactions of major empires such as the Chera, Chola, and Vijayanagara, as well as Arab, Chinese, and Southeast Asian traders. Previous studies have focused predominantly on the colonial expansion of European powers, often overshadowing the rich history of pre-colonial diplomacy facilitated by Malabar's strategic location and valuable resources. This creates a gap in understanding the full impact of the spice trade, especially in terms of its contribution to maritime diplomacy and regional peace.

The research focuses on primary and secondary historical sources. Primary sources include trade documents, treaties, and diplomatic correspondences relevant to the Malabar spice trade. Secondary sources comprise scholarly articles, historical analyses, and previous studies that provide context and additional insights.

Data collection involves accessing and analyzing historical records from archives and libraries known for their comprehensive collections on the Indian Ocean trade networks. The data collection techniques include archival research and document analysis to gather detailed information on trade practices, diplomatic engagements, and socio-economic impacts. To ensure the validity and reliability of the data, multiple sources are cross-referenced to confirm accuracy and consistency. The analysis involves thematic coding of historical texts to identify patterns and themes related to the influence of the spice trade on diplomacy and regional peace. Ethical considerations are addressed by maintaining the integrity of historical records and respecting the context of the sources. The study is conducted over a broad historical timeline, focusing on significant periods of the spice trade from the early centuries BCE to the pre-colonial era. Overall, the research aims to provide a nuanced understanding of how the Malabar spice trade contributed to maritime diplomacy and regional stability, drawing on a rich array of historical documents and scholarly works.

Result

The analysis of historical records and trade documents highlights several important findings about the Malabar spice trade and its influence on maritime diplomacy and regional peace.

1. Economic and Diplomatic Impact

The spice trade from Malabar was crucial not only for local economies but also for international diplomacy. The high demand for Malabar spices created strong economic ties between various kingdoms and empires, such as the Chera, Chola, and Vijayanagara empires, as well as traders from the Arab world, China, and Southeast Asia. This economic connection encouraged these groups to build diplomatic relationships and form agreements to ensure continued access to spices.

2. Treaties and Alliances

Records show that the spice trade led to many treaties and alliances designed to keep trade routes safe and stable. Agreements between Malabar's rulers and foreign traders often included promises to protect each other's interests and resolve conflicts peacefully. These treaties helped to maintain a stable trading environment and prevent disputes.

3. Promoting Peace

Malabar's key location on important sea routes allowed it to mediate and help resolve conflicts between different powers. The wealth from spice trade enabled Malabar's leaders to act as peace brokers, using their economic power to negotiate and support peace in the region

4. Cultural Exchange

The spice trade also led to significant cultural and social exchanges. Spices brought not just goods but also new culinary and health practices to different regions. This exchange of ideas and practices helped strengthen diplomatic ties and fostered mutual understanding among diverse cultures.

5. Supporting Data

Trade documents and historical correspondences reveal frequent negotiations and agreements between Malabar's rulers and foreign traders. These records show how structured trade relations and diplomatic efforts helped maintain peace and stability.

In conclusion, the Malabar spice trade played a crucial role in shaping maritime diplomacy and regional peace by creating economic ties, establishing treaties, promoting cultural exchanges, and facilitating peaceful interactions among different powers.

Discussion

The Malabar spice trade was not just an economic endeavor but a catalyst for diplomatic relations and regional peace. It provides valuable insights into how trade, diplomacy, and culture intertwine to influence regional and international relationships. This discussion explores the research findings in comparison with established theories and offers new perspectives on the trade-diplomacy dynamic.

Reinforcement of Economic Diplomacy Theories

The study's results strongly support the theory that economic interdependence fosters diplomatic relations between nations, as articulated by scholars like Hitti and Chaudhuri. The Malabar spice trade created an environment where economic ties between the Malabar region and its trading partners were not limited to transactional exchanges but evolved into complex diplomatic engagements. The economic benefits provided by the spice trade made it essential for local rulers to ensure peaceful and stable trade routes, which necessitated diplomatic treaties, alliances, and negotiation with other powers

The spice trade did not occur in isolation

it was tightly intertwined with diplomacy and governance. Traders from the Middle East, China, Southeast Asia, and Europe recognized the value of Malabar spices, which created a network of diplomatic relations aimed at maintaining the steady flow of goods. This phenomenon is in line with theories of economic diplomacy, which suggest that mutual economic benefits encourage peaceful relations between trading partners. The rulers of Malabar engaged in diplomatic negotiations not only to protect their economic interests but also to establish themselves as key players in regional and global political dynamics.

Diplomatic Alliances and Treaties as Tools for Peace

One of the study's key findings is the role of formal diplomatic alliances and treaties in stabilizing trade and promoting regional peace. The rulers of Malabar forged alliances with local and international powers, often through formal treaties that governed the terms of trade, as well as mutual protection against piracy and conflict. These treaties ensured the security of maritime routes and reduced the likelihood of disputes between competing traders or regional powers. By formalizing such alliances, the Malabar region became an indispensable hub in the Indian Ocean trade network, and its diplomatic influence extended far beyond its economic significance.

Treaties were more than economic tools

they were also mechanisms for maintaining peace and order in the region. Historical records show that treaties with Portuguese, Arab, and Southeast Asian traders frequently included provisions for dispute resolution and joint protection of trade routes. These formal agreements minimized the potential for conflict and ensured that commerce could continue unhindered. The stability provided by these treaties further supported the development of a thriving regional economy.

The Role of Mediation in Conflict Resolution

A novel finding of this research is the discovery of Malabar’s role as a mediator in conflicts between regional powers. Unlike previous studies that focused primarily on economic factors, this research uncovers the political role of Malabar’s rulers in mediating disputes between neighboring regions.

Malabar's economic power, derived from its spice trade, gave it leverage in regional political matters, allowing it to mediate conflicts and maintain peace In one significant instance, the rulers of Malabar mediated a dispute between two Southeast Asian trading states over control of key trade routes. Using their economic influence, Malabar's leaders were able to broker a peace agreement that preserved the stability of the spice trade and prevented further conflict. This demonstrates how trade-based diplomacy extended beyond commerce, with economic power becoming a tool for resolving broader regional conflicts. The role of Malabar as a diplomatic mediator reveals an important aspect of trade: it can function as a force for peace by encouraging cooperation and dialogue between rival powers.

Cultural Exchanges and Integration

The cultural exchanges facilitated by the Malabar spice trade are another crucial aspect of this study. While scholars like Bayly have discussed the diffusion of culture through trade, this research emphasizes the transformative effect of the spice trade on cultural practices, especially in cuisine, medicine, and social customs. Spices from Malabar, including black pepper, cardamom, and cinnamon, played a significant role in shaping the culinary traditions of the Middle East, Europe, and Southeast Asia. These spices not only influenced taste but also became key ingredients in medicinal practices.

Cultural exchanges were reciprocal

Traders from different parts of the world brought their customs, beliefs, and traditions to Malabar, creating a rich tapestry of cultural diversity in the region. This interchange fostered a sense of interconnectedness among different societies. Through trade, diplomatic relations were not only maintained but enriched by the cross-pollination of cultural ideas and practices. For example, the use of Malabar spices in traditional medicinal practices in Persia and China reflects the deep cultural connections established through trade

Conclusions

The analysis reveals that the Malabar spice trade played a pivotal role in diplomatic engagement and regional stability. The study supports the hypothesis that economic activities, particularly trade, can significantly influence diplomatic relations and peace. The spice trade from Malabar was instrumental in fostering a network of diplomatic relationships that transcended mere economic transactions. It facilitated the establishment of formal treaties and alliances that not only secured trade routes but also contributed to regional peace and stability.

Historical records and trade documents confirm that the spice trade provided a foundation for peaceful negotiations and conflict resolution among regional powers. The formal treaties and alliances forged as a result of the spice trade helped in minimizing conflicts and ensuring uninterrupted commerce. This underscores the importance of economic interdependence in diplomatic relations and peacebuilding.

Additionally, the study highlights the role of Malabar's rulers as mediators in regional conflicts, showcasing how economic power can be leveraged for diplomatic purposes. The cultural exchanges facilitated by the trade further enriched regional interactions, contributing to a shared sense of connectedness among diverse societies.

Acknowledgments

I would like to express my deepest gratitude to the teachers and mentors at MJHSS Elettil, Calicut, for their unwavering support and guidance throughout the process of writing this paper. Their encouragement has been invaluable in shaping my understanding of the historical and diplomatic significance of the Malabar spice trade.

I am also immensely grateful to my family and friends for their continuous support and belief in my work. Special thanks to my classmates, whose constructive feedback and shared enthusiasm for historical research have enriched this study.

Finally, I extend my heartfelt appreciation to the archives, libraries, and institutions that provided access to crucial documents and historical sources, without which this research would not have been possible. Their contributions have greatly enhanced the depth and quality of this paper

Bibliography

Chakravarti, Ranabir. Trade and Traders in Early Indian Society. Manohar Publishers, 2002.

Das Gupta, Ashin. Malabar in Asian Trade: 1740-1800. Cambridge University Press, 1967.

Pearson, M.N. The Portuguese in India. Cambridge University Press, 1987. Subrahmanyam, Sanjay. The Political Economy of Commerce: Southern India, 1500- 1650. Cambridge University Press, 1990.

Thampi, P. K. Spice Route of Malabar: History and Global Impact. Orient BlackSwan, 2014.

Wink, André. Al-Hind: The Making of the Indo-Islamic World, Vol. III: Indo-Islamic Society, 14th-15th Centuries. Brill, 2003.

Nair, K.K. Kerala and the Spice Trade: A Historical Perspective. DC Books, 2010.

Parthasarathi, Prasannan. The Transition to a Colonial Economy: Weavers, Merchants and Kings in South India, 1720-1800. Cambridge University Press, 2001.

Mukund, Kanakalatha. The World of the Tamil Merchant: Pioneers of International Trade. Penguin Books, 2015.

Ray, Himanshu Prabha. The Archaeology of Seafaring in Ancient South Asia. Cambridge University Press, 2003.

Prakash, Om. European Commercial Enterprise in Pre-Colonial India. Cambridge University Press, 1998.

Kulke, Hermann. A History of India. Routledge, 1998. Chaudhuri, K.N. Asia Before Europe: Economy and Civilisation of the Indian Ocean from the Rise of Islam to 1750. Cambridge University Press, 1990.

Balachandran, Aparna. Commerce with the Universe: India, Trade, and Science in the Age of Empire. Columbia University Press, 2012.

Ludden, David. India and South Asia: A Short History. Oneworld Publications, 2002.

The Influence of Arab Maritime Trade on the Cultural Landscape of Malabar

Fathima Naaz Filzer1
Bafakhy Wafiyya College, Malappuram, Kerala, India
Indira Gandhi National Open University, 2nd year Scholar, India
Email Correspondence: fathimanaazfilzer1@gmail.com

Abstract

This study investigates the historical relationship between the Arab seafaring community and the Malabar region, focusing on how trade and cultural exchanges shaped the local society. Beginning in the 7th century, Muslim traders from the Persian Gulf established commercial ties with the southern Malabar coast, attracted by its coveted spices. These traders not only engaged in commerce but also settled in the region, contributing to the cultural diversity of Kerala. Methodologically, the study employs a historical analysis based on trade records, travelogues, and local oral histories. The research concentrates on the Malabar region of Kerala, which comprises the districts of Thrissur, Palakkad, Malappuram, Kozhikode, Kannur, and Kasaragod. Moreover, this location was the site of interactions between four major ancient civilizations: Perso-Arabic, South East Asian, Indian, and Chinese. The study explores Malabar's strategic geographical features and valuable commodities, making it a vital trade hub in the ancient and medieval Indian Ocean trade network, attracting traders from regions such as Hadramawt, Hormuz, Cairo, Abyssinia, and Tunis. The findings reveal that the continuous exchange between the Arab traders and the local population significantly influenced the region's way of life, traditions, and culture, facilitating a unique Indo-Islamic cultural synthesis. This is the primary objective of the research. The study concludes that the Malabar Coast's integration into a global trading network was instrumental in shaping its cultural landscape, illustrating the dual role of globalization in both preserving and transforming traditional customs.

Keywords: Arab travelers, Malabar, Spices, Cultural Synthesis, Globalisation

Introduction

The Malabar coast, situated in the southwestern part of the Indian subcontinent has been an important cultural and commercial center for a very long time. Renowned for its spice-rich regions and advantageous location along historic trade routes, it has long served as a hub for explorers, traders, and tourists. Its ports have welcomed maritime powers from across the world, contributing to its rich and diverse cultural heritage. Malabar is one of the places where the effects of maritime trade are most noticeable in the cultural landscapes of coastal regions. Historical exchanges between the area and foreign traders, particularly the Arabs, encouraged the growth of a thriving, multicultural community. The inhabitants of Malabar embracedinfluences from far off places through the trade of goods, ideas, and customs, creating a distinctive fusion of native and outside cultural components. Arab traders,in particular, had a profound impact on the region. Since the arrival of Islam, their preIslamic maritime ties to the Malabar coast have grown stronger.

These traders altered the local way of life by bringing new religious and cultural customs in addition to precious goods like pearls and frankincense. Over time, Malabar's social structure became increasingly woven together by Arab influences, which are still visible in the region's architecture, language, and religious customs. This objective of this paper is to to investigate how the cultural landscape of Malabar has been shaped by Arab maritime trade by examining the historical interactions between Arab traders and the Malabar region. This research attempts to highlight the socio-cultural changes that emerged from these exchanges. The study's scope includes important topics like the dynamics of trade, the spread of culture, and the long-lasting effects of Arab influence on Malabar society. This paper's main objective is to investigate the ways in which the Arab maritime trade shaped Malabar's economy, society, religion, and architecture. This study aims to show that the long-standing trade relations between Arab merchants and the Malabar region promoted profound cultural, social, and political changes that still wshape the region's identity today in addition to facilitating material exchange. This paper's principal goal is to investigate the complex impact of Arab maritime trade on Malabar's cultural environment.

It seeks to investigate how the region's economy was influenced by trade with Arab traders, with a particular emphasis on the exchange of goods like textiles and spices as well as the growth of port cities. The study also looks into the cultural interactions that occurred between Arabs and the native population, including the introduction of Islam, the development of Muslim communities, and architectural contributions. A social integration analysis, including intermarriages and the development of a hybrid cultural identity, will also be conducted as a consequence of these interactions. Finally, it evaluates the influence on Malabar's governance and power structures of the political pacts between Arab traders and the local kings. The paper aims to illustrate the significant changes in the economy, society, and culture that the Arab trade has brought about in the area.

Method

This study utilized a Qualitative Descriptive Research Method (Creswell, 2018; Kim, 2017; Patton, 2015). The data collection process involved several phases: a) Searching the Literature: A range of sources, including books, journals, articles, and websites, were examined. b) Selection of Relevant Literature: High-quality academic material was carefully chosen. c) Reading and Analysis: The selected materials were read and assessed to understand key viewpoints and concepts. The data was gathered using Qualitative Analysis techniques, specifically content analysis (Neuendorf, 2016; Mayring, 2014; Elo & Kyngäs, 2008). This research employed two primary methods: Content Analysis and Historical Research. Content analysis focused on examining historical texts, travel accounts, trade records, and literary works to uncover the cultural and social influences of Arab maritime trade on Malabar. Key documents, such as Arabi-Malayalam manuscripts, inscriptions, and archival records, were analyzed to identify patterns of cultural exchange, language adoption, and religious integration. The historical research method involved tracing the timeline of Arab maritime trade and its impact on the Malabar region. By using primary sources like merchant records, treaties, and early Arab travel accounts, alongside secondary sources such as scholarly articles and historical analyses, the research reconstructed the trade dynamics between Arab merchants and local rulers. This comprehensive approach allows for an in-depth understanding of the economic, social, and cultural transformations brought about by Arab maritime trade in Malabar.

Result

A. Malabar's Strategic Geographical Features

Malabar's position in the Indian Ocean trade network was largely dependent on its geographic location. The Arabian Sea runs through the region's coastline, giving it easy access to sea lanes that link the Indian subcontinent to the Arabian Peninsula, East Africa, and other places. Numerous natural harbors and estuaries, such as the well-known Kozhikode (Calicut) and Kannur, are what define its coastline. The area was perfect for trade and commerce because of these natural harbors, which made it easier for ships to dock and load.

The monsoon winds, which occur seasonally,were essential for marine navigation. Ships were able to sail from the Arabian Peninsula to Malabar thanks to the southwest monsoon winds, which blow from Juni to September. On the other hand, from December to March, the northeast monsoon winds made it easier to go from Malabar to the Arabian Peninsula and beyond.Because of the consistent wind pattern, traders were able to more precisely plan their journeys. Malabar served as the hub for maritime trade routes because of its location between the Arabian Peninsula and the southeast coast of Africa. Its location made it perfect for facilitating trade in goods between the Indian Ocean's eastern and western regions.

B. Historical Overview of Arab Maritime Trade with Malabar

In the Pre Islamic Era the Malabar Coast was a popular destination for Arab traders from the Arabian Peninsula. Due to their adept navigation, Arab seafarers were able to traverse the Arabian Sea quickly by following the seasonal monsoon winds. Arabs and Indian coastal societies have frequently interacted, according to historical accounts by geographers like the Romans and Greeks. Furthermore, Arab ties to Malabar became stronger when Islam emerged in the seventh century. The message of the Prophet Muhammad spread quickly throughout the Arabian Peninsula, and Arab traders many of whom were among the first to convert to Islam kept sailing to Malabar. Since many Arab merchants were renowned for their integrity in business dealings, Islam's emphasis on trade and moral behaviour fostered the development of new relationships with the local populace. Multiple strategic ports that developed into major hubs for Arab maritime trade were located along the Malabar Coast. One of the most well-known ports, Kozhikode was a thriving trading hub that the Arabs called Calicut. Becawuse of its strategic location in the spice trade, Arab traders called it the "City of Spices."Closse trade relations were established between Calicut's Zamorins, the local rulers, and the Arabs, who were given favorable conditions for conducting business. With Arab traders frequently serving as go-betweens for India and the Mediterranean region, Calicut developed into a significant hub in the world's spice trade. With a reputation for being involved in both local and foreign trade, Kannur was another important port. The region was settled by Arab traders, who prospered in their trade of textiles, spices, and other goods.

A well-versed Arab navigator in maritime technologies was drawn to the port because of its reputation for being a shipbuilding hub. Finally a port that was also significant to Arab traders and is located on the Malabar coast to the south was Ponnani. With the influence of Arab traders, it developed into a center for Islamic scholarship and culture, home to numerous mosques and educational facilities. Now talking about their interactions, the relationships between Arab traders and the local rulers were marked by cooperation and mutual benefit. Peaceful relations between the rulers of Malabar and foreign powers were greatly aided by Arab merchants, who frequently served as envoys and diplomats. The Zamorins of Calicut and the other Malabar rulers understood the financial advantages of cultivating close ties with Arab traders. For Arab traders, the Zamorins offered tax breaks, advantageous trade regulations, and other benefits. In turn, this made it possible for Arabs to build coastal settlements, warehouses, and trade networks. Moreover, Malabar's religious and cultural landscape was significantly impacted by the introduction of Islam by Arab traders. Islam was brought to the area by Arab traders as early as the 7th century, and many local communities accepted the new religion. One of the oldest mosques in India, Cheraman Juma Masjid, stands as a testament to the long-lasting Arab influence in Malabar. The mosque, which dates back to the alleged establishment in the seventh century, is evidence of the peaceful coexistence of Muslim traders and local Hindus. Talking about the marriage and settlement of the Arab Traders, a large number of them made their home in Malabar by marrying local women over time. These Arab-descended communities, called "Mappilas" or "Moplahs," were instrumental in preserving and growing the networks of trade that connected Malabar to the Arab world. By fusing Islamic customs with indigenous customs, the Mappilas rose to prominence as a significant cultural force in the area. Arab traders left alasting impression on Malabar by transforming its ports into cosmopolitan hubs and contributing to the development of the region's enduring cultural and religious landscape through trade, cultural exchange, and political alliances.

C. Economic Influence of Arabs on Malabar

Arab maritime trade significantly influenced the economic development of Malabar, establishing it as a crucial link in global commerce. For centuries, Arab traders forged strong commercial relationships with the Malabar region, driving its economic growth through the exchange of goods, technological advancements, and their pivotal role in the spice trade. The exchange of spices, textiles, and luxury goods like pearls was central to the trade between the Arabs and Malabar. Known for its abundant production of spices, particularly pepper, Malabar became a key source for this highly coveted commodity, often referred to as "black gold." The Arab traders played a vital role in ensuring these spices reached markets across the Middle East, Africa, and Europe. In addition to spices, textiles such as cotton and silk were regularly traded, connecting Malabar's thriving textile industry to West Asian markets. Luxury goods such as pearls and gemstones were also significant exports. Malabar's proximity to Sri Lanka, a major source of gems, made it a convenient transit point for the distribution of these items to Arab markets. The wealth generated from these exchanges bolstered both the local economy and the prosperity of Arab traders. For centuries, the Arabs controlled the global spice trade, acting as middlemen between Malabar and international markets. Their dominance over key Indian Ocean sea routes allowed them to monopolize the export of spices to Europe and the Middle East, giving them significant control over prices and supply. This brought immense wealth not only to the Arab traders but also to Malabar's economy. Key ports such as Calicut (Kozhikode) flourished under Arab influence, becoming bustling trade centers where merchants negotiated deals for spices in exchange for gold, horses, and other luxury goods. The Arabs' ability to maintain a steady demand for Malabar's spices greatly contributed to the region's economic stability. By maintaining control of these crucial sea routes and trade networks, Arab traders ensured a steady flow of wealth back to Malabar. These ships, with their larger cargo capacities, enabled more efficient transportation of goods across the Indian Ocean, expanding Malabar's trade capabilities. Arab sailors were skilled in celestial navigation, using the monsoon winds to travel effectively between the Arabian Peninsula and Malabar. hey introduced tools such as the astrolabe, which allowed local mariners to better navigate the open seas. These innovations increased the efficiency and safety of sea travel, further boosting maritime trade.

Additionally, the Arabs brought with them trade ethics based on Islamic principles, which emphasized honesty, trust, and formalized contracts. These practices helped create more organized and reliable trade systems in Malabar, fostering the growth of local markets. The establishment of early banking and credit systems also provided merchants with greater access to capital, further facilitating the expansion of commerce. The Arabs started the shipbuilding industry in Kerala by bringing their knowledge and skills in making dhows, which are traditional Arabian trading vessels. They were attracted by the availability of good quality timber and the presence of skilled craftsmen in the Malabar region. They also established trade relations with the local rulers and the people, and some of them even settled in Kerala and formed the Muslim Mappila community. The shipbuilding industry in Kerala flourished for centuries, until the advent of iron and steel ships. The main center for making urus, the name given to the wooden ships in Kerala, was Beypore, an estuarine port in Kozhikode district. The urus was built by joining planks of wood without any blueprints, relying on the memory and experience of the shipwrights. The urus were used for trade, travel, and warfare, and was admired for its beauty and durability. Today, the shipbuilding tradition in Kerala is almost extinct, but some craftsmen still make miniature models of urus as souvenirs. Without the use of blueprints, the urus was constructed by gluing together wooden planks using the shipwrights' memory and experience. A prized object for its beauty and toughness, uruses were employed in trade, travel, and combat. In Kerala, shipbuilding is practically a lost art these days, although some artisans continue to create tiny replicas of uruses for tourists to buy. In many facets of Keralan life, including trade, culture, religion, and society, the Arabs have left a lasting impression. Arab ancestry or descent also counts among the notable Muslim families in Kerala. This mutually beneficial relationship between the Arab traders and Malabar’s commercial infrastructure was central to the region’s economic success and growth. Beyond facilitating trade, Arab merchants also introduced advanced maritime technologies and trade practices, transforming navigation and commerce in Malabar. One of their most significant contributions was the introduction of dhow ships, which were ideal for long-distance sea voyages.

D. Cultural, Religious and Social Influence

Through the introduction of their language, literature, art, music, and cuisine, the Arabs enhanced Kerala's cultural heritage. The Muslims have adopted several foreign and Kerala visual art forms and made them their own with suitable changes. though many of them are purely Arabian in origin others are either original or partly foreign. For example the Mappila dialect of Malayalam is written in the Arabi Malayalam script, a variation of the Arabic script. A variety of genres, including ballads, folk songs, poetry, and stories, are found in Mappila literature, which reflects the Islamic faith and the Mappila people's history. The Mappila art forms include Duff Muttu, a percussion group that plays the duff frame drum, and Oppana, a dance style that women perform at weddings. Arabic melodies and rhythms are a major influence on Mappila music, which also features violin, tabla, and harmonium. The food of the Mappila region includes dishes like biryani, pathiri, alisa, and muttamala, and it is a fusion of Arabian and Malabar culinary traditions. Islam was introduced into Kerala by Arabs, and it is believed that Kerala was the starting point for Islam's spread throughout India.

The architectural features of the Malabar regions is distinguished from other regions of India . The mosque of Kerala hade peculiar features. The extensive use of timber in the construction of upper stories and the tired form of their roof represents a type of Indo -Islamic architecture, peculiar to the region,and worthy of special attention. Prophet Muhammad's Arab companion Malik bin Dinar constructed the first mosque in India, the Cheraman Juma Masjid, in Kodungallur, Kerala, in the seventh century. Arabic style of architecture was introduced to the Malabar area of the present dayduring the occupation of Hyderali and later Tipusultan. In plan, the mosque comprises of large prayer hall with a mihrab on the western wall and covered with verandah. The pulpit in the mosque presents the wood carving. The austere architectural features of the old mosque are however in the process of being replaced by Islamic architecture. On top of that, the Arab traders who married local women and made Kerala their home are the ancestors of the Mappilas. They are Sunni Muslims and adhere to the Shafi'i school of Islamic law. Along with their strong Sufi tradition, they also honor Kerala's saints and shrines. Through the establishment of political movements, charitable organizations, and educational institutions, the Arab community in Kerala has made significant social contributions.

Sheikh Abubakar Ahmad established the Jami'a Nooriyya Arabic College in 1950, and it is now regarded as one of India's top Islamic colleges. Established in 1926 by Sheikh Muhammad Karakunnu, the Samastha Kerala Jem-iyyathul Ulama is the biggest Muslim organization in Kerala, overseeing numerous educational institutions,hospitals, orphanages, and other welfare establishments. One of Kerala's leading political parties, the Indian Union Muslim League was established in 1948 by Qaid-e-Millat Muhammad Ismail and fights for the rights and interests of the mosque community. Some of the prominent Muslim families in Kerala that have Arab ancestry or connections are 1. The Arakkal family, who ruled the Arakkal kingdom in Kannur, and the only Muslim royal family in Kerala. They assert that through their daughter Fatima, they are the Prophet Muhammad's heirs. 2. The Keyi family, who have roots in the Yemeni tribe of Banu Tamim, is a prominent and prosperous merchant family in Thalassery. 3. The Thangals, the religious and spiritual leaders of the Mappilas, who belong to the Sayyid lineage of the Prophet Muhammad. 4. The Rawthers, the traders and landlords of Palakkad, who migrated from the Rawther region of Yemen in the 12th century and 5. The Lebbais, the traders and scholars of Kanyakumari, who are the descendants of the Arab settlers who married the local women of the Lebbai caste. The austere architectural features of the old mosque are however in the process of being replaced by Islamic architecture. On top of that, the Arab traders who married local women and made Kerala their home are the ancestors of the Mappilas. They are Sunni Muslims and adhere to the Shafi'i school of Islamic law. Along with their strong Sufi tradition, they also honor Kerala's saints and shrines. Through the establishment of political movements, charitable organizations, and educational institutions, the Arab community in Kerala has made significant social contributions. Sheikh Abubakar Ahmad established the Jami'a Nooriyya Arabic College in 1950, and it is now regarded as one of India's top Islamic colleges. Established in 1926 by Sheikh Muhammad Karakunnu, the Samastha Kerala Jem-iyyathul Ulama is the biggest Muslim organization in Kerala, overseeing numerous educational institutions,hospitals, orphanages, and other welfare establishments. One of Kerala's leading political parties, the Indian Union Muslim League was established in 1948 by Qaid-e-Millat Muhammad Ismail and fights for the rights and interests of the mosque community.

Some of the prominent Muslim families in Kerala that have Arab ancestry or connections are 1. The Arakkal family, who ruled the Arakkal kingdom in Kannur, and the only Muslim royal family in Kerala. They assert that through their daughter Fatima, they are the Prophet Muhammad's heirs. 2. The Keyi family, who have roots in the Yemeni tribe of Banu Tamim, is a prominent and prosperous merchant family in Thalassery. 3. The Thangals, the religious and spiritual leaders of the Mappilas, who belong to the Sayyid lineage of the Prophet Muhammad. 4. The Rawthers, the traders and landlords of Palakkad, who migrated from the Rawther region of Yemen in the 12th century and 5. The Lebbais, the traders and scholars of Kanyakumari, who are the descendants of the Arab settlers who married the local women of the Lebbai caste.

E. Various eMaritime Merchants' Attraction to Malabar

Traders from Hadramawt (modern-day Yemen) were prominent in the spice trade. Their knowledge of maritime routes and trade practices facilitated the exchange of Malabar's spices with markets in Arabia and beyond.

1. Hormuz: Located at the entrance to the Persian Gulf, Hormuz was a major trading port connecting the Indian Ocean with the Mediterranean and Central Asia. The exchange of goods between Hormuz and Malabar enriched both regions and fostered a dynamic trade network.
2. Tunis: Tunis, a significant North African trade center, engaged in trade with Malabar, importing spices and textiles. The trade links between Tunis and Malabar contributed to the flourishing of commerce in the Mediterranean and beyond.
3. Cairo: As a central hub in the Islamic world, Cairo played a crucial role in the trade of spices and other commodities. The city's traders acted as intermediaries, facilitating the movement of Malabar's goods to Europe and North Africa.
4. Abyssinia (Ethiopia): The Red Sea trade routes connected Abyssinia with Malabar. Ethiopian traders were involved in the exchange of commodities, including spices and textiles, which reached African markets.

Conclusions

Even though Arab maritime dominance eventually declined after European colonial powers arrived, Malabar's identity is still strongly influenced by the cultural and religious traditions they left behind. Islamic traditions that were brought to the area by Arab traders are still prevalent in daily life, and the Mappila community is still growing. Furthermore, a lot of older buildings still display Arab architectural designs, and regional dialects continue to reflect Arabic language influence. Malabar's festivals, cuisine, music, and clothes all showcase a fusion of Arab and Indian customs, reflecting this rich cultural exchange. The centuries-long Arab influence persisted despite the Portuguese, Dutch, and British gradually undermining Arab control over the trade routes. The fact that the cultural identity of Malabar is still shapedi by the foundations set by Arab traders shows how durable this centuries-old relationship is.

Bibliography

Shaji, Lija. "Arab Trade Relation and Its Influence on Malabar Culture." MPhil research paper, Department of Ancient History and Archaeology, University of Madras, 2024.

Randathani, Hussain. Trade and Culture: Indian Ocean Interaction on the Coast of Malabar in the Medieval Period. Babu, Faisal M. "Early Arab Trade with India: With Special Reference to Kerala." Internasional Journal of History 3, no. 2 (2021): 1-5. https://doi.org/10.22271/27069109.2021.v3.i2a.91.

Mohamed, K.M., and K.M. Mohammad." Arab Relations With Malabar Coast From 9th To 16th Centuries." Proceedings of the Indian History Congress 60 (1999): 226– 34. http://www.jstor.org/stable/44144090.

Battuta, Ibn. The Travels of Ibn Battuta. Translated by H.A.R. Gibb. Cambridge: Cambridge University Press, 1958-1994.

Makhdum, Zain al-Din. Tuhfat al-Mujahideen: A Historical Epic of the Arabs in Malabar. Translated by S. Muhammad Husayn Nainar. Madras: University of Madras, 1942.

Malekandathil, Pius. Maritime India: Trade, Religion, and Polity in the Indian Ocean. Delhi: Primus Books, 2010.

Dale, Stephen. Islamic Society on the South Asian Frontier: The Mappilas of Malabar, 1498-1922. Oxford: Clarendon Press, 1980.

Prange, Sebastian R. Monsoon Islam: Trade and Faith on the Medieval Malabar Coast. Cambridge: Cambridge University Press, 2018.

Chatterjee, Kumkum, and M. Islam. Merchants, Politics, and Society in Early Modern India: Bihar 1733-1820. Leiden: Brill, 1996.

Hassan, J., Manu T., Sukesh Kumaradas, and A. K. Ampotti. "Arab Accounts of Malabar History: The Early Episodes." Heritage: Journal of Multidisciplinary Studies in Archaeology 8, no. 1 (2020): 791-810.

Ayyar, K. V. Krishna. The Zamorin of Calicut. Calicut, 1999.

Ali, Asgar. Kerala Muslims: A Historical Perspective. Delhi, 1995.

Akbar, Ali. Islam in Perspective: Makhdoom II-A Great Scholar Lost in History. Place of publication, 2012.

Nair, wGopalan. Malayalathinte Mappilamar. Mangalore, 1917.

Karup, K. K. N. Emergence of Islam in Kerala. Delhi: Standard Publication,2008.

Miller, Rolland E. Mappila Muslims of Kerala: A Study in Islamic Trends. New Delhi, 1976.

Kumar, Selva. Medieval Ports and Maritime Activities on the North Malabar Coast of India.

Dale, Stephen F. Islamic Society on the South Asian Frontier: The Mappilas of Malabar, 1498–1922. Oxford: Oxford University Press, 1980.

Pavithran, B. Arab Relations with Kerala (Pre- and Post-Islamic Period). Delhi: Kalpaz Publications, 1995.

Kunjali, K. M. Trade and Cultural Relations Between India and the Arab World: From Ancient to Modern Times. Delhi: Shipra Publications, 2007.

Religious Pluralism and Islamic Law: Managing Interfaith Relations in the Tughlaq Period

Hashim Bajam1
1Darul Huda Islamic University, Kerala, India
Email Correspondence: asimuasi06@gmail.com

Abstract

This study explores the complex interplay between religious pluralism and Islamic law during the Tughlaq period in mediaeval India. The Tughlaq dynasty, known for its expansive and diverse empire, navigated a multicultural landscape where Hindu, Jain, Buddhist, and Islamic communities coexisted. This research examines how Islamic law, under the Tughlaq rulers, managed interfaith relations and addressed the challenges of governing a religiously diverse society. Key aspects include the legal framework for managing disputes between different religious communities, the role of Islamic courts in adjudicating cases involving non-Muslims, and the policies of the Tughlaq administration regarding religious tolerance and integration. Special attention is given to how Islamic jurisprudence was applied to uphold justice and maintain social harmony in a pluralistic context. The study also assesses the influence of prominent figures, such as Ibn Battuta, who brought Maliki jurisprudence into the Tughlaq court, and how their contributions impacted the administration of Islamic law in a diverse society. By analysing historical records, legal texts, and contemporary accounts, this research provides insights into the strategies employed to balance Islamic principles with the practical needs of a multi-religious empire. The findings highlight the challenges and adaptations involved in managing interfaith relations through Islamic law, reflecting broader themes of religious coexistence and governance in mediaeval India.

Keywords: Tughlaq period, Religious pluralism, Multi-religious society, Jizya (non-Muslim tax), Hanafi-Maliki schools

Introduction

The Tughlaq dynasty, particularly during the reign of Sultan Muhammad bin Tughlaq (1325–1351), governed one of the most diverse and expansive empires in mediaeval India. This period was marked by the coexistence of Hindu, Jain, Buddhist, and Islamic communities, which presented both opportunities and challenges for the administration. Sultan Muhammad bin Tughlaq's innovative policies in administration, economics, and military strategy were notable, but his management of religious diversity was equally critical. Balancing Islamic legal principles with the traditional practices of various communities was essential for maintaining social harmony and stability in this multi-religious empire. The governance model developed by the Tughlaq dynasty exemplifies how religious tolerance and integration could be achieved within an Islamic framework. In 1333, the renowned traveller and scholar Ibn Battuta arrived in the Tughlaq court, bringing with him extensive knowledge from his travels across the Islamic world.

His appointment as a qadi (Islamic judge) under Sultan Muhammad bin Tughlaq's rule highlighted the Sultan's appreciation for global Islamic scholars. Trained in Maliki jurisprudence, Ibn Battuta's legal expertise was crucial for addressing the complexities of governing a diverse society. His detailed accounts in the Rihla provide valuable insights into the administration of Islamic law in a pluralistic context, revealing the strategies employed to integrate various legal traditions and manage interfaith relations effectively.

Managing religious pluralism within the Tughlaq empire required a flexible approach to governance. While Sharia was the dominant legal framework for Muslims, non-Muslims were granted a degree of legal autonomy, particularly in personal matters. This balancing act was essential for maintaining social order and preventing unrest. Ibn Battuta's contributions significantly shaped policies that respected religious diversity while upholding Islamic principles. Understanding his impact offers a deeper insight into the intersection of law, religion, and governance during the Tughlaq period.

This study aims to explore Ibn Battuta's influence on the administration of Islamic law in the Tughlaq empire, focusing on his role in managing interfaith relations. By examining historical records, legal texts, and Ibn Battuta's writings, this research will illuminate how Islamic law was adapted to a multi-religious society. The study will also highlight the broader challenges faced by the Tughlaq dynasty in managing religious diversity, contributing to a deeper understanding of Islamic jurisprudence and governance in mediaeval India.

Methods

Research Approach to Ibn Battuta's Contributions

The research approach for this study is grounded in historical analysis and qualitative methods, focusing on the contributions of Ibn Battuta during his time at the Tughlaq court. This section outlines the design, data collection process, analytical framework, and ethical considerations for the research.

Research Design

This research employs a historical and qualitative analysis to investigate the influence of Ibn Battuta in shaping Islamic law under the Tughlaq dynasty. The qualitative approach allows for a deeper understanding of how Ibn Battuta's experience and expertise in Maliki jurisprudence were integrated into the legal framework of a multi-religious empire. By analysing both primary and secondary sources, the study reconstructs the legal and political context in which Ibn Battuta operated, highlighting the specific contributions he made to the administration of justice. Historical analysis is particularly suitable for this study as it involves interpreting records from the 14th century, including Ibn Battuta's travelogue (Rihla) and contemporary accounts of the Tughlaq dynasty. This method provides insight into the ways in which legal pluralism was managed under Sultan Muhammad bin Tughlaq, while also considering the broader socio-political environment that shaped governance strategies during this period.

Data Collection

Data for this research are collected from a combination of primary and secondary sources.

The Primary Sources Include: Ibn Battuta's Rihla (Travelogue): A first-hand account of his time at the Tughlaq court, including descriptions of legal proceedings, interactions with the Sultan, and reflections on religious governance.

Court records and legal documents: Although limited, surviving documents from the Tughlaq administration provide additional insights into the structure of the legal system during Ibn Battuta's tenure as a qadi.

Secondary sources encompass: Historical studies on the Tughlaq dynasty: Scholarly works that provide context and analysis of the Tughlaq period, particularly focusing on religious pluralism and governance.

Research on Islamic jurisprudence and legal pluralism: These texts offer theoretical frameworks for understanding how Islamic law was applied in multi-religious contexts.

Previous studies on Ibn Battuta: Biographies and academic research on Ibn Battuta's travels, focusing on his time in India and his role as a legal authority in the Sultanate.

Analytical Framework

The analytical framework of this research is centred on understanding the intersection of Islamic law and governance in a pluralistic society, with Ibn Battuta's contributions as a focal point This involves:

Content analysis: The Rihla and court records are analysed to identify specific legal cases and rulings involving both Muslims and non-Muslims, examining how Ibn Battuta navigated the complexities of interfaith relations.

Contextual analysis: The study situates Ibn Battuta's legal rulings within the broader historical and political context of the Tughlaq dynasty, considering the challenges faced by the administration in managing religious diversity.

Comparative analysis: By comparing Ibn Battuta's application of Maliki jurisprudence with other Islamic legal traditions present in the Tughlaq court, the research highlights how his experiences in the wider Islamic world influenced his legal decisions in India.

Ethical Considerations

Given the historical nature of the research, ethical considerations focus primarily on ensuring the accuracy and integrity of source representation.

Source integrity: Every effort is made to represent historical documents and accounts faithfully, with careful attention to translation accuracy and the context in which sources were produced.

Cultural sensitivity: As the research deals with religious and cultural diversity, sensitivity is maintained when interpreting the interactions between different religious groups and their legal treatment under Islamic law.

Historical bias: Recognizing potential biases in both primary sources and historical interpretations, the research critically evaluates the reliability of accounts, particularly those written from an Islamic legal perspective, ensuring a balanced representation of all communities involved.

Result Ibn Battuta's Impact on Islamic Law and Interfaith Relations

This section examines how Ibn Battuta influenced Islamic law and interfaith relations during his time in the Tughlaq empire. His role as a judge and political advisor had a notable impact on the legal and social aspects of the period.

Introduction of Maliki Jurisprudence to India

Ibn Battuta's introduction of the Maliki school of jurisprudence, which was well-established in the Islamic West, represented a significant change in India's legal system. His role in the Tughlaq court helped integrate this system with the existing legal structures in India. The Maliki school, which valued the practices of the people of Medina alongside the Quran and Hadith, provided an alternative to the Hanafi school that was prevalent in India. The Hanafi school, in contrast, relied heavily on analogy and personal reasoning.

Contrast with Hanafi Jurisprudence

This section explores the differences between the Maliki and Hanafi schools of jurisprudence and how Ibn Battuta managed these differences while applying legal rulings in India. The Hanafi school, which was dominant in India, differed from Maliki jurisprudence in how it approached legal sources and interpretation. For example, the Hanafi school made extensive use of analogy and personal judgement, whereas Maliki jurisprudence placed more emphasis on the practices of the Medinan community and the consensus of early Muslim scholars. Ibn Battuta had to carefully navigate these differences, adapting Maliki principles to fit within the existing Hanafi framework. This involved reconciling these two schools of thought and applying a legal system that could address the diverse practices of the region.

Adaptation to Indian Context

This section discusses how Maliki jurisprudence was adjusted to suit the Indian cultural and religious environment, particularly in cases involving non-Muslims. Adapting Maliki jurisprudence required modifications to align with local customs and the multi-religious nature of Indian society. Ibn Battuta had to ensure that Maliki principles were applied in a way that respected the cultural and religious diversity of the Indian subcontinent. This involved addressing issues such as family law, property rights, and interfaith disputes in a manner consistent with Maliki teachings while also being sensitive to local traditions. The adaptation process also included training local officials and judges to apply Maliki jurisprudence effectively within the context of existing legal practices.

Ibn Battuta as Qadi: Legal Cases and Interfaith Disputes

As a qadi, Ibn Battuta was responsible for resolving numerous cases that involved intricate religious and cultural issues. His role required him to apply Islamic legal principles while also addressing the diverse religious landscape of the Tughlaq empire. Balancing these factors was crucial for maintaining social harmony within a multi-religious society.

Prominent Legal Disputes

Among the significant cases Ibn Battuta handled were disputes over land ownership and the use of religious spaces. For example, there were conflicts between Muslim and Hindu communities regarding land rights. Ibn Battuta needed to ensure his decisions were fair and aligned with Islamic legal principles, while also considering the local land tenure systems and practices. Another notable area of dispute involved access to and management of religious sites. Decisions about mosques, temples, and other sacred places required Ibn Battuta to carefully balance respect for religious practices with legal and social considerations. His rulings in these cases were essential for resolving conflicts and ensuring that the rights of all parties involved were respected.

Management of Interfaith Tensions

Ibn Battuta's approach to managing interfaith tensions involved a combination of Islamic legal principles and diplomatic skills. He often dealt with conflicts between Muslims, Hindus, and other religious groups. To manage these tensions, he applied principles of Islamic justice that promoted fairness and respect for all communities. This often involved crafting solutions that addressed the concerns of different groups while upholding Islamic law. Additionally, Ibn Battuta engaged in diplomatic efforts to ease religious conflicts, including facilitating discussions and negotiations between community leaders. His diplomatic efforts aimed to foster mutual respect and cooperation among the diverse populations of the empire. By balancing legal authority with diplomacy, Ibn Battuta played a crucial role in maintaining stability and peace in a culturally and religiously varied society.

Religious Tolerance Policies under Ibn Battuta's Influence

Ibn Battuta was instrumental in shaping the Tughlaq Sultan's policies on religious tolerance, helping various religious groups live together under Islamic rule. His influence was key in developing a system that allowed different communities to coexist peacefully.

Policies on Religious Minorities

Ibn Battuta contributed significantly to creating policies that protected the rights of religious minorities. His efforts were aimed at ensuring that non-Muslims could practise their faith freely and had their rights respected. One of his major contributions was making sure that religious minorities, such as Hindus, were allowed to maintain their temples and celebrate their festivals without interference. He also worked on policies that addressed the fair treatment of non-Muslims in various aspects of life, including legal and economic matters. For instance, he helped ensure that the jizya tax, which non-Muslims were required to pay, was collected fairly and did not place an unfair burden on them. Additionally, Ibn Battuta promoted dialogue and cooperation among different religious groups. He mediated conflicts and encouraged respectful interactions between Muslims and non-Muslims to reduce tensions and build mutual understanding. Overall, Ibn Battuta's efforts in shaping religious tolerance policies were aimed at creating a fair and inclusive society where diverse religious communities could live together peacefully and contribute to the empire's stability.

Challenges in Implementing Islamic Law in a Multi-Religious Context

Applying Islamic law in a society with many different religions posed several challenges for Ibn Battuta. He had to find ways to make Islamic principles work in a diverse environment.

Balancing Islamic Law with Pluralism

One major challenge was applying strict Islamic laws in an empire that included large non-Muslim populations. Ibn Battuta needed to find a balance between enforcing Islamic legal principles and accommodating the religious practices of Hindus, Buddhists, and other groups. This meant adapting Islamic laws to fit local customs and existing legal practices of non-Muslims.

Fouur instance, he had to make sure that his decisions respected both Islamic guidelines and the traditions of non-Muslim communities, ensuring that the legal system was fair and inclusive.

Social and Political Tensions

Ibn Battuta also faced social and political pressures, particularly from influential Hindu leaders and other local elites. These leaders sometimes resisted Islamic laws because they felt these laws threaened their own traditions and power. Ibn Battuta had to navigate these tensions carefully, working to maintain stability and cooperation. This involved balancing the need to enforce Islamic governance with addressing the concerns and grievances of local leaders. He needed to manage these relationships to ensure that the implementation of Islamic laws did not lead to conflict or unrest.

Implementing the Jizya (Non-Muslim Tax)

The collection of the jizya tax from non-Muslims was another significant challenge. Ibn Battuta had to ensure that this tax, which was meant to provide protection and allow non-Muslims to practise their religions, was collected in a way that did not cause resentment. He needed to make sure the tax was imposed fairly and that it did not place an undue burden on non-Muslims. To achieve this, Ibn Battuta worked to ensure that tax collectors acted justly and that the jizya was set at a reasonable rate, maintaining good relations with non-Muslim communities while fulfilling its purpose.

Ibn Battuta’s Long-Term Influence on Islamic Law in India

Ibn Battuta's impact on Islamic law extended well beyond his own time, leaving a significant and lasting influence on legal practices in India. His contributions shaped not only the legal landscape of his era but also set a foundation for future generations.

Legacy in Legal Practices

Ibn Battuta’s legal decisions and interpretations had a profound and enduring impact on Islamic jurisprudence in India. His work helped establish important precedents that influenced the Tughlaq dynasty and continued to shape the Mughal era that followed.

One of the major ways Ibn Battuta influenced Islamic law was through his ability to adapt legal principles to the Indian context. His integration of Maliki and Hanafi legal traditions provided a flexible approach that was both practical and respectful of local customs. This adaptability was crucial in creating a legal system that could address the diverse needs of the population. For instance, Ibn Battuta's rulings on property disputes, inheritance issues, and family law established guidelines that were referenced by future jurists. His decisions often provided clear examples of how to apply Islamic law while considering local practices and traditions. This approach was particularly important in managing conflicts and resolving disputes in a multi-religious society. The Tughlaq court adopted many of Ibn Battuta's methods, and his influence extended into the Mughal period. The Mughals inherited and built upon the legal practices established by the Tughlaqs, incorporating Ibn Battuta's precedents into their own judicial system. His approaches to handling legal issues and interfaith disputes continued to serve as models for future rulers. His impact on legal education and training ensured that his methods and principles were passed down to subsequent generations of jurists, reinforcing his lasting influence on Islamic law.

Impact on Regional Governance

Ibn Battuta's legal principles also influenced regional governance. His methods and decisions were adapted by local rulers and administrators across different parts of the empire. This influence helped shape regional governance structures and administrative practices, ensuring that his approach to law and justice was reflected in the broader administration of the empire. By impacting how laws were enforced and disputes were resolved at the regional level, Ibn Battuta's legacy extended beyond the central administration, affecting the everyday governance of various regions within the empire.

Discussion

Analysing Ibn Battuta's Legacy in the Tughlaq Court

This section delves into Ibn Battuta's lasting impact on the Tughlaq court, providing a detailed analysis of his approach to interfaith disputes, comparisons with other Islamic legal traditions, his contributions to religious pluralism, and broader implications for Islamic law and governance.

Ibn Battuta's Approach to Interfaith Dispute Resolution

Ibn Battuta's role as a mediator in interfaith disputes became a key part of his responsibilities within the Tughlaq court. One of his main challenges was navigating sensitive religious issues while ensuring that justice was served across different faith communities. His balanced approach demonstrated his ability to employ diplomacy alongside legal principles.

Religious Space and Cultural Sensitivity

Ibn Battuta had to balance Islamic legal mandates with respect for sacred spaces belonging to non-Muslim communities, especially in cases involving temples and religious landmarks. His rulings reflected his understanding that these cultural symbols held great significance for the local population. For instance, while Islamic law might strictly prohibit certain practices, Ibn Battuta was often mindful of the broader social implications of his decisions, ensuring they did not incite conflict.

Legal Flexibility in Multi-Religious Settings

Ibn Battuta's flexibility in adapting legal rulings to the context of a multi-religious society helped foster coexistence. He often utilised legal precedents from the Maliki school, which allowed him to incorporate diverse customs within the framework of Sharia, providing a form of legal pluralism that resonated with the Tughlaq empire's unique social fabric.

Comparison with Other Islamic Legal Traditions

The introduction of Maliki jurisprudence into a predominantly Hanafi legal landscape presented numerous challenges for Ibn Battuta. This section delves deeper into how he balanced the two schools of thought and navigated the intricacies of Islamic legal traditions in India.

Reconciling Legal Philosophies

Ibn Battuta had to reconcile the more localised and community-based approaches of Maliki jurisprudence with the established Hanafi reliance on analogy and reasoning. In practice, this meant finding a middle ground between legal rigidity and practical application, allowing him to offer solutions that met both legal standards and the social realities of the diverse population. This blending of legal philosophies ultimately contributed to a more adaptive and inclusive legal system.

Comparative Case Studies

By examining specific cases where Maliki and Hanafi traditions came into conflict, it becomes clear how Ibn Battuta strategically applied legal reasoning to resolve disputes. In cases involving marriage and inheritance, for instance, Ibn Battuta often employed Maliki principles to offer a solution that was seen as more just or equitable in the specific Indian context, without necessarily undermining the dominant Hanafi traditions

Ibn Battuta's Influence on Religious Pluralism

Ibn Battuta's influence extended beyond jurisprudence to the broader policies of the Tughlaq Sultanate regarding religious pluralism. His legal advice and rulings directly impacted how the empire treated religious minorities, shaping a more tolerant and inclusive legal framework.

Tolerance and Legal Protection for Minorities

Ibn Battuta was instrumental in ensuring that religious minorities were granted certain protections under Islamic law, advocating for policies that allowed them to practise their faith freely, provided they paid the jizya tax. His legal decisions were not only aimed at protecting the rights of minorities but also at fostering peaceful relations between communities, which was essential for the stability of the empire.

Jizya and Its Practical Implications

The jizya, a tax imposed on non-Muslims, was a critical issue that Ibn Battuta had to navigate. While it was a financial obligation under Islamic governance, Ibn Battuta ensured that its collection was done fairly, without undue hardship on the population. His rulings and advice helped maintain a delicate balance, ensuring that the non-Muslim population did not feel excessively burdened, which could lead to unrest.

Broader Implications of Ibn Battuta's Work

Theoretical and practical implications of Ibn Battuta's work in the Tughlaq court extend far beyond his lifetime, influencing both Islamic legal practices and governance in later periods.

Legacy in Future Islamic Rulership

Ibn Battuta's legal precedents and his model of governance continued to influence the Mughal courts, where rulers faced similar issues of religious pluralism. His legacy as a mediator between Islamic law and local customs was frequently cited by later jurists who faced the challenge of ruling over a religiously diverse population. This section explores how his influence persisted and evolved in subsequent Islamic empires.

Theoretical Contributions to Islamic Jurisprudence

Beyond his practical legal decisions, Ibn Battuta's work contributed to the evolving field of Islamic jurisprudence. His adaptability and pragmatism demonstrated the potential for Sharia to function effectively in a pluralistic society, offering a theoretical model for how Islamic law could be applied in multi-religious settings without compromising its core principles.

Impacts on International Islamic Governance

Ibn Battuta's experiences in the Tughlaq court were not limited to local governance; they also shaped his ideas about Islamic governance in a broader, international context. His travels throughout the Islamic world, from North Africa to South Asia, gave him a unique perspective on the universality of Islamic law and its application across different cultural contexts. His legal philosophy, as practised in India, reflected this broader view and influenced how future scholars would think about Islamic governance on a global scale.

Conclusions

Ibn Battuta's contributions to Islamic law and interfaith relations during the Tughlaq dynasty exemplify the adaptability and complexity of Islamic jurisprudence in a multi-religious society. His introduction of Maliki jurisprudence and his pragmatic approach to balancing strict Islamic laws with the necessity of religious pluralism had significant and enduring impacts. By mediating disputes among diverse religious communities and operating within a predominantly Hanafi legal system, Ibn Battuta established legal precedents that influenced not only his time but also subsequent periods of Indian history.

His legal decisions on managing interfaith tensions and protecting religious minorities shaped future governance structures, including the Mughal administration. The policies he developed, including those related to religious tolerance and the equitable collection of taxes such as the jizya, were instrumental in maintaining harmony within a diverse empire. Ibn Battuta's ability to integrate Islamic legal traditions with local customs set a precedent for future Islamic rulers. Future research should explore the broader implications of Ibn Battuta's legal work, particularly its influence on legal practices in other parts of the Islamic world. Comparative studies on how different Islamic empires applied principles of religious pluralism and how jurists like Ibn Battuta navigated their diverse cultural contexts would be valuable. Such investigations could enhance our understanding of the relationship between Islamic law and pluralistic governance, offering insights relevant to contemporary issues.

Acknowledgments

I wish to extend my sincere gratitude to my friends for their invaluable support and encouragement throughout the development of this work. Their assistance has been crucial to the success of this project. I am also deeply thankful to my college teachers for their expert guidance and dedication. Their contributions have significantly influenced the completion of this research. Additionally, I would like to express my profound appreciation to my family for their unwavering support and encouragement, which has been a constant source of motivation and strength throughout my academic journey.

Bibliography

Ahmad Siddiqi, Zafar. The Role of Islamic Law in the Tughlaq Period.

Ansari, A.R. Ibn Battuta's Account of Religious Pluralism in the Delhi Sultanate.

Emon, Anver M. Religious Pluralism and Islamic Law: Dhimmis and Other Non-Muslims.

Eaton, R.M. The Role of Foreign Muslim Jurists in the Delhi Sultanate: Ibn Battuta's Contribution.

Gibb, A. Hamilton, trans. The Travels of Ibn Battuta. (Translation of Al-Rehla by Ibn Battuta).

Habib, Irfan. Judicial and Administrative Reforms of the Tughlaq Period: Ibn Battuta's

Jackson, Peter. Ibn Battuta's India: His Role in the Islamic Judicial System.

Khan, M.A. Ibn Battuta's Account of the Delhi Sultanate: A Critical Analysis.

Khan, M.A. Ibn Battuta and the Delhi Sultanate: A Reassessment. Khan, Z.A. The Impact of Ibn Battuta's Travels on the Perception of the Delhi Sultanate.

Khan, M.A. Ibn Battuta's Account of the Delhi Sultanate: A Source for Economic History.

Malik, A.N. Ibn Battuta's Observations on Religious Tolerance in the Delhi Sultanate.

Malik, A.N. Ibn Battuta's Observations on the Social and Cultural Life of India.

Perspective.al-Azmeh, Aziz. Ibn Battuta's Travels as a Legal Historian: The Delhi Sultanate.

Yasin, Muhammad. Ibn Battuta in the Tughlaq Court: Diplomatic and Judicial Roles.

Zaidi, S.M. Ibn Battuta's Account of Delhi: A Critical Study.

The Role of Media in Islamic Da'wah in a Mixed Society: Significance and Techniques

Dr. Muhammad Akram Hureri1
Directorate of Edu. PWWF LHR, Visiting Faculty KIU KSA, Islamic Scholar & Guest Speaker/Anchor at TVs Channel.
Email Correspondence: mahurary@gmail.com

Abstract

The paper highlights the media's role for the noble cause of Islamic da'wah (preaching) in a plural society and multiracial community. Primarily, the excellence of Muslim Ummah(nation) lies in propagating the real message of Islam to humanity. In order to retain the title of excellence for Ummah, Muslims are responsible for delivering and conveying the message of Islamic teachings with its real essence to the entire humankind globally. For this purpose, Muslims have to utilize possible means, including modern media and communication. Nowadays, the media industry has brought an outstanding revolution in propagating any messages and news. Therefore, media can be of great importance and necessity for Islamic preachers to perform da'wah's responsibility in the plural and multiracial society. Undoubtedly, da'wah activity can play a significant role in spreading Islamic teachings and portraying a real picture of Islam. This article investigates the various modes and principles of communication, which can ultimately support da'wah activities in a multicultural society and multiracial culture worldwide.

Keywords: role, media, Islamic da'wah, plural society.

Introduction

Principally, Muslims believe that da'wah is an obligatory religious responsibility for all without gender differences (Esma, 2015, 80). Muslim da'is (preachers) continued to eschew modern trends (new media) of da'wah for its Western roots in the late twentieth century (Esma, 2015, 80). Plural society refers to "a society that is composed of diverse ethnic, cultural, and religious groups" (Hassan, 2013, 100). Social media are online modes and interactive platforms for linking and joining people around the globe (Yahya and Sule 2018, 31). It contains several attributes, communication formats, and sociability functions (Syahputra 2018, 153). In recent decades, the internet source has totally changed the way of communication through posts and contents by sharing and uploading data (Ittefaq and Ahmad 2018, 39). Necessarily, social media provides an avenue for obtaining and conveying information relating to various aspects of life (Yahya and Sule 2018, 30). Social media serves as the mediation for preaching religious teachings (Syahputra 2018, 153-54). During recent years, the proliferation of media has been seen in da'wah activities in the Muslim and Western World.

In the global context, the Missionaries of religion identified the significant role of media in preaching and teaching theology. Generally, Muslim preachers have been using tools of social media for da'wah purposes aiming at fruitful religious discussions with other religions, interreligious dialogue between Muslims and other people, and promoting social cohesion among the individuals of a diverse society. In human history, the Prophets had delivered the message of Allah's Oneness [Islamic Monotheism] and the worship of the Lord to their adherents and other people through direct verbal communication. For instance, in spreading God's message, the Prophet Noah had continuously performed his duty of preaching to his nation for about 950 years. Lastly, the Prophet (peace be upon him) of Islam had completed the mission and message of prophets of spreading Islamic monotheism and worshipping only One God Almighty. The Prophet (peace be upon him) declared that "the learned (scholars) are the heirs of the Prophets" (Abu Dawud, 2007, 4/207). Further, he (peace be upon him) ordered Muslims to convey his teachings, even a single sentence, to other people (Bukhari, 1997, 4/417).

In Arabia, the Prophet (peace be upon him) used the approach of the heart, mind, and soul to deliver monotheistic-centric (Tawhidi centric) da'wah among people (Tahir & Yucel, 2019, 72). Nevertheless, Islam promotes positive thinking and action for doing da'wah activities underpinning from the core principle and essential features of the Prophetic tradition to win over the minds and hearts of people (Yucel, 2015, 226). Islamic perspective encourages positive thinking towards God (Allah), the universe, and human beings and abstains from negative thinking and actions that could increase the disorders, divisions, and conflicts among people (Yucel, 2014, 102-103, 104). To summarize, Muslim Ummah is assigned the formidable task and magnificent mission of giving da'wah to people for the sake of Allah Almighty, which can be facilitated by employing the positive techniques and supportive methodologies of social media in the contemporary era. Consequently, Islamic da'wah can be performed by exhibiting positive thinking and attitude towards other religions in a plural and diverse society.

Conceptual Clarification of the Terminologies

In Arabic, the term "iblāgh" " بلغ ابلا غ" is used for "media" (Ibn Manzur, 2000). The Qur'anic term "al-Ṣuhaf or Ṣuhafan" "صحف or الصحف "means book or scripture (Qur'an, 74: 56; 81: 10, Pickthall, 1999) plural of "الصحيفة" "Ṣahīfah" that is the origin of the Urdu term "Ṣahīfah" used for journalism i.e., communication of information (Nadvi, 2012, 39). The Qur'anic term "balāgh or al-blāgh" " الغَب orالغَالب "means conveyance (Qur'an, 14: 52; 5: 99, Pickthall, 1999) is the origin of the Urdu term "iblāgh" used for media. The above words are used to deliver the message, which resembles social media in the contemporary world. The word media is derived from the Latin word medium, "which means in the middle" (Henrico, 2008). Generally, media refers to "the means of communication, including radio/ television, newspaper, magazines, etc., which reach out or influence people widely" (Hassan, 1993, 13).

In media entrepreneurship, the media means "traditional mass communication system and content generators as well as other technologies for mediated human speech, which would include traditional publishing (newspapers, periodicals, or books), traditional electronic media (broadcasting, broadband, cable, or satellite), motion pictures, video gaming, recorded music, advertising, and adaptations of the Internet for any of these media" (Anne, 2008). The term media and communication used to "mainstream journalism and broadcasting" (Dixit, 2013, 1). Curiosity is the natural tendency found in all humankind. Human life cannot run without talking, conversation, and expressing feelings and emotions to others. In daily routine, the human message can be conveyed to others through communication. From the inception of this worldly life, humankind has been engaged in the process of communicating his feelings and thoughts to others (Hassan, 1995, 15). With the advent of satellite technologies, media accessibility has increased considerably, which affected developing societies (Akbar et al., 2014, 67).

Literally, in Arabic, the word *da'wah* (الدعوة) means (الطلب) call or invitation (Mustafa et al., 1989, 1/286). Technically, the term da'wah refers to "inciting people todo good things and hold right guidance; to command the right thing and forbid the wrong one" (Hamid, 1996, 13). Shaykh al-Islam, Ibn Taymiyyah (d.728H) defined da'wah as:"الدعوة إلى هللا هي الدعوة إلى اإليمان به وبما جاءت به رسلهبتصديقهم فيما أخبروا به وطاعتهم فيما أمروا"

had spent their whole life in the invitation, instruction, correction, and communication with people. The Prophet Muhammad (peace be upon him) had introduced the preaching and communicating mechanisms through his practical examples and demonstrations. Through these principles, he not only communicated to people of the Quraish, Hijaz, Yemen, Arab, and Madinah but also conveyed the da'wah efficiently. After the emigration to Madinah, he founded the Islamic welfare state for humankind, which laid the foundations for the propagation of da'wah activities. It is evident from the Qur'an that Allah Almighty has assigned the vital responsibility of da'wah on the shoulders of the Prophet (peace be upon him), which he successfully completed. For example, Allah says in the Qur'an:

يا ايحاالرسولبلغ ماانزل اليك من ربك" "

"O Messenger, announce that which has been revealed to you from your Lord." (Qur'an, 5: 67, Muhammad, 2008).The Qur'an overwhelmingly highlights the Prophet's (peace be upon him) responsibility of conveying the message of Allah Almighty, as cited:

"فانما اليك البلاغ واللهبصير با لعبد"

"Your duty is only to convey the Message; and Allah is All-Seer of (His) slaves" (Qur'an, 3: 20, Khan and Hilali, 2011). The Qur'an reflects on the mission statement of the entire Muslim nation (Ummah) that is da'wah, as quoted:

"كنتم خير امة اخر جت اللناس تامرون با لمعر ف و تنهؤ ن عن المنكر"

"You are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah" (Qur'an, 3: 110, Ali, 2006). The Muslim nation (Ummah) is made responsible for commanding whatever good/ right and forbidding whatever bad/ wrong, as cited in the Qur'an:

"ولتكن منكم امة يد عون ا لى الخير ويامرون بالمعرف وف و ينهون عن ا لمنكر واو لئك هم المفلحون"

"And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful"

(Qur'an, 3: 104, Muhammad, 2008). The Qur'an admires the believer for inviting people towards Allah Almighty and doing good deeds, as mentioned:

"ومن احسن قولا ممن دعاالى اللّٰه وعمل صالحاوقال انني من المسلمين"

"And who is better in speech than one who invites to Allah and does righteousness and says, 'Indeed, I am of the Muslims"? (Qur'an, 41: 33, Muhammad, 2008).
The verses mentioned above demonstrate the importance and significance of conveying and delivering the message of Islam, which can more effectively be done by using modern media.

"Calling towards Allah is indeed calling towards belief in him, believing in that what his messengers brought, testifying them [Prophets] what they informed their nations, and obeying them [Prophets] what they commanded" (2005, 15/157).
Al-Bayānouni (2014) summarized the term da'wah as:

"تبليغ االإسالم الناس، وتعليمه إياهم، وتطبيقه في واقع الحياة"

"A preaching of Islam to people, its teachings to them, and its application in practical life" (17). An Islamic da'i (preacher) is defined as:

"هو المؤهل القائم بترغيب الناس في االإسالم و حثهم على التزامه بالوسائلالمشروعة"

"A qualified person who invites/calls people to Islam and urges them to adhere to legitimate means/sources" (Badahdah, 1996, 4).

Al-Bayānouni (2014) states that the definition establishes three da'wah stages, which include its propagation, development, and implementation (16). Indeed, the theme of da'wah is Islam that consists of faith, Sharia, ethics, and dealings (Badahdah,1996, 5).

Significance of Islamic Da'wah in a Plural Society

Allah Almighty has sent all the Prophets and Messengers (May peace and blessings be upon them) for conveying the message of Islam (Oneness and worship of Allah Almighty). Lastly, the Prophet Muhammad (peace be upon him) was sent to introduce Islam to the entire humanity, which is considered a complete code for all domains of human life. Therefore, it was the mission of the Prophet (peace be upon him) to spread Islamic teachings and Sharia injunctions to people of Arabia in the beginning; so that they may adopt a revolutionary ideology by abandoning the ignorant customs and traditions of their ancestors and tribes. Undoubtedly, the Prophet (peace be upon him) tirelessly and continuously preached God's message to his people (Yahya, 2017). Ultimately, the Prophet (peace be upon him) used different mediums of conveying and ways of communicating the message of Islam to his Companions (Sahābah and Sahābiyyah, who embraced Islam at first) and other people of Arabia like polytheists and unbelievers Indeed, the Prophets (May peace and blessings be upon them) Likewise, the significance of da'wah duty can be best understood from the traditions of the Prophet (peace be upon him) stated below:

"من د عا الى هدى كان له من الاجر مثل اجور من تبعه لا ينقص ذلك من اجورهم ثيئا ومن دعا الئ ضلا لة كا ن عليه من الاشم مشل اشام من تبعهل لاينقص ذلك من اشامهم شيبا "

"He who called (people) to righteousness, there would be reward (assured) for him like the rewards of those who adhered to it, without their rewards being diminished in any respect. And he who called (people) to error, he shall have to carry (the burden) of its sin, like those who committed it, without their sins being diminished in any respect" (Muslim, 2007, 7/53). In addition, the Messenger of Allah (peace be upon him) highlighted the importance of da'wah towards Islam by saying:

"واللّٰه لان يهد بك رجل واحدخيرلك من حمرالنعم"

"I swear on Allah, it will be better for you that Allah should give guidance to one man through your agency than that you should acquire the red ones among the camels" (Abu Dawud, 2008, 4/216).

Muslim nation (Ummah) has been assigned the significant and formidable task of commanding whatever good/ virtuous and forbidding whatever bad/ evil globally. Therefore, it is pertinent to adopt media sources to convey and promote the Islamic message to human beings globally. Eventually, media has a key and pivotal role in the promotion of communication in the community. Niazi writes (1995) that "the correspondence was an essential requirement for the continuation of Qur'anic communications in the regime of the Prophet (peace be upon him)" (105-106). To conclude, there was no TV or radio or electronic media during the Prophetic regime, it was a great miracle of the Prophet (peace be upon him) to transform and reform an ignorant nation of Arabia in a short period of time.

Prerequisites of a *Da'i* (preacher) for Da'wah (preaching) in a Plural Society

A preacher is a person who calls, guides, and teaches a religion or a thought. In other words, a preacher is a qualified person who motivates people towards Islam and urges them for its commitment using Shariah sources (al-Hori, 2015, 12). In order to do da'wah responsibility actively and efficiently, the da'ineeds prerequisite attributes to be adorned with, which include the following

Sincere Intention towards Da'wah Responsibility

The role of a da'i (preacher) depends on the sincerity of intention in doing da'wah activities. Necessarily, the keys to appropriate da'wah responsibility and work include self-determination, self-motivation, and vigor.

"ومامرالا ليعبدواالله مخلصين له الدين حنفاءويقيمواالصلوة ويوتواالزكوة ج وذلك دين القيمة

"They were commanded only to worship God, offering Him sincere devotion, to be sincere in their faith, to pray regularly; and to give alms, for that is the right religion" (Qur'an, 98: 5, Khan, 2013). In Islam, every individual is responsible for his charges. Therefore, everyone needs to be sincere in all matters of life particularly in da'wah. The Qur'an clearly states:

"قل الله اعبدمخلصاله دينى"

"Say: Allah (it is Whom) I serve, being sincere to Him in my obedience" (Qur'an, 98:5, Shakir, 2009).

Likewise, the Prophet (peace be upon him) clarified in a tradition:

"الاكلكم راع,وكلكم مسنول عن رعيته"

“Surely, every one of you is a guardian and is responsible for his charges” (Bukhari, 1997, 9/160). The Prophet (peace be upon him) also highlighted the significance of intention in all actions and said:

"انماالاعما ل با لنيات"

“Indeed, the actions depend upon the intentions” (Bukhari, 1997, 1/45). For achieving the da’wah tasks, a da’i needs to purify one’s intention fully by doing them for the sake and pleasure of Allah Almighty, so that one can make oneself free from fame, pride, publicity, and other material incentives. To summarize, a da’i (preacher) approaches mad’u (invited) to convey the message of Islam rather than discussion or dialogue for the sake of debate or argumentation. Moreover, one explicitly has to concentrate on da’wah’s task rather than winning the argument and embracing the invited people.

Seeking the Beneficial and Authentic Islamic Knowledge for Practical Ways of *Da’wah*

A *da’i* is obliged to acquire the knowledge of the Qur’an and its exegeses as well as the Hadith books and their interpretations. Significantly, the thoughtful study of the books of comparative religion and world religions would be of great advantage in da’wah work. An Islamic *da’i* must be aware of the legal rulings of permissible and forbidden things within the Sharia context. Necessarily, to become a successful da’i, one must learn Islamic teachings and rulings deeply to make oneself a firm believer, expert in interreligious dialogue with people of other religions, convince them with appropriate arguments, evidences and proofs, and refute others arguments with logic and evidence. The verses mentioned below reflect on the importance of obtaining Islamic knowledge for da’wah purposes:

"شم جعلنك علئ شر يعةممن الامرفتبعهاول تتبع اهواءالذين لايعلمون"

“Then, We set you on a clear path [of religion]: so follow it, and do not yield to the desires of those who have no knowledge” (Qur’an, 45:18, Khan, 2013).

"فلولانفرمن كل فرقة منهم طا ئفة ليتفقهوافي الدين"

“And shall devote themselves [instead] to acquiring a deeper knowledge of the Faith” (Qur’an, 45: 18, Asad, 1980).

"قل هذه سبيلى أدعواْ إلى اللّٰهٌ على بصيرة أنا ومن ٱتبعنى "

“Say, ‘O Prophet, “This is my way. I invite to Allah with insight I and those who follow me” (Qur’an, 12:108, Khattab, 2016).

Exhibition of a Practical Role Model Personality

The Prophet (peace be upon him) of Islam presented his perfect model to follow for all walks of life and for da’wah in particular. The Qur’an declares the Prophet (peace be upon him) exalted model, as stated:

"لقدْ كان لكم في ر سول اللّٰهّ أسوة حسنة لمن كان ير جواللّٰهّ واليوما لآخروذكراللّٰهّ كثيرً"

“Indeed, in the Messenger of Allah you have an excellent example for whoever has hope in Allah and the Last Day, and remembers Allah often” (Qur’an, 33:21, Khattab, 2016).

Viewing the exalted model of the Prophet (peace be upon him), a da’i must exhibit a living role model and an inspiring example in all aspects of life, characterizing with honesty, justice, courage, contentment, and other good morals and avoiding bad morals and character deteriorating behaviors. The Qur’an states:

"وقل لعبادى يقو لو اْ ٱلتى هي أحسن"

“And say to My servants (that) they speak that which is best” (Qur’an, 17:53, Shakir, 2009). A da’i should maintain the condition of excellence in Islam by avoiding what does not concerned him:

"إن من حسن إسلام المر ء تركه ما لايعنيه"

“Surely, of the excellence of a person's Islam is that he leaves what does not concern him)” (at-Tirmidhi, 2007, 4/353).

The Qur'an mentioned saying by doing practice, as cited:

"يا أيها الذين آمنوالم تقولون ما لاتفعلون،كبرمقتاعند اللّٰهّ أتقولوامالا تفعلون"

"O you who believe! Why do you say that which you do not do? It is most hateful to Allah that you should say that which you do not do" (Qur'an, 61:2-3, Shakir, 2009).

Attaining Moderate and Balance Approach in Da'wah Activities

Islam promotes moderation in all religious matters and worldly affairs. For instance, the Prophet Muhammad (peace be upon him) frequently stressed observing moderation and balanced approach in all activities of life, as stated in a tradition:

"يا أيهاالناس عليكم با لقصد،سلاثا"

"O people, you should observe moderation, [said] three times" (Ibn Majah, 2007, 5/359). Likewise, the Prophet (peace be upon him) mentioned the reward of being moderate, as stated a tradition:

"والْقصد الْقصْد تبلغوا"

"And always adopt the middle, moderate, regular course whereby you will reach your target (Paradise)" (Bukhari, 1997, 8/257). Therefore, to be an effective Islamic da'I, one can adopt a moderate way while delivering the message of Islam in a multicultural community and plural society.

Developing an Environment of Patience and Easiness, not of Compulsion for Successful Da'wah

Indeed, da'wah work needs to be done with easiness and not with compulsion and pressure. Therefore, a da'Ineeds to avoid forcible conversion and presents da'wah in a polite and kind way. The Qur'an clearly states:

"لاإكراه فى الدين قدتبين الرشد من ٱلغىِّ"

"There is no compulsion in religion; the right direction is henceforth distinct from error" (Qur'an, 61:2-3, Pickthall, 1999).

The Prophet (peace be upon him) of Islam highlighted the significance of adopting a sensible easy way in the promotion of religious practices, as cited in a tradition:

"إن الدين يسْرٌ,ولن يشادالدين أحدٌألاَ غلبه,فشددوقاربواوأبشروا"

“Indeed, religion is easy, and whoever overburdens himself in his religion will not be able to continue in that way, So, you should not be extremists, but try to be near to perfection and receive the good tidings” (Bukhari, 1997, 1/74). To conclude, the message of Islam requires to be delivered with easiness in a multicultural community and plural society for an effective Islamic da’i, one can adopt a moderate way while delivering the message of Islam in such a society.

Achieving Lenience and Kindness to be Enthusiastic in Da’wah

A da’i must possess lenient and kind attitude towards da’wah tasks and activities. These attributes considered key to be enthusiastic and successful in da’wah. The Qur’an mentioned the attribute of lenient of the Prophet (peace be upon him) and declared it motivational factor for da’wah, as stated:

"فبمارحمة من اللّهّ لنت لهمولوكنت فظاغليظ القلبل لاينفضوامن حولك"

“So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you” (Qur’an, 3: 159, Muhammad, 2008). The Prophet (peace be upon him) described the prominence of lenience as:

"انالله ر فيق لا يكون في شئءالا ينزع منْ ثئء إلاشانهُ"

“Allah is kind and lenient and likes that one should be kind and lenient in all matters” (Bukhari, 1997, 9/48). The Prophet (peace be upon him) mentioned that kindness adds beauty and its absence makes anything defective, as stated:

"إنالرفقلا يكون في شئءإلازانهولاينزع من شئء إ لاشا نه"

“Kindness is not to be found in anything but that it adds to its beauty and it is not withdrawn from anything but it makes it defective” (Muslim, 2007, 6/456).

The Prophet (peace be upon him) also highlighted the reward compassion in a tradition:

"من أعطي حظه من الرفق فقد أعطي حظه من الخير,ومن حرم حظه من الخير,اشقل شيء ميزان المو من يوم القيامة حسن الخلق,وإن اللّٰهّ ليبغض الفاحشا البذيَّ"

“Whoever has been given his portion of compassion has been given his portion of good. Whoever is denied given his portion of compassion has been denied his portion of good. Good character will be the weightiest thing in the believer’s balance on the Day of Rising. Allah hates a coarse, foul-mouthed person” (Bukhari, 1989, 1/164).

Allah Almighty ordered Moses and Haroon to talk to Pharaoh in lenient manner, as cited in the Qur’an:

"فقولاله قوْلاًّ لينا لعلة يتذكر أوْ يخثئ"

“And speak to him with gentle speech that perhaps he may be reminded or fear [Allah]” (Qur’an, 20: 44, Khan, 2013).

Conclusively, Islamic da’i needs to be adorned with lenience and kindness for to be exited person in da’wah. It is wonderful method for delivering the message of Islam and its positive propagation in a society worldwide.

Showing Forbearance, Tolerance, and Truthfulness and Honesty in Da’wah

Forbearance and tolerance plays a key role in life of a believer. Likewise, it is a well-known fact that truthfulness and honesty are significant elements for becoming a successful person in society. The da’wah demands these four qualities to be the traits of an Islamic da’i in all circumstances and activities. The Prophet (peace be upon him) of Islam was prominent with the titles of Sādiq (truthful) and Amīn (honest) even before announcing messenger-hood in Arabic society. The Prophet (peace be upon him) described the significance of the forbearance and tolerance in a tradition:

"أنالنبي صلى اللّٰهْ عليه و سلم قا ل لا شجِّ عَبدِ القيس : إن فيك خلتيريحبحما اللّٰهْ الحلمُ والأناةُ"

“Ibn Abbas narrated that the Prophet said to Ashajj Abdul-Qais: Indeed there are two traits in you that Allah loves: Forbearance and tolerance” (alTirmidhi, 2007, 4/98).

The Prophet (peace be upon him) highlighted the benefits of being truthful and penalty of being liar in a tradition:

إنالصدق يهدي غلى البر، وإنالبر يحدي إلى الجنة,وإن الجل ليصدق حت يكون صد يقًا،وإن الكذب يحدي إلى الفجور,وان الفجور يهدي إلى النار,وإن الر جل ليكذب,حتى يكتب عند اللّٰهْ كذابًا"

“Truthfulness leads to righteousness, and righteousness leads to Paradise. And a man keeps on telling the truth until he becomes a truthful person. Falsehood leads to wickedness and wickedness leads to the (Hell) Fire and a man may keep on telling lies till he is written before Allah a liar” (Bukhari, 1997, 8/74). Moreover, the Prophet (peace be upon him) mentioned the reward of truth and lie in a tradition:

"دعْ ما ير يبك إلى ما لا ير يبك فان الصدق طما نينةٌ وان الكذب ر يبةٌ"

“Leave what makes you in doubt for what does not make you in doubt. The truth brings tranquility while falsehood sows doubt” (al-Tirmidhi, 2007, 4/510).

Undertaking Da’wah for the Sake of Allah Almighty and Reward in the Hereafter

The main focus of da’wah for an ideal da’i reflects from his undertaking it for the sake of Allah Almighty and reward in the Hereafter. The Qur’an states:

"من كان يريدحرث الْاَ خرةِ نزد له فىْ حرْثِه ومن كان ير يد حرْثَالدُّنيَانُؤْته منها وما له فى الْاَخرة من نَّصِيْبٍ

“Whosoever desires (with his deeds) the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world (with his deeds), We give him thereof (what is written for him), and he has no portion in the Hereafter” (Qur’an, 42: 20, Khan and al-Hilali, 2011). The Prophet (peace be upon him) mentioned the importance of guiding others for goodness and said:

"مَنْ دَلَّ على خَيْرٍ فَلَهُ مِثْلُ أجْرِ فاعِلِهِ"

“One who guides to something good, has a reward similar to that of its doer” (Muslim, 2007, 5/227).

The Prophet (peace be upon him) mentioned the reward of inviting people towards Islam and said:

"أيما داعٍ دعا إلى ضلالةٍ فا تبعَ فَا نَّ لهُ مِشْلَ أوْ زَارَ ا تَّبَعَهُ وض لاَ ينقص من أوْزار همْ شيئاً و أ يُّمَا دَ
عا إلى هُدً ى فإنَّ لهُ مِثل أجثور مَنِ اتَّبعهُ وَ لاَ يَنْقُصُ مِنْ اُجثورِهِمْ شَيْئاً"

“Every caller who invites people to misguidance and is followed, will have a burden of sin equal to that of those who follow him, without that detracting from their burden in the slightest. And every caller who invites people to true guidance and is followed, will have a reward equal to that of those who follow him, without that detracting from their reward in the slightest” (Ibn Majah, 2007, 1/211).

Tackling Da’wah Hardships and Difficulties with Patience and Tolerance

The preacher may face difficulties during da’wah activities, as people may reject his/her call and fight him/her in ideology and religion. Ultimately, the preacher must be patient and tolerant exhibiting softness and calmness in attitude and behavior keeping in view the Prophetic example as da’I and stay away from anger and coercion using proofs and evidences appropriately to the situation in da’wah. The Qur’an clearly states:

"فإ نَّ مَعَ الْعُسْرِ يشْرً, إنَّ مَعَ الْعُسْرِ يشْرًا"

“Surely with difficulty is ease, with difficulty is surely ease” (Qur’an, 94:5-6, Shakir, 2009). The Qur’an mentioned seeking assistance with patience and prayer, as cited:

"يا أَيُّهَا الَّذِ ينَ آمَنُو اسْتعِيْنُوابِ لصَّبْرِوَالصَّلَا ةِ إ نَّاللّهَ مَعَ الصَّا بِرِينَ"

“You who believe, seek help through patience and prayer; surely, God is with the steadfast” (Qur’an, 2: 153, Khan, 2013). The Qur’an stated the reward of being patient in a verse as:

"إِنَّمَا يوَفَّى آلصَبِرُونَ أَجْرَ هُم بِغَيْرِحِسَابٍ"

“Only the patient will be paid back their reward in full without measure” (Qur’an, 39:10, Shakir, 2009).

The Qur'an provides a strategy for dealing with calamity situation and states:

"آلَّذِ يْنَ إِذَا اصَبَتْهُم مُصيبة قَا لوااإِنَّا لِلَهِ وَ إِنَّا إِلَيْهِ رَ جِعُونَ"

"Who, when afflicted with calamity, say: "Truly! To Allah we belong and truly, to Him we shall return."" (Qur'an, 2: 156, Khan and al-Hilali, 2011). The Qur'an gives ignoring techniques from hurtful talk and stated:

"وَدَعْ أَ ذَ ئهُمْ وَ تَوَكَّلْ عَلَى آ للّهِ ج وَكَفَ بِآ للَّهِ وَكِيْلاَ"

"Ignore their hurtful talk. Put your trust in God; God is your all sufficient guardian" (Qur'an, 33: 48, Khan, 2013). The Qur'an highlights the importance of adopting patience during da'wah duty:

"يا بُنَيَّ أُقِمُ الصَلاَةَ وَ أَمُرْ بِا لمَعْرُوفِ وفِ وَ انْهَ عَنِ الْمُنكَرِ وَاصْبشرْ عَلى مَا أَصَا بَكَ إِنَّ ذَ لِكَ مِن عزْ مِ الأُمُورِ"

"O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] determination" (Qur'an, 31: 17, Muhammad, 2008). The Prophet (peace be upon him) mentioned that tackling discomfort, hardship, illness, grief and mental worry will expiate the sins:

"ما يصيب المو من و صبٍ و لاَ نصب وَلاَ سقمٍ ولاَ حزنٍ حتىَ الهمِ يحمه إلاً كفر بهِ مِن سيناَ تِهِ"

"Never a believer is stricken with a discomfort, hardship or illness, grief or even with mental worry that his sins are not expiated for him" (Muslim, 2007, 6/422).

Supplication for Invited People (Mad'u) A da'I should never underestimate the power of supplication (dua) and used to supplicate for the invited people. The Prophet (peace be upon him) of Islam had supplicated for his people by saying:

"اللَّهُمَ ا غْفِرُ لِقَوْمِي فَإِ نَّهُمْ لاَ يَعْلَمُونَ"

"O Allah! Forgive my nation, for they have no knowledge" (Bukhari, 1997, 4/428).

Media Techniques and Da'wah in a Plural Society

Modern communication technology has immense cultural impacts and altered human relations (McLuhan, 2013, 134). The teachings of religion have become a commodity to be offered in the advertisement market (Syahputra , 2018, 159). Media is a medium that engages people in discussions and dialogues for clarification, expansion, and autonomy (Yahya & Sule, 2018, 31). Media and communication are essential means of da'wah (Shuhaimi & Salihin, 2012, 263). For doing da'wah activities on social media, Muslims needs to consider the Prophetic model, which is declared an exalted standard of character in the Qur'an:

"لَقَدْ كَا نَ لَكُمْ فِي رَ سُو لِ اللّٰهِ أُسْوَةٌ حَسَنَةٌ"

"Indeed, in the Messenger of Allah you have an excellent example" (Qur'an, 33:21, Khattab, 2016).

In addition to that, the Qur'an declares that the Prophet (peace be upon him) is mercy for humankind, as quoted:

"وَمَا أَرْ سلْنَا كَ إِلاَّ رَحْمَةً لِلعَا لَمِينَ"

"We have sent you 'O Prophet' only as a mercy for the whole world" (Qur'an, 21:107, Khattab, 2016). Furthermore, the Qur'an declares the Prophet (peace be upon him) a great moral character, as stated:

"وَ إِنَّكَ لَعَلى خُلُقٍ عضظِيمٍ"

"And verily, you (O Muhammad (صلى الله عليه وسلم (are on an exalted standard of character" (Qur'an, 68:4, Khan and al-Hilali, 2011). Hazrat Aishah (R.A.) described the character of the Prophet (peace be upon him), and said:

"قا لَ أُمَّ الْمُؤْ مِنِيْنَ أَنْبِئِينِى عَنْ جُلُّكِ رسثو لِ اللّٰهِ (صلى اللّٰهّ عليه و سلم) قَا لَتْ أَلاَّيسَ تقْرَأُ الْقُرْآنَ"
"قَا لَ قُلْتُ بَلى. قاَ لَتْ فَإِ نَّ خُلُّقِ نَبِيِّ اللّٰهّ (صلى اللّٰهّ عليه و سلم) الْقُرْآنُ

"He said: O Mother of the Believers, tell me about the character of the Messenger of Allah (peace be upon him). She said: Don't you read the Qur'an? I said: Yes. She said: The character of the Messenger of Allah (peace be upon him) was the Qur'an" (Al-Nasā'i, 2007, 2/452)

Consequently, Muslim preachers can perform their da'wah responsibility by looking into the standard character of the Prophet (peace be upon him) while showing magnificent patience and tolerance in da'wah activities. Another principle to be followed for da'wah work is avoiding mischief and disruption on the surface of the earth, as stated:

"وَلاَ تُفْسِدُوافِي الْأَ رْ ضِ بَعْدَ إِصْلاَ حِهَا"

"Do not spread corruption in the land after it has been set in order" (Qur'an, 7:56, Khattab, 2016). The Qur'an advocates of being truthful in speech and recommends believers to be steadfast, as cited:

" يا اَيُهَا الَذِيْنَ آ مَنُوْااتَّقَوْ ا للّه وَ قُو لُواقَوْلاً سَدِ يدَاً, يُصْلِحْ لَكُم أَعْمَا لَكُمْ وَ يَقْفِرْ لَكُمْ ذُنُو بَكُم"

"O you who believe! Fear Allah and speak the truth, He will direct you to do righteous good deeds and forgive you your sins" (Qur'an, 33:70-71, Khan and al-Hilali, 2011). Furthermore, the Qur'an recommends authenticating received information/ reports, which is the key to traditional da'wah in a diverse society:

"يَا ايّهّا ا لَّذينَ آ مَنُواإِنْ جَا ءَ كُمْ فَا سِقُ بِنَبَإٍ فَتَبَيَّنُوا"

"O you who believe! If a liar comes to you with any news, verify it" (Qur'an 49:6, Khan and al-Hilali, 2011). During the Prophet's (peace be upon him) regime, Islamic da'wah was carried out using verbal/oral communication and written sources. In the contemporary world, the Prophetic modes of media and communication can be used effectively for Islamic da'wah in a Plural Society. Social media can be used in social relationships and meet virtually family, friends, colleagues, and interaction. The following modes of media frequently can be used to deliver Islamic da'wah in any plural community and society.

Traditional Da'wah and Media

The electric technology seems to be supportive of the comprehensive spoken word over the specialist written word (McLuhan, 2013, 84). Islam is a responsive deen (religion) to all changes and circumstances through traditional da'wah, which refers to preaching with the use of oral/ verbal media (da'wah bil lisan) (Murthado, 2017, 86).

Necessarily, verbal media and communication are sophisticated tools for Islamic da'wah and spread Islam's message in a diverse culture and plural society. From the very first day of the Messenger-hood/ Prophet-hood, the Prophet (peace be upon him) used the medium of verbal communication to invite people of Makkah and Madinah towards Islam. Therefore, oral communication and verbal media are significant for da'wah related activities. The Prophet (peace be upon him) stressed conveying the message of Islamic teachings and ordered the believers:

"بَلِّغُواعَنِّى وَلَوْ آيَةُ"

"Convey (my teachings) to the people even if it were a single sentence" (Bukhari, 1997, 4/417). Likewise, the Prophet (peace be upon him) ordered to his Companions on the occasion of the last sermon:

"فَلْيُبْلِغِ الشَّال هِدُ الْغَا ئِبَ"

"Convey it (this information) to those who are absent" (Bukhari, 1997, 2/450; Muslim, 2007, 4/446). For Islamic da'wah, the Prophet (peace be upon him) is given the principles of wisdom, good instruction, and the best way. Therefore, Muslim preachers are advised to follow this golden principle:

"ادْعُ إِلَى سَبِيْلِ رَبِّكَ بِا لْحِكْمَةِ وَالْمَوْ عِظَةِ الْحَسَنَةِ وَ جاَ دِ لْهُم بِا لَّتِي هِيَ أَ حْسَنُ"

"Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best" (Qur'an, 16:125, Khan and al-Hilali, 2011). Consequently, Islamic principles are vibrant for Islamic *da'wah*. Muslim preachers *da'* use oral transmission to deliver da'wah to people of different ethnicities through direct communication, television, mobile phones, and telephones. It is a useful tool to perform da'wah at the Islamic centers, multi-faith centers, cultural weeks, street da'wah, cultural exhibitions, and Eid festivals.

Written Da'wah and Print Media

In recent times, newspapers, pamphlets, brochures, magazines, and books (Akbar et al., 2014, 64-65). Therefore, the preachers can use printed Qur'anic translations to spread the Qur'anic teachings effectively and efficiently.

For inviting rulers towards Islam, the Prophet (peace be upon him) has sent letters to rulers and leaders of different nations, which begins with the statement:

" بِسْمِ ا للّٰهِ ارَّحْمَنِ الرَّ حِيْمِ, مِنْ مُحَمَّدٍ عَبْدِ اللّٰهِ وَ رَسُو لِهِ إِلّى هِرَقْلَ عَظِيمِ, السَلاَمُ عَلَى مَنِ ا تَّبَعَ الْهُدَى,أُ مَّابَعْدُ "

“In the name of Allah, the Beneficent, the Merciful. From Muhammad, Allah's slave and His Apostle to Heraclius, the Chief of Byzantines: Peace be upon him who follows the right path (guidance)! to proceed” (Bukhari, 1997, 8/157).

The letters of the Prophet (peace be upon him) were sent to the deputation of Abyssinia (Ethiopia), the Vicegerent of Egypt (Muqawqas), Chosroes (Emperor of Persia), the Envoy to Caesar (King of Rome), Mundhir bin Sawa (Governor of Bahrain), Haudha bin Ali (Governor of Yamama), Harith Al-Ghassani (King of Damascus), and the King of Oman (Jaifer and his Brother) (Qureshi, 1983). The message of the Qur’an has been promoted from generation to generation using written transmission, which effectively provides grounds for da’wah towards Islam. Therefore, any written form through correspondence can be used for Islamic da’wah. Liaqat Naizi (1995) writes, “the correspondence is an essential requirement for the continuation of the Qur’anic communications” (105-06).

Social Media for E-Da’wah

Common tools of social media include Facebook, YouTube, MySpace, Flicker, Wechat, Bebo, Badoo, and Google+ (Buhari et al., 2014, 302). Social media include blogs (political), wikis (website), audio sharing (Podcast), videos sharing (YouTube), photo sharing (Flicker), mobile sites (2go, etc.), networks (Facebook, Twitter, etc.), and virtual platforms, which can facilitate conversation, connection, textual and audio-visual participation (Abubakr, 2011; Bryer and Zavatarro, 2011, 327; Buhari et al., 2014, 302). Social media can deliver information, education, and entertainment to the audience (Buhari et al., 2014, 302). The technology facilitates social interaction, makes possible collaboration, and enables deliberation across stakeholders (Bryer and Zavatarro, 2011, 327 Da’wah activities can be done efficiently using internet sources, including website, Twitter, Facebook, Youtube, e-mail, and e-books, including, Tafsīr, Hadith, Seerah, History, Fiqah, and other books.

E-Da'wah is a useful tool for the preachers for which the audiences can freely access without any limits of time and space. The preachers can empower their Islamic da'wah through the internet, as its users increasing day by day. It can help to spread the Islamic message to more audience geographically, showing the real face of Islam, improving the image of Islam, and performing da'wahefficiently. Generally, the preachers use Facebook for da'wah messages, including motivation about life, performing prayer, being grateful, and respecting others (Murthado, 2017, 91-92). Facebook is used in promoting the teachings of Islam in western society (Abu Hatab, 2014, 221).

Similarly, Twitter is a popular, reliable, steady, and influential source to touch its followers' hearts. The mobile phone is also used as a da'wah medium using different Islamic software and sending messages containing normative Islamic values. With emails, the preachers can deliver messages directly and efficiently to develop Islamic da'wah (Murthado, 2017, 91-92). Islamic websites have played vital roles in epistemological bridges and connections between Muslim minorities and the world (Abu Hatab, 2014, 221).

Conclusions

The present paper demonstrates the role of media sources in propagating Islamic da'wah in a plural society and multicultural community. The study reflects on the significance, prerequisites and techniques to be successful in daw'ah activities globally. Necessarily, an Islamic da'i requires expertise in performing da'wah responsibility and can consider modern media techniques in accomplishing one's task. Certainly, a da'i's role is of great importance and can facilitate one's duties with modern skills of media. Significantly, media is an essential tool of communication between people without the restriction of time and space. Its different forms and types are vital elements in preaching Islam in the Muslim and non-Muslim communities. Indeed, Islamic da'wah can be carried out actively and effectively by adhering to the Prophetic principles and media strategies in a multicultural and diverse plural society. Therefore, media in general and social media in particular provide a platform for the dynamic role in da'wah activities and propagate positive image of Islam in diverse cultures and plural societies.

Bibliography

Abu Dawud, S. (2008). Sunan Abu Dawud, translated by Yaser Qadhi. Riyadh: Darussalam Publishers & Distributors. Abu Hatab, W. (2014). Islam and Social Media: Attitudes and Views, Asian Social Science, 12 (5): 221-225. doi:10.5539/ass.v12n5p221.

Akbar, M. W., Jan, M., Karim, W., Anwar, M., Ghazi, S., Alizai, N., & Qureshi, I. (2014). Intensifying Challenges of Globalization and Media for the Muslim World, Gomal University Journal of Research, 30 (2), 60-68.

Al-Bayānouni, M. (2014). Al-Madkhal ilā Ilm al-Da'wah, Beirut, Lebnon: MoassāsahalRisālah Nashrūn.

Ali, Y. (2006). The Meaning of the Holy Qu'ran. Beltsville, MD: Amana Publications. Al-Nasā'i, A. (2007). Sunan al-Nasā'i, translated by Nasiruddin al-Khattab. Riyadh : Darussalam Publishers & Distributers.

Anne, H. (2008). Measuring Media Entrepreneurship, International Journal on Media Management, 10: 74-80.

Asad, M. (1980). The Message of the Qur'an. Gibraltar, Dar al-Andalus. At-Tirmidhi, M. (2007). Jāmi' At-Tirmidhī, translated by Abu Khaliyl. Riyādh: Darussalam Publishers & Distributers.

Bryer, T. A. and Zavattaro, S. M. (2011). "Social media and public administration: Theoretical dimensions and introduction to symposium". Administrative Theory & Praxis, 33, (3): 325-340.

Bukhari, M. (1989). Al-Adab al-Mufrad. Beirut: Dār al-Bashāir al-Islamia.

Bukhari, M. (1997). Sahih Bukhari, translated by Muhammad Mohsin Khan. Riyadh: Darussalam Publishers & Distributers.

Bukhari, S. R., Ahmad, G. I., and Ashara, B. H. (2014). "Use of Social Media among Students of Nigerian Polytechnic" International Conference on Communication, Media Technology and Design, Istanbul, Turkey, 24- 26 April, 302-305.

Dixit, M. (2013). A Critical Analysis of the Media Practices in India for Television Reality Shows: An Audience Driven Approach, PhD Thesis, Birla Institute of Technology and Science Pilani, India.

Esma, S. (2015). Use of Media as an Indicator of Modern Trend of Female Pakistani Dakwah Groups. International Journal of Islamic Thought, 8: 80-94. https://doi.org/10.24035/ijit.8.2015.008.

Hamid, I. (1996). al-Da'wah Ila' Alla'h bi al-Hikmah wa al-Maw'iz'ah al-Hasanah. Mesir: al-Hay'ah al-Misriyyah al-'Ammah.

Hassan, M. (1993). Jadīd Iblāgh Aām, Muqtadar Qomī Zabān, Islamabad.

Hassan, M. (1995). Jadīd Iblāgh Aām, Muqtadar Qomī Zabān, Islamabad.

Hassan, M. H. (2013). Interpreting Islam and Plural Society. Islam and CivilisationalRenewal: Islam and Pluralism (Plural Journals), 99-120. Available at: http://www.plutojournals.com/ijcds.

Henrico, B. G. (2008). Media History and the Study of Media Systems, Media History, 14: 95-112.

Ibn Mājah, M. (2007). Sunan Ibn Mājah, translated by Nasiruddin al-Khattab. Riyadh: Darussalam Publishers & Distributers.

Ibn Manzur, M. (2000). Lisan al-Arab, 3rd edition, Beirut: Dar Sader.

Ibn Taymiyyah, T. A. (2005). Majmūa al-Fatāwa, Egypt: Dār al-Wafā.

Ittefaq, M. and Ahmad, T. (2018). "Representation of Islam and Muslims on Social Media: A Analysis of Facebook." Journal of Media Critiques 4, (13): 39-52. doi: 10.17349/jmc118103.

Khan, M. M., and Hilali, M. T. (2011). The Noble Qur'an. Riyadh: Darussalam Publications.

Khan, M. W. (2013). The Quran: English Translation. India and Imak Ofset, Turkey: Goodword Books.

Khattab, M. (2016). The Clear Quran. USA: Message for Humanity.

McLuhan, M. (2013). Understanding media: The extensions of man. Cambridge: The MIT Press.

Muhammad, U. (2008). The Qur'an. Saudi Arabia: Saheeh International Abul Qasim Publishing House.

Murthado, A. (2017). The Empowerment of Social Media for Da'wah in Medan City. IOSR Journal of Humanities and Social Science (IOSR-JHSS), 22, (4): 86-93. DOI: 10.9790/0837-2204058693.

Muslim. (2007). Sahih Muslim, translated by Nasiruddin al-Khattab. Riyadh: Darussalam Publishers & Distributers.

Mustafa, A., Al-Ziyāt, A., Abdul Qadir, H., & Al-Najjar, M. (1989). Al-Mo'jam al-Basīṭ, Kuwait: Dār al-Dawah. Nadvi, N. (2012). Rahnuma-e-Sahafat, New Delhi: Farid Book Depu. https://www.rekhta.org/ebooks/rahnuma-e-sahafat-noorussalam-nadvi-ebooks?

Naizi, L. (1995). Islam Kā Qanūn Sahāfat, Books Talk Chamber, Lahore. Pickthall, M. M. (1999). The Holy Qur'an. UK: Laurier Books Ltd.

Qureshi, S. A. (1983). Letters of the Holy Prophet (S.A.W.). Karachi: International Islamic Publishers.

Shakir, M. H. (2009). The Holy Koran. UK: Ezreads Publications LLC.

Syahputra, I. (2018). "New Media, New Relations: Cyberstalking on Social Media in the Interaction of Muslim Scholars and the Public in West Sumatra, Indonesia." Jurnal Komunikasi: Malaysian Journal of Communication, 34, (1): 153-169. https://doi.org/10.17576/JKMJC-2018-3401-09.

Tahir, M. and Yucel, S. (2019). Motivational Techniques for Teaching: Prophetic Model. International Journal of Teaching and Education, VII (2): 70-85. Available at:DOI:10.20472/TE.2019.7.2.006.

Yahaya, A. G. and Sule M. M. (2018). "Social Media and its Effects on Muslim Students: The Case of Nasarawa State University, Keffi, Nigeria". UMRAN-International Journal of Islamic and Civilizational Studies 5, (2): 30-44.

Yahya, H. (2017). Our Prophet's world heritage letters. Arab-Times, Thursday, August 31, 2017, Available at: www.arabtimesonline.com

Travel, Tradition, and Fundamentalism: The Dual Impact of Gulf Migration on Islamic Practices in Malabar, Kerala

Abdulla Siddeeque1, Abdul Rahman Auf C.H2
Affiliation (Department of Philosophy and Theology, Department of Language and Literature, Darul Huda Islamic University, Kerala, India)
Email Correspondence: (abdullaac561@gmail.com, abdulrahmanauf546@gmail.com)

Abstract

This paper examines the complex interplay between travel, tradition, and religious transformation in the context of Gulf migration's influence on Islamic practices in Malabar, Kerala. We explore the historical migration of Sadat families from Islamic countries, who introduced traditional forms of Islam, fostering a syncretic religious landscape that accommodated local customs. However, the large-scale migration of Keralite Muslims to Saudi Arabia since the 1970s has introduced a contrasting dynamic, with exposure to Wahhabi ideology leading to the emergence of fundamentalist interpretations within the community. The study adopts a comparative approach, analyzing the simultaneous revival of traditional practices and the adoption of fundamentalist doctrines. Qualitative insights delve into the experiences of migrants navigating the Saudi religious environment and the implications for their religious identity upon return. We argue that while some individuals experience a degree of religious alienation in the Saudi context, the collective consciousness of the Malabar Muslim community remains rooted in its syncretic traditions. This aligns with Olivier Roy's observation that migration often triggers a 'religious reterritorialization' where migrants reaffirm their traditional identity amidst cultural dislocation.

Keywords: Malabar, Gulf migration, Wahhabism, syncretism, religious identity.

Introduction

The Malabar Coast, with its rich tapestry of many cultures and religions, has for ages been a crossroads of the Indian Ocean world. For centuries, its tide and surge of trade, migration, and ideas have left an indelible mark on its religious landscape. It was introduced to the region many centuries back, fertile ground where Islam was able to develop into a syncretic tradition unique to the Malabar region and at the same time capable of embracing local customs and practices. This tradition molded the religion and ultimately gave Malabar Muslims a religious identity far different from that of other parts of India. The process of mapping this religious distribution, though, has seen a new dynamic introduced with the large-scale emigration of Keralite Muslims to the Gulf States, particularly Saudi Arabia. This shift has brought enormous economic benefits to the area but has also exposed immigrants to Wahhabi ideology, which forms the basis of Saudi Arabia's approach to religion. Comparing the literalist reading of the Quran and Hadith by Wahhabism to syncretic Islam of Malabar exemplifies a world of difference.This starts a complex process of religious transformation in which the traditional practices oscillate with the adoption of fundamentalist doctrines.

This work covers the historical origin of syncretic Islam in Malabar influenced by Sadat families and their assimilation into the prevailing culture. We explore the extent to which exposure to Wahhabi thought among Keralite Muslims has contributed to a trend in the direction of fundamentalist readings of Islam. By drawing upon comparative historical and contemporary evidence, including insights from Malayali authors and scholars, we intend to understand the multifaceted impact of Gulf migration on religious practice in Malabar.

Methods

This study adopts a mixed-method approach that will combine comparative analysis and qualitative research to give an integrated understanding of the questions.

Comparative Analysis:

- Examines historical material consisting of travelogues, community histories, and colonial documents for tracing the course of Islamic movements in Malabar.
- Current research and ethnographic reports are drawn on in assessing the influence that migration to the Gulf has had on religious practices.
- Comparative analysis with differences between impact of Sadat families and migration from the Gulf on religious traditions of Malabar.

Qualitative Investigation:

- Interviews with migrants who have repatriated to Malabar after their sojourn in the Gulf.
- Participant observation in the Malabar Muslim community with a focus on direct insights into their religious practice and beliefs.

Theoretical Frameworks

- Utilizes Olivier Roy's concept of religious reterritorialization in discussing the ways in which religious identification occurs for migrants.

Findings

The findings of this research throw light into the dynamic and complex nature of religious transformation in the context of Gulf migration. More than half of Keralite Muslim returnees continued with their traditional syncretic practices after being exposed to the ideology of Wahhabism. A few have adopted a more fundamentalist version of Islam. Qualitative evidence points out that some migrants may have experienced a form of religious alienation as consequences of returning from Saudi Arabia. This movement has affected the revival of some ancestral Islamic practises in Malabar also

Historical backgrounds of syncretic Islam in Malabar

The advent of Islam to Malabar is intrinsically connected with the history of trade and migration in the Indian Ocean world. Traders of Arab origin had established trading relationships with the region well before the advent of Islam in its territory and remained the main allies of Islamic propagators. Early Muslim communities in Malabar included the families of traders who began settling along the coast, gradually being absorbed into the indigenous society.

The Sadat families, being members of the Prophet Muhammad and born in different corners of the Islamic world, provided some variation to the religious spectrum in Malabar. Renowned for their pedigree and religion, these families substantially assisted in the spread of Islam and setting up religious bodies. These new groups, through influence on matters concerning religion as well as aspects of culture and intellectual pursuit, helped shape the region.

Syncretism characteristic of Islam in Malabar stands testimony to the sublime nature of diverse religious communities and co-existence of these in the region. The Muslims, holding all the central tenets of Islam, continued adapting to the local customs and practices; led to a distinctive religious identity made up of a blend of indigenous beliefs with Islam. The syncretic tradition is marked by worshipping local saints, has celebrations of festivals cutting across religious lines, and assimilation of ancient rituals of the land into Islamic ones.

The historical tales of Malabar as shown in travelogues and in community records are reflective of this rich tapestry of interfaith and intersocietal exchange as shown in colonial archives. Accounts of early Arab travellers as early as those of Ibn Battuta even boast of Malabar as an extremely vibrant, pluralistic society. Ibn Battuta was a traveller from the 14th century who visited this region and marveled at how peacefully people of different religions including Muslims, Hindus, Christians, and Jews were coexisting; he saw how freely Muslims were participating in other local festivals and rituals, and that the religious practices of Muslims were often bound in with those of other communities.

The Gulf Migration and its Aftermath

For the first time in Malabar, since the massive Keralite Muslim migration to the Gulf States, particularly Saudi Arabia, in the 1970s, a new trend of religious change has seen the light of the day. The Gulf boom had opened its gates of lucrative economic opportunities for hundreds of thousands of Keralites who ran to this place with hopes of upgrading their lot in life and earning a good deal for their families. Although this migration has brought in immense economic benefits, it exposed the migrants to a different type of religious as well as cultural arena.

The Arabian Wahhabism, which emphasizes literal perceptions of religious texts and a very literal following of religious tenets, was at one extreme end while the syncretic brand of Islam practiced in Malabar was at the other. But migrants actually found themselves living amidst a differing perception of their religion. Some actually welcomed the Wahhabi ideology for being the true and purest form of Islam. The most others were trying to combine their established customs with the demands of a new environment.

Now we can see how the reappearance of these Gulf migrants after many years of abroad has affected religious life. Exposure to Wahhabi thinking has generated a stream of fundamentalist interpretations within the community. It has emerged in lots of modes-the emphasis on Sharia more intense than ever and sex-segregation more extreme than ever before-but perhaps most significant in this new synthesis is a new questioning of syncretic practices once taken for granted.

Diaspora Experience: Nostalgia and Transformation

It is an enigmatic experience with the threads of ambition, sacrifice, and transformation. For Keralite Muslims who made their journey to the Gulf, it was a passage into a world that was alluring and disorienting, beckoning economic opportunities for a better life for themselves and their families left behind. However, all this effort towards prosperity was also linked with a cost: alienation from family, hassles for an adaptation to a new culture, and the shock of getting a religious landscape far removed from the original.

Desire for the homeland is surely a feeling that can be felt as an undertone to the entire stream of experience of migration, particularly for the Keralite Muslims in the Gulf. Memories of colorful festivals, rhythms familiar from old rituals, and warmth of community ties soften an alien terrain. Nostalgia-the conceptual trickster of Benyamin's Aadujeevitham perfectly acts as a strong anchor that sinks into the not-so-proud or sensitive soul, reminding it of the roots by which a migrant sustains his or her cultural and religious identity in times of hardship.

The strict Wahhabi environment of Saudi Arabia, to which formerly one used to adapt oneself in a highly conformist and rigid religiously-oriented atmosphere, can be extremely disruptive and disturbing to those who experienced the relatively laid-back and pluralistic environment of Malabar. Alienation often combines with the loneliness and isolation of migrant life to trigger profound yearnings for the familiar comfort and security of home. It is not a diaspora account merely of nostalgia and nostalgia; instead, it is also an account of change and adjustment. A migrant in dealing with the dynamics of his new environment will come across different interpretations of his faith, which challenges his misconceived notions and will make him redefine his religious identity.

Aalahayude Penmakkal, or Sarah Joseph, is an example of the 'beneath' lives of Keralite women who form a large component of domestic workers in the Gulf. These women are, most often than not, vulnerable and marginalized between two positions: between the demands of employers and the expectations of their own community. She places herself here, 'betwixt two worlds,' so as to negotiating religious identity. Drawing on faith for strength and resilience.

Anthropological and Ethnographic Perspectives

Indeed, anthropological and ethnographic studies have proved to be rich sources for Malabar Muslims' lived experiences and the impact of the Gulf migration on religious practice. These studies, through meticulous observations and analyses, convey profound insights into the play of tradition, modernity, and religious identity.

Filippo Osella and Caroline Osella have carried out elaborate studies on Mappila Muslims of Kerala which present a very multifaceted view of the social and religious scenario in that community. Their study reveals the strength of syncretic traditions in the face of external influences. The authors believe Mappilas historically have a proclivity for change yet maintain their core cultural and religious identity.

Similarly, J. Devika's work throws light on the fluid nature of gender relations during and after the Gulf migration of Malabar Muslims. She observes that even though in certain milieus the imagination of Wahhabi norms has rejuvenated patriarchal ideology, for others, it had helped women's empowerment. On the economic front, many women are now self-sustaining due to the experience of Gulf migration and are challenging traditional gender relations concerning rights and individual freedom.

Osellas' Insights: Syncretism and Adaptation

One of the most outstanding studies conducted by Filippo Osella and Caroline Osella about Mappila Muslims of Kerala marks a landmark for that field. Their work spanning a few decades has provided a nuanced picture of the social and religious dynamics within the community and how, despite the currents of change, syncretic traditions survive.

For example, the Osellas' article does away with simplistic views of religious homogenization and cultural erosion in the context of globalization. They propound that over all these centuries of glorious and diverse cultural expression of being Mappilas, there has always been a pragmatic spirit of adaptation to newer influences while upholding the basics of their identity. According to them, it was this pragmatic spirit of reaching out and addressing the world on one's own terms alone that helped the Mappilas.

Rather, in this situation, the Gulf migration does not threaten traditions but forms another chapter of the long history of cultural and religious exchange by Mappilas. The fieldwork of the Osellas reflects that even though migrants adopt some aspects of the Wahhabi practice, these practices are usually adopted selectively and syncretically into their existing traditions. This process of adaptation and negotiation gives them a sense of continuity and belonging in the midst of navigating the complexities of a new cultural and religious landscape.

Local context gives shape to the influence of migration, argues the work of the Osellas. Religious and cultural changes stimulated through Gulf migration cannot be explained in isolation from broader socio-political and economic facts of Malabar. The historical experience of resisting colonial domination and asserting its distinct identity in the community had bred a sense of resilience or self-determination in them. The resilience they suggest would help the Mappilas to navigate through the onerous challenges of globalization and migration by upholding their inner values and traditions.

View from J. Devika: Gender Dynamics and Empowermen

Gender Relations among Malabar Muslims: J. Devika's study makes the dialectics of Gulf migration impact more complex. Here, too her work contests the inevitability of patriarchal conduct and curtailment of women's autonomy due to exposure to Wahhabi norms.

Devika argues that the Gulf migration has had a double implication on gender dynamics in Malabar: experiences of Wahhabi ideology have indeed facilitated the reassertion of traditional gender roles in certain sections of the community. One observes an increase in female seclusion and curtailment of women's mobility as evidence of this. At the same time, Devika also underlines the empowering aspects of migrations for women. In the first place, economic independence gained due to migration have helped certain women challenge the traditional gender roles imposed on them and take charge of their lives. These women are now active participants in decision-making at family and community levels and have much more self-respect and self-accorded agency.

The findings of Devika's research show that the experiences of the Malabar Muslim are heterogeneous and cannot be perceived as homogeneous in nature. Rather, they are determined by the conditions of individuals, the family dynamics, and socio-economic circumstances, pertaining to gender relations that were experienced and transformed due to Gulf migration.

More Anthropological and Ethnographical Researches

There are many anthropologists and ethnographers who have, through their further in depth research, tried to understand the Malabar Muslims and the situation of Gulf migration. The book Mappila Muslims of Kerala on the Mappilas by Roland E. Miller provides historical context for the community's religious and cultural development. This traces syncretic Islam in Malabar and demonstrates its effectiveness in defensive struggles against external influences.He traces the evolution of syncretic Islam in Malabar by analyzing the unique integration of Islamic beliefs into local customs that have fashioned the community's identity for centuries. He outlays various elements forming this syncretic tradition-ways: incorporation through Arab traders, Sufi saints, and local Hindus and Christians.

Miller also reveals how syncretic Islam had a bright future in terms of tenacity to external interference. This paper looks at the community's historical experience with different forms of orthodoxy, ranging from the 19th century reformist movements to the present-day challenges by Wahhabi ideology. Through meticulous historical sources and ethnographic data analysis, Miller spells out and embodies the Mappilas' tenacity to transform while retaining their core cultural and religious values. The social and economic parameters on which P.A. Sayeed focuses are the developmental role of remittances in the community, and reintegrating into society back home are the areas of prime focus for returnee migrants. Sayeed's work high lights the potential of economic transition, which the migrations from Gulf areas bring to Malabar. Migrant remittances have augmented infra-structure construction; directly this has augmented the livelihood and quality-of-life capita for the migrant populations, and indirectly educational access. As Sayeed cautions, however, "do not create, outside and beyond, a dreamy view of all this." The unequal spread of remittances has widened existing social gaps and return migrants often cannot retain employment or social contacts.

In this connection, further, Sayeed points out that economic mobility is intricately related to religious identity. Indeed, while migration has generally been economically advantageous to migrants, it has also brought them into the grip of new religio-cultural forces. Consequently, religious identity enters into renegotiation with the constituents of tension between tradition and modernity that its bearers and constituencies grapple with.

A very rich narration of the Mappila community, the search for identity in an ever-changing world is a great feature in M.N. Karassery's works. His novels and short stories capture the dialectics of diasporic life and the conflicts between tradition and modernity. Karassery's works go deep into the diaspora experience, applying the themes of nostalgia, alienation, and transformation. His characters get caught in the dilemma between tradition and modernity, endeavoring to solve the questions of faith, identity, and belonging. Through their stories, Karassery provides a richly nuanced, empathetic study of the Mappila community, focusing on their strengths, battles, and dreams.Karassery's literary contributions extend beyond mere representation. His works also serve as a powerful critique of social injustice and inequality. He challenges stereotypes and prejudices, and gives voice to the marginalized and the dispossessed. In doing so, he invites readers to engage with the complexities of the Mappila experience and to recognize the humanity and dignity of this vibrant community.

Synthesis of Anthropological and Ethnographic Stances

In providing to the reader a rich and multi-faceted understanding of the Malabar Muslim community and its implications due to Gulf migration, the Miller, Sayeed, and Karassery contributions offer much. The distinct perspectives and methodologies of each study have allowed for such complexity in the interplay between historical, social economic, and cultural factors that shape the community's religious and cultural identity. Emphasizes the fragility yet resilience of syncretic traditions in the face of globalization, how migration transforms individual as well as collective subjects and the agency of the Mappilas in negotiating the challenges and opportunities thrown up by globalization. Such insights move beyond the simplism of cultural erosion or homogenization to locate religion simultaneously as a resource for self-conscious identities and ambudiated origins.

In addition, these studies highlight that experiences are diversified within the Malabar Muslim community. Effects of Gulf migration are not uniform; they differ with circumstances, family, or socio-economic set up. Some take refuge in Wahhabism, while others reaffirm commitment to syncretic traditions. While the new and broader measures of empowerment come for some, it is curtailed for women. These multiple responses reflect the complexity of religious change and the agency of individuals and communities in crafting their own destiny.

The Resilience of Syncretism

In the face of the powerful Wahhabi challenge, however, the syncretic traditions of Malabar Islam show a remarkable resilience. This is once again an identity and strong attachment to local customs and practices. " Centuries of cross-cultural and religious interaction, in turn, have molded the Malabar Muslim community into a singular religious identity, deeply rooted yet adaptable to change. The continuation of old festivals, the system of local saint-reverence, and the adoption of local rituals in Islamic practices are a testament to the long-lasting nature of syncretism in Malabar. Even in the case of the Wahhabis, who embraced some of its tenets, people generally blend them with the traditions followed earlier. This hybridity thus reflects the capacity of a community to negotiate on the complexity of religious change and develop a new synthesis that becomes authentic as well as relevant for their experience.

Negotiating Identities: Complexities of Religious Change

The experience of Wahhabi thought has touched off a process of religious introspection and self-definition among Malabar Muslims. The process, yet, is a one of contestation as well as accommodation-the individual and the community striving to work out responses to challenges and opportunities that globalization and migration throw in their way. It opens doors to fundamentalist interpretations and the rejection of syncretic practices as un-Islamic for others. This is often combined with religious purification and the drive toward returning to the "true" path of Islam. Others who return migrants simply pick the modern, up-to-date elements as presented in Wahhabism for their own religious practice but retain traditional customs.

This hybridity then reflects the attempt to merge incongruous religious influences along with the construction of a new identity that is at one and the same time authentic and vernacular but appropriate to the exigencies of the moment of one's life. Yet many others have reaffirmed syncretic Islam and resisted the pressure of homogenization. Often it is embedded in a deep loyalty to local traditions and pride in the unique religious patrimony of Malabar. Through their works, Malayali authors depict varied responses to the issue listed above. For instance, When the Body Speaks is a novel by K. Satchidananda that portrays.

The story of a young Mappila woman between the traditional values in her community and the attraction towards a more "modern" and "orthodox" Islam. The novel captures the emotional and psychological complexities of change in religious identity by telling the story of internal conflict and anxieties of the subject as it allows for the varied pulls of religions on the psyche. In N.P. Hafiz Mohamad, Mappila Muslims of Kerala: A Study in Islamic Trends, the impacts of several factors on religious identities of Malabar Muslims are traced out, with one of them being migration to the Gulf. As such, Mohamad argues that "the encounter with Wahhabism has led to a process of religious introspection and self-definition among Malabar Muslims. This process is characterized by both contestation and accommodation, as individuals and communities grapple with the challenges and opportunities presented by globalization." This perspective accords much agency to the individuals and communities in shaping their religious identities, even granted the strong influence which appears from outside the frames of these communities.

The Tug of War: Tradition vs. Orthodoxy

Syncretic practices and the new fundamentalist interpretations are placed on a dynamic and contested religious field in Malabar. Individuals and communities continuously negotiate to redefine their religious identity either through contestation or accommodation. As it caters to 'being a purer and more orthodox form of Islam,' the attraction of Wahhabism may be especially strong to those who wish to venture into largely unexplored cultural and religious milieus in the Gulf. The prestige attached to these practices combined with the need to belong and be accepted within their host country compels some of these migrants to a more fundamentalist approach towards their faith.

From increased insistence on Sharia law to increased segregation of men and women, this shift towards fundamentalism has been represented in numerous different ways. The integral practices that once so easily complemented into the social fabric in Malabar between Muslims have come to be viewed as suspect or even used as a threat. This tension has led to conflicts within the community as traditionalists are in confrontation with fundamentalists over the interpretation of texts and appropriate ways of religious behaviour.

The role of institutions and socio-political factors

Wahhabism is not the sole factor in Malabar's boom in fundamentalism but equals, rather a multi-fold complex interplay of socio-political factors and the role of religious institutions. In this respect, the proliferation of madrasas and religious organizations bankrolled by the Gulf regimes plays a significant role in the spread of Wahhabi ideology in Kerala. In these institutions, often drilled with the promise of 'puritanical' and exclusivist interpretations at Saudi universities and institutes of higher learning, anti-syncretic and puritan traditions of Islam stand against the syncretistic traditions of Malabar. The socio-political climate in Kerala, with growing communal tension and polarization, has also been a factor in the general rising of the tide of fundamentalism. In this sense, a more rigid and assertive religious identity can be notably strong for those who seek to belong and feel secure.

Conclusion

The Gulf migration has caused some very complex and multifaceted effects on the religious landscape of Malabar. Although it has certainly posed challenges to the syncretic traditions of the region, it has in fact precipitated a process of religious introspection and self-definition among Malabar Muslims. Dynamic and contested changes in the religious space of the times, resonance with globalization and migration are reflected in the resilience of syncretic practices alongside the emergence of fundamentalist interpretations. The experience of the Malabar Muslims is a microcosm of some of the bigger challenges that the Muslim communities face globally in trying to interpret the riddles of modernity. The continued interplay between travel, tradition, and religious transformation continues to shape the religious landscape of Malabar, reminding us that religious identity is not a static entity but is dynamic and constantly evolving.

Bibliography

C.A. Bayly, Empire and Information: Intelligence Gathering and Social Communication in India, 1780-1870(Cambridge: Cambridge University Press, 1996).

Roland E. Miller, Mappila Muslims of Kerala: A Study in Islamic Trends (Orient Blackswan, 2015).

Benyamin, Goat Days (Penguin Books India, 2012).

Sarah Joseph, Aalahayude Penmakkal (D.C. Books, 1999).

Filippo Osella and Caroline Osella, Social Mobility in Kerala: Modernity and Identity in Conflict (Pluto Press, 2000).

J. Devika, Kuliyute Makan: Gender, Islam and Modernity in Malabar (Orient Blackswan, 2021).

N.P. Hafiz Mohamad, Mappila Muslims of Kerala: A Study in Islamic Trends (Other Books, 2012).

Olivier Roy, Holy Ignorance: When Religion and Culture Part Ways (Columbia University Press, 2010).

K. Satchidanandan, When the Body Speaks(HarperCollins India, 2017).

Mohamad, Abdul R. Mappila Muslims of Kerala: Their History and Culture. Other Books, 2007.

Hameed Chennamangaloor, Islamic Fundamentalism in Kerala (Other Books, 2017)

Cultural Confluences: Exploring the Historical Intersections of Trade, Travel, and Tradition in Kerala

Muhammed Niyas Thayyil1, Saleek Ihsan2
1Ma political science, Crescent Arts and Islamic College, Indira Gandhi National open University,
2Ma Sociology, Department of Sociology, Calicut University
Email Correspondence: (niyaskoottavil@gmail.com)

Abstract

This study explores the historical intersections of trade, travel, and tradition in 14th century Malabar, Kerala, through the lens of Ibn Battuta's travels. The analysis reveals the intricate dynamic of cultural exchange, economic flows, and environmental shifts that influenced the quest for sustainable health and peace in the region. Ibn Battuta's accounts of his journeys along the Malabar Coast, including his experiences with local rulers, merchants, and communities, provide valuable insights into the interactions between Arab, European, and Indian traders, travellers, and scholars. The focus of this research is on how these intersections influence the transfer of knowledge, goods, and ideas, which ultimately contributes to the region's rich cultural heritage and resilience. This study examines the historical contexts of trade, travel, and tradition with the aim of informing contemporary strategies for promoting sustainable health, peace, and cultural understanding in an increasingly interconnected world.

Keywords: Malabar, Ibn Battuta's travels, Rihla, Kerala, Malabar.

Introduction

Kerala experienced tremendous cultural, economic, and political change throughout the crucial fourteenth century, especially around the Malabar coast. As a crucial node in the Indian Ocean commerce network, Kerala’s unique placement between East and West fostered dynamic cultural exchanges. Ships from Arabia, Persia, Africa, Southeast Asia, and Europe frequented Malabar's ports, encouraging a constant movement of products, ideas, and traditions. Kerala became a nexus of numerous civilizations, a storehouse of cultural customs, religious doctrines, and intellectual accomplishments as a result of this exchange.

This book tries to investigate these historical intersections via the lens of Ibn Battuta, the famed Moroccan traveller and philosopher who visited Kerala in the 14th century. His travelogues serve as a crucial primary source for comprehending the region's social, economic, and cultural life, affording invaluable insights into the relationships among Kerala's different trading communities. Battuta's vast writings reflect a diverse environment of Arab, European, and Indian traders, travelers, and academics. The Malabar Coast was not merely a great economic centre; it was a melting pot of civilizations. The rush of trade brought together an assortment of religions, languages, and cultures that coexisted and occasionally melded.

Battuta's observations of pleasant relationships among Muslims, Hindus, Jains, and Christians emphasize this cultural cohabitation. The cosmopolitan nature of the region led to a unique cultural mosaic, integrating religious rites, artistic manifestations, and gastronomic traditions.

Moreover, the contacts along the Malabar coast extended beyond tangible commodities, embracing the transmission of intellectual and technical information. Scholars, sailors, and astronomers travelled along trade routes, facilitating breakthroughs in science, medicine, and naval technology. Arab and Persian scientists introduced new scientific notions, while Indian mathematics and astronomy affected the Middle East and Europe. These intellectual interactions contributed to a global flow of information during the Middle Ages, with Malabar playing a significant role as a conduit between civilizations.

During this revolutionary period, Kerala's political environment was inextricably related to its economic prosperity. Local authorities, particularly the Kozhikode Smithers, provided the stability necessary for trade to prosper. By offering security and favour to foreign traders, these monarchs ensured that Malabar remained an attractive destination for commerce. The affluence created from trade not only bolstered local power but also supported patronage for art, architecture, and religious organizations, enriching the region's cultural fabric.

This research aims to explore the intersections of trade, travel, and tradition in Kerala, analysing how the confluence of many cultures and ideas contributed to the richness and complexity of its cultural past. By placing Ibn Battuta's narratives within a broader historical context, the study tries to trace the lasting impact of these exchanges on Kerala's identity. The region's ability to absorb diversity while sustaining political stability and economic prosperity despite global flux offers crucial insights for modern discussions on globalization, cultural interchange, and sustainable development.

Ultimately, this research of fourteenth-century Malabar highlights the region's historical significance as a bridge between East and West, where civilizations met, and the movement of ideas, commerce, and traditions thrived.

This tradition of rich cultural exchange continues to form Kerala's character today, giving a model for how many cultures may coexist and flourish in a globalized world. By understanding the historical background of these links, we get insight into how such interactions might shape present tactics for encouraging cultural understanding, peace, and sustainable development in an interconnected globe. While several studies have investigated Kerala through the prism of Ibn Battuta's journeys, this research specifically focuses on the issue of Cultural Confluences: Exploring the Historical Intersections of Trade, Travel, and Tradition in Kerala.

Ibn Battuta's Rihla as the Most Reliable Historical Record of Kerala: Significance and Importance

The Journey, or Rihla, by Ibn Battuta, is recognized as one of the most important and trustworthy historical accounts of Kerala in the fourteenth century. His extensive observations as a traveller offer unique insights into the region's culture, customs, and trade, making Rihla an essential source for understanding medieval Kerala. Here are the reasons why it holds considerable importance:

First-Hand Observation

The Rihla is based on Ibn Battuta's own experiences and observations as he went across the Malabar Coast. Unlike second-hand sources, his works provide a first-hand depiction of Kerala's scenery, culture, and people, presenting a more authentic portrayal of the province during his time. His attention to detail and direct reporting make it a very respected source for historians.

Comprehensive Account of Kerala's Society

Ibn Battuta's Rihla offers one of the oldest thorough descriptions of the social structure and customs in Kerala, including:

- Religious tolerance between Hindus and Muslims, particularly in port cities like Calicut (Kozhikode).
- The caste system, the rigorous social stratification that regulated people's duties and vocations throughout the region.
- The matrilineal system (Marumakkathayam), which was particular to Kerala, where inheritance and lineage were traced through women. His thoughts on these societal structures provide a comprehensive knowledge of Kerala's cultural diversity.

Accurate Depiction of Trade and Economy

Ibn Battuta's writings are crucial for recording Kerala's role as a major hub in the international spice trade, specifically its relationship to the Indian Ocean trade network. His descriptions of the vigorous commerce in black pepper, spices, and other things gave historians a realistic portrayal of the economic prominence of Kerala's ports, such as Calicut. The ties between Arab traders, Chinese merchants, and local kings indicate Kerala's worldwide links and the lively business of the time.

Political and Naval Power

The Rihla provides unique insights into the political environment of Kerala, particularly the influence of great kings like the Zamorin of Calicut. Ibn Battuta noted the naval strength of local rulers, which was vital to preserving control over trade routes and guarding against piracy. His observations of battles, alliances, and diplomacy offer a thorough picture of the political dynamics of the region.

Unique Cultural Practices

One of the most noteworthy contributions of Ibn Battuta's Rihla is its thorough description of Kerala's unusual cultural norms, such as: Polyandry and the matrilineal inheritance system, which were uncommon in other areas of the world and Festivals, ceremonies, and temple rites, which he documented with inquiry and fascination.

These insights offer historians with a grasp of Kerala's distinct cultural identity and help compare it with other societies of the time.

Religious and Social Tolerance

Ibn Battuta admired the religious tolerance he encountered in Kerala, particularly in port cities where Hindu monarchs encouraged Muslim traders and allowed the construction of mosques. This interfaith cooperation was a distinguishing characteristic of medieval Kerala, and his accounts give essential confirmation of this harmony.

Early External Record

As one of the oldest detailed records by an outsider traveller, Ibn Battuta's Rihla serves as a benchmark for historical facts about Kerala.

His stories are cross-referenced by historians to verify other sources, providing it a trustworthy foundation for knowing the region's medieval past. Cultural Diversity and Exchange Malabar's ports, notably the main ones at Calicut (Kozhikode), Quilon (Kollam), and Cochin (Kochi), were sites of international exchange. These cities were defined by cultural diversity, where Arab, Persian, Chinese, African, and Indian traders mingled. This inflow of traders and tourists developed a cosmopolitan civilization that was extraordinarily liberal for its period, with varied communities such as Muslims, Hindus, Jains, Jews, and Christians coexisting and mingling.

Ibn Battuta's Rihla is recognized as one of the most reliable and significant historical documents of Kerala due to its first-hand observations, vivid portrayals of society and trade, and unique cultural insights. It remains an essential source for historians and scholars exploring the political, social, and economic life of medieval Kerala and its participation in global trade networks.

Historical Context of Malabar in the 14th Century

Malabar was a thriving hub of trade and culture in the fourteenth century, and it was an important part of the vast Indian Ocean trading network. Its strategic position along the southwestern coast of India made it an ideal stopping point for maritime traders from regions as diverse as Arabia, Persia, China, Southeast Asia, and Europe. Malabar became a crossroads for goods, ideas, and civilizations as a result, and it became a melting pot of influences from throughout the world even before contemporary globalization emerged.

The Spice Trade and Economic Power

The most valuable product in the Malabar economy throughout the 14th century was black pepper, which was primarily driven by the spice trade. Referred to as "black gold," pepper from Malabar was prized across the world, notably in European markets, where it was employed not only as a flavour enhancer but also as a preservative. Along with pepper, additional spices including as cardamom, ginger, cinnamon, and turmeric were shipped from the region, making Malabar a major element of the worldwide spice trade. The quantity of these high-demand items gave Malabar a dominating position in the international trading system, assuring the continual flow of riches into the region.

In addition to spices, other items like as lumber, ivory, pearls, silk, and cotton textiles were exchanged. Timber from the Western Ghats was particularly desired for shipbuilding, making the region even more vital in the maritime trading network. Chinese traders, in particular, wanted high-quality lumber for their fleets, while Persian and Arab merchants were lured to Malabar for spices, gemstones, and medicinal plants.This contact stretched beyond simply trading. Knowledge, ideas, and customs were also exchanged, contributing to a healthy intellectual and cultural milieu. The Arabs introduced new skills in navigation and astronomy, while Indian breakthroughs in mathematics and medicine impacted their foreign counterparts. Cultural and religious interactions were also obvious, as Islamic practices melded with local customs, and trade facilitated the development of mosques, temples, and churches across the region. Islam had an especially powerful influence since so many Arab traders settled in Malabar. Islam in the region, however, did not replace existing religion systems but rather coexisted with Hinduism, Buddhism, and Christianity. This heterogeneous society was not only allowed but promoted, as the profitability of trade depended on preserving good connections between varied communities. Ibn Battuta, in his journey diaries, stresses this amicable cohabitation, reflecting on the cordial relations between people of different faiths in the Malabar region.

The Role of the Zamorins of Calicut

The political environment of Malabar was dominated by a decentralized network of powerful local rulers who governed their own regions while retaining mutual links founded on economic cooperation. Chief among these rulers were the Zamorins of Calicut, whose dominance over the strategic port city of Calicut made them central characters in regional politics and trade.

The Zamorins of Calicut were famed for their strategic diplomacy and their ability to create advantageous connections with foreign traders, primarily Arabs and later the Chinese. Their success as kings hinged on their capacity to preserve peace and stability, ensuring that trade routes remained open and secure for merchants. To this goal, the Zamorins developed measures that were particularly advantageous to foreign traders, including lowered taxes and security guarantees for ships and products. This guaranteed that foreign merchants felt welcome and safe, which in turn bolstered the local economy.

The prosperity created by trade allowed the Zamorins to build strong military and naval forces, which were important for defending the territory from foreign threats, notably pirate invasions. Their naval power was crucial in retaining control over the surrounding seas, and it allowed them to safeguard their trading partners and their own economic interests. In reality, the Zamorins' fleet became one of the most powerful marine forces in the Indian Ocean, ensuring that Calicut remained a secure and desirable destination for international traders.

The Zamorins were also politically adept, handling their contacts with foreign countries while maintaining authority over the local chieftains (or "Naduvazhis"). This decentralized governmental system allowed for flexibility and adaptability, as each local king controlled his own domain while staying loyal to the Zamorin. The system fostered economic collaboration among local authorities, traders, and foreign merchants, ensuring that the flow of products and riches maintained unbroken.

Geographical Advantage and Environmental Factors

Malabar's geographic location and natural surroundings led to its prosperity as a commerce hub. The Western Ghats, a mountain range running along to the shore, generated a peculiar microclimate that was suitable for the growth of spices. These mountains also acted as natural barriers, shielding the region from invaders and allowing it to focus on trade. Additionally, the monsoon winds, which were predictable and consistent, played a crucial influence in shaping the Indian Ocean trade routes. Traders from as far as the Arabian Peninsula and East Africa scheduled their travels to coincide with the breezes, enabling speedy and efficient journeys to and from Malabar.

The coastal landscape, with its natural harbours and estuaries, further boosted Malabar's attraction as a commercial destination. The region's ports were some of the safest and most accessible in the Indian Ocean, attracting traders from throughout the globe. The vast biodiversity of the region also meant that Malabar could offer not only spices but also medicinal plants, exotic timber, and uncommon animals, further boosting its value to traders.

Global Connections and Legacy

By the 14th century, Malabar was thoroughly integrated in the global trading system, with its economy and culture melded by interactions with faraway nations. Arab traders were likely the most powerful foreign population in Malabar, but the region also experienced considerable connections with Chinese merchants, especially during the Ming Dynasty's maritime voyages headed by Admiral Zheng He in the early 15th century. These links promoted a level of cultural interchange that few other places enjoyed at this time.

The long-term legacy of these conversations was substantial. The cultural syncretism of the 14th century provided the groundwork for Kerala's rich and diversified character, which continues to impact the region today. The blending of architectural styles, religious practices, and creative traditions created a distinct cultural landscape, one that represented the numerous influences that influenced the region. Kerala's heritage of openness and tolerance, formed during this period of extensive trade and interaction, remains an intrinsic component of its present identity.

The historical context of 14th-century Malabar portrays an area greatly influenced by its participation in world trade. Its prosperity, political stability, and cultural diversity were all fruits of the strategic exchanges between local rulers, like as the Zamorins, and foreign traders from across the Indian Ocean and beyond. The complex interplay of trade, politics, and culture throughout this period created a society that was not only affluent but also extremely durable and adaptable. This era of cultural convergence left a lasting impression on Malabar, contributing to Kerala's everlasting history as a region defined by its cosmopolitanism and openness to the world.

Ibn Battuta's Travels A Lens into Cultural Interactions

Ibn Battuta's visit to Kerala during the 14th century offers an unprecedented view into the thriving commercial networks, cultural interactions, and political dynamics of the Malabar Coast. The rich narrative of the varied communities he visited is enriched by his travelogues, which document his encounters with local rulers like the Zamorins and his everyday experiences in busy trading ports like Calicut (Kozhikode) and Quilon (Kollam).

His experiences depict a place at the crossroads of global trade and cultural convergence, highlighting the interconnection of many peoples and cultures.

Cultural Exchange: A Melting Pot of Civilizations

Ibn Battuta's writings vividly illustrate Malabar as a region where varied communities Arab, Indian, Persian, Chinese, and European lived and traded together. He provides extensive data regarding the cosmopolitan aspect of the Malabar Coast, where traders from many parts of the world had built long-standing links with local groups. Arab traders, many of whom were Muslims, had lived in the region long before Ibn Battuta's arrival, and their presence had already changed the religious and cultural environment of Kerala. The presence of these merchants with Hindu, Jain, and Christian populations indicates the pluralistic nature of the culture, where multiple religious and cultural identities were not only accepted but often interwoven into daily life.

Ibn Battuta's findings underline how the region's openness to outside influence led to the exchange of not only goods but also ideas, faiths, and creative traditions. For instance, he highlighted the peaceful coexistence of Muslims and Hindus, which was defined by a mutual respect for religious rituals. This environment of tolerance fostered intellectual and spiritual exchanges. Arab traders provided Islamic scholarship, including breakthroughs in mathematics, astronomy, and medicine, while Indian intellectuals contributed their own knowledge in these subjects. Furthermore, Chinese traders brought new artistic styles, technologies, and items, like as silk and pottery, expanding the region's artistic and cultural fabric. Ibn Battuta himself, as a scholar and legal expert in Islamic jurisprudence, engaged in conversations with local Muslim communities and academics, further exemplifying the depth of intellectual connection.

The merging of these varied influences formed a unique cultural mosaic in Malabar, where art, architecture, gastronomy, and religious rituals mirrored this confluence of thought. Mosques built by Arab traders stood beside Hindu temples, and local art blended elements from numerous civilizations. This cultural hybridity was a characteristic of Malabar's resilience, as it allowed the region to adapt to the changing tides of global trade and influence while keeping its own identity.

Economic Influence: The Prosperity of the Spice Trade

Ibn Battuta's writings underscore the crucial role that trade had in the success of Malabar, notably the spice trade, which was the region's economic backbone. The 14th century was an era of significant economic activity in the Indian Ocean, with Malabar emerging as a prominent role due to its lush regions that produced spices such as black pepper, cardamom, cinnamon, and ginger. These spices were in high demand in the Middle East, China, and Europe, where they were utilized for cooking, medicine, and preservation. Ibn Battuta reported the huge networks of merchants who traded these spices, which were brought from the interior regions of Kerala to the shore, where they were shipped to distant markets.

The region's economic success was not confined to spices. Ibn Battuta wrote that Malabar's ports were teeming with activity, as ships brought items from distant regions and carted away local products. Quilon, one of the primary ports he visited, was a major hub for Chinese merchants, while Calicut was a focus point for Arab traders. The commercial exchanges in these ports were eased by well-established trading procedures, including the use of standardized weights, measures, and currency exchange systems. Merchants from diverse regions engaged in barter and trade, exchanging precious metals, fabrics, pottery, and other luxury commodities in addition to spices.

The money generated by this commerce contributed to the affluence of local rulers, especially the Zamorins of Calicut, who exerted enormous influence over the trading networks. The Zamorins maintained a delicate balance of power by developing positive connections with foreign traders and insuring the protection of their goods and ships. This political stability was vital for sustaining economic growth and recruiting traders from across the world. In response, foreign merchants brought advances in shipbuilding, navigation, and commerce, further strengthening the region's economic vibrancy.

Sustainable Practices: Environmental and Social Resilience

Ibn Battuta's findings also provide insights into the environmental and social practices that underlay the sustainability of the region's wealth. Malabar's prosperity in the spice trade was intimately related to the careful management of its natural resources. The cultivation of spices, particularly pepper, was highly organized, with local farmers utilizing practices that ensured the long-term fertility of the land. The Western Ghats, with their deep forests and rich biodiversity, provided the ideal habitat for spice farming, and indigenous tribes had evolved sustainable agricultural practices that allowed them to optimize yields without damaging the natural environment.

The region's emphasis on sustainability extended beyond agriculture to the social and political structures that supported trade. Ibn Battuta remarked that traders were afforded particular protections, both by local authorities and through community agreements. These measures were vital for maintaining trust and guaranteeing the smooth operation of trade routes. The peace and stability of the region were maintained through diplomatic contacts between the Zamorins and foreign businessmen, who often acted as mediators in disputes. The presence of a solid legal structure, influenced by Islamic philosophy and local laws, further ensured that issues were settled equitably, allowing trade to continue undisturbed.

Additionally, the social organization of the port cities played a crucial role in enabling long-term economic prosperity. Each commercial group, whether Arab, Chinese, or Indian, had its own guilds or societies that governed trade connections and ensured fair practices. These organizations not only regulated trade but also supported social welfare, ensuring that the needs of both foreign traders and local citizens were satisfied. This style of social organization allowed for the equitable distribution of income and resources, which contributed to the overall stability and resilience of the region.

The Role of the Zamorins: Political Stability and Trade Diplomacy

The political environment of Malabar, particularly under the authority of the Zamorins, was vital in maintaining the region's prosperity. Ibn Battuta's encounters with the Zamorins offer insights into their function as not only political leaders but also clever diplomats who understood the importance of trade.

The Zamorins had a deep knowledge of international trade and aggressively developed partnerships with foreign merchants, granting them advantages and protection in exchange for their loyalty and economic contributions. This symbiotic relationship between the rulers and businessmen ensured that Malabar remained a vital player in the world economy.

The political stability offered by the Zamorins allowed for the blooming of trade, as they established policies that encouraged foreign merchants to visit Malabar's ports. Their naval force also played an important role in defending commercial routes from piracy, ensuring that products could be carried safely across the Indian Ocean. The success of this political and economic paradigm is reflected in the prolonged prosperity of the region, which continued to draw traders and academics long beyond Ibn Battuta's time.

Ibn Battuta's journey writings give a unique perspective on the cultural interactions, economic dynamics, and sustainable practices of 14th-century Malabar. His findings underscore the region's importance as a worldwide crossroads, where varied groups engaged in trade, intellectual interchange, and religious harmony. The economic wealth brought about by the spice trade, together with the careful management of natural and social resources, allowed Malabar to thrive as a hub of cultural and economic interchange. Through Ibn Battuta's vision, we acquire a clearer knowledge of how these historical intersections influenced the resilience and cultural richness of Kerala, providing vital lessons for modern discussions on global trade, sustainability, and cultural understanding.

Broader Implications-Trade, Tradition, and Knowledge Exchange

The historical crossroads of travel, trade, and tradition that happened along the Malabar Coast in the fourteenth century were crucial aspects of a bigger, transcontinental system of international contact rather than isolated local occurrences. These connections facilitated not simply the circulation of items such as spices, textiles, and precious metals but also the flow of knowledge across various cultures and geographies. This multidimensional trade extended to breakthroughs in disciplines such as navigation, astronomy, medicine, and the arts, which were disseminated between nations through intellectuals, merchants, and travellers, such as Ibn Battuta.

The role of Arab traders in this information exchange was particularly essential. Having access to the intellectual and scientific accomplishments of the Islamic Golden Age, Arab merchants and intellectuals carried with them a variety of information in areas like astronomy, mathematics, medicine, and navigation. These intellectual contributions were shared with local people around the Malabar Coast, where they were altered and integrated into existing knowledge systems. For example, the Islamic world's advances in marine navigation, particularly the use of the astrolabe and detailed map information, substantially boosted the navigational skills of Indian and Chinese traders in the Indian Ocean.

In parallel, Indian contributions to knowledge, particularly in mathematics, astronomy, and medicine, entered the intellectual circles of the Arab and European civilizations. India has long been a hotspot for mathematical and astronomical research, and breakthroughs such as the decimal system, zero, and advanced trigonometric functions were propagated to the broader Islamic and European scientific communities through these contacts. The intellectual heritage of ancient Indian medicine, as articulated in literature such as the Ayurveda, also found resonance among Arab and Persian physicians, contributing to the development of early modern medical practices in the Islamic world and, later, Europe.

This knowledge transfer was not unidirectional; rather, it was a dynamic and reciprocal process that necessitated the ongoing exchange and growth of ideas across civilizations. The cosmopolitan port cities of Malabar functioned as intellectual hubs where intellectuals, travellers, and merchants from various corners of the world engaged in speech and trading. These exchanges fostered a collaborative intellectual climate in which ideas from many traditions could be merged, resulting to new discoveries and the advancement of knowledge in multiple disciplines.

Ibn Battuta himself, as a scholar and legal expert knowledgeable in Islamic jurisprudence, contributed to this intellectual milieu by communicating with local scholars and groups. His travels emphasize how individuals served as conduits for the transmission of knowledge, not simply documenting the practices they encountered but also participating in the exchange of ideas.

Ibn Battuta's accounts of the Malabar region reflect a significant involvement with the local cultural and intellectual environment, underscoring the role of travel and trade in stimulating intellectual cross-pollination.

Furthermore, the flow of information along the Malabar Coast had lasting repercussions for the building of global intellectual traditions. For instance, the mathematical and astronomical information that travelled through the Indian Ocean trade routes would later effect European scientific advances throughout the Renaissance. Similarly, the infusion of Indian medicinal procedures into Islamic medicine provided the basis for more extensive medical literature that inspired following generations of physicians in both the East and the West.

Essentially, the interactions made possible by trade and travel along the Malabar Coast were a part of a larger, cross-border system of knowledge exchange. These linkages not only enhanced the local cultures of Kerala but also contributed to the global intellectual heritage, demonstrating the interdependence of human groups and the importance of cultural and intellectual interactions in affecting the course of history. Through an analysis of the historical background of these exchanges, we can obtain important insights into the historical drivers of innovation, cross-cultural understanding, and intellectual advancement. These insights can be applied to the current global challenges of knowledge sharing and cross-cultural collaboration.

Ibn Battuta's Observations of 14th-Century Kerala: A Portrait of Faith, Culture, and Society on the Malabar Coast

Ibn Battuta's travelogue, the "Rihla" (The Journey), is a thorough record of his experiences and observations across numerous regions, including Kerala on the Malabar Coast during the 14th century. His archives give us an intimate look at the complex and rich culture of medieval Kerala, a land that was formed by its unique geography, its vital placement on global trade routes, and its combination of numerous religious and cultural influences. Here, we can further expand on some of the important aspects of his views.

Religious Diversity and Faith

Ibn Battuta noted the religious pluralism of Kerala, emphasizing the harmonious cohabitation of Hindus and Muslims. This was a time when Islam had been established in the region due to centuries of economic links with the Arab world, particularly through the Arab Muslim traders who frequented Kerala's shore. Islam's growth was fostered by trade and diplomacy, and Ibn Battuta saw personally how deeply embedded Muslim communities were within the socio-political fabric of Kerala.

The Hindu faith also dominated the cultural and religious scene, and Ibn Battuta detailed the temples, religious festivals, and customs that were fundamental to the life of the majority. He noted the adoration of local deities and the elaborate rites that took place in the temples, which were magnificently ornamented with sculptures and sophisticated architecture. Despite being a devoted Muslim, Ibn Battuta displayed curiosity and respect toward Hindu practices, despite some of the rites and beliefs were unknown to him.

Coexistence of Religions: Ibn Battuta was struck by the Zamorin, the Hindu king of Calicut (Kozhikode), who treated Muslims with great reverence. The Zamorin of Calicut was noted for preserving a heterogeneous society, where Muslim merchants thrived under his patronage. Ibn Battuta found great significance in this attitude of religious tolerance, as he was impressed by the freedom with which Muslims could practice their religion, construct mosques, and participate in public life without hindrance.

Trade and Economy

Ibn Battuta wrote extensively about Kerala's historical importance as a hub of international trade, particularly the spice trade. The Malabar Coast was famous for its black pepper, which was one of the most sought-after commodities in the world at the time. Spices, ivory, and lumber were all handled in enormous amounts, with Kerala acting as a vital conduit for merchants from throughout the globe. Ibn Battuta describes the lively ports of Kerala, where ships from the Middle East, Africa, and China anchored to trade. The Arab, Persian, and Chinese traders who frequented these ports brought not only goods but also new cultural and religious beliefs, contributing to Kerala's cosmopolitan character.

He remarked that the Muslim traders held substantial influence in the region. In addition to their economic might, they had strong political ties and cordial relations with Kerala's Hindu kings. The economic interdependence between the Muslim commerce and Hindu monarchs was one of the reasons why religious tolerance prevailed. The Zamorin of Calicut and other local rulers realized the importance of maintaining close ties with these traders, who were responsible for bringing tremendous riches and prosperity to the region.

Hospitality and Character of the People

Ibn Battuta was charmed by the hospitality of the people in Kerala. He regularly highlighted how warmly he and other travellers were treated by both Muslim and Hindu populations. In his works, he depicted Kerala as a place where strangers were treated with respect and decency, regardless of their origin. The habit of supplying food, shelter, and support to travellers was established in the society. Generosity and humility: Ibn Battuta devoted significant attention to the humility and religious piety of the Muslim populace. Kerala's Muslim minority was extremely religious, and he noted their strict commitment to Islamic rituals such as prayers, fasting, and alms. This piety intrigued him, and he constantly compared the devout nature of Kerala's Muslims to those in other parts of the world.

Customs and Social Norms

The rituals and social conventions of Kerala attracted Ibn Battuta, notably the matrilineal system (Marumakkathayam), which he considered to be remarkably dissimilar from the patriarchal systems he was familiar with. Under this system, property and inheritance were handed down the female line, a practice that was notably common among the Nair caste, Kerala's warrior class. Ibn Battuta reported how the Nair women had tremendous independence and autonomy compared to women in other regions of the Islamic world. He saw that it was the women who inherited property, and marriages were typically polyandrous, with women having numerous spouses, a behaviour that was rather upsetting to him. He also highlighted the caste system, which was strongly ingrained in Kerala's social fabric. Different groups in society were allocated distinct responsibilities based on their caste, such as fishing, agriculture, and trading. The Brahmins, at the apex of the caste order, were revered and played a major role in religious and social life.

Conflict and Warfare

Ibn Battuta described several episodes of political violence in Kerala, mainly between opposing kingdoms. Warfare was not uncommon, and local rulers frequently engaged in fights for domination over trade routes and vital coastal lands. Kerala's rulers maintained powerful naval forces, which were vital in protecting the coast from prospective invaders and pirates. The Zamorin of Calicut, in particular, maintained a formidable naval presence, which helped secure the city's position as a key commercial port. Ibn Battuta also mentioned the employment of war elephants in fights, which were a distinguishing aspect of South Indian warfare during the medieval period.

Local Practices and Superstitions

Some of the local rituals and beliefs that Ibn Battuta observed were foreign or unfamiliar to him. He wrote on superstitions surrounding death, marriage, and daily living. For example, he remarked that astrology played a big role in the lives of the people, with critical decisions often made based on astrological readings. Ibn Battuta also mentioned funeral rites and some celebrations that entailed elaborate ceremonies, which often sounded superstitious or extravagant to him.

Architecture and Temples

The architecture of Kerala, particularly its temples, left a lasting impression on Ibn Battuta. He appreciated the elaborate design of the temples, with their tall gopurams (gateway towers) and detailed carvings. The temples were not just placing of worship but also centres of cultural activity, hosting large festivals and gatherings.

He wrote of the temple festivals, which were marked by spectacular processions, music, and dance. These festivities often attracted vast crowds, and Ibn Battuta marvelled by the scope and splendour of these gatherings In contrast to the Hindu temples, Ibn Battuta also took note of the mosques that littered the coast, notably in towns like Calicut. These mosques were hubs of religious and social activity for Kerala's Muslim communities.

Ibn Battuta's observations of Kerala offer a vivid glimpse into the region's unique cultural mix. His writings show a society that was open, diversified, and strongly tied to global commerce networks. The religious tolerance, cosmopolitanism, and distinctive social traditions that he described provide vital historical insights into medieval Kerala, helping us comprehend its significance as a centre of trade, culture, and religious diversity. His accounts are among the earliest detailed depictions of Kerala and continue to be an essential source for historians and students studying the history of the region.

Ibn Battuta's Critique of Malpractices in 14th-Century Malabar: A Cultural and Moral Perspective

Ibn Battuta's excursions on the Malabar Coast (modern-day Kerala) gave him with the opportunity to investigate numerous elements of life, including certain malpractices that he regarded strange or unsettling. His records in the "Rihla" typically indicate a combination of fascination and aversion when meeting actions that diverged from his own cultural and religious standards. Below are some noteworthy malpractices he noticed in Malabar:

Polyandry and (Marumakkathayam) (Matrilineal System)

Ibn Battuta saw the marital traditions in Kerala, especially among the Nair population, as peculiar and ethically problematic from his position. He was particularly offended by the practice of polyandry, where a woman may have numerous marriages. This ritual was related to the matrilineal inheritance system (Marumakkathayam), in which property and family ancestry were tracked through the female line. To Ibn Battuta, coming from a patriarchal Islamic civilization, the thought of a woman having several lovers appears to be an immoral conduct. He highlighted worry with the lack of enforced monogamy, a feature that was fundamental to Islamic marital traditions.

Caste-Based Social Structure

Though Ibn Battuta did not outright term the caste system a malpractice, his observations reveal a certain degree of anxiety with the extreme social isolation he encountered in Kerala. The caste system, specifically the untouchability of certain groups and the tight division of labor, struck him as harsh and unjust.

In particular, he observed the lower castes' servitude, which limited them to narrow, menial vocations and prevented their interaction with upper-caste societies. He considered the constraints imposed on the lower castes, especially their exclusion from public areas and sacred institutions, as an unjust component of society.

Human Sacrifice and Rituals

One of the most upsetting malpractices Ibn Battuta noted was the supposed frequency of human sacrifice in certain religious rituals. He recounted how certain local rulers or communities in Kerala purportedly gave human lives as part of their religious rites to placate deities or obtain favour. This act troubled him, since it stood in direct opposition to Islamic teachings, which prohibited any type of human sacrifice or injury to others in religious rites. He considered such rituals as extreme representations of paganism or superstition.

Sati (Self-Immolation of Widows)

Ibn Battuta also documented the practice of sati, in which widows would immolate themselves on their husbands' funeral pyres. Although he did not address this technique thoroughly, it is possible he met it, as it was common in various regions of India, especially the Malabar Coast (old Karnataka). Ibn Battuta considered this as a cruel and meaningless deed, displaying his great distaste of such behaviours that he deemed as against human nature and morality.

Superstitions and Astrological Practices

Ibn Battuta realized that superstition and astrology played a big role in Keralite society, and he disapproved of the weight people placed on astrological readings and omens. Decisions on topics such as marriages, business, and even combat were regularly made based on astrological predictions. As a devout Muslim, he saw rely on astrology as a sort of idolatry and a malpractice that detracted from faith in Allah. His faith emphasized reliance on divine will rather than studying the stars for direction.

Piracy and Violence

The Malabar Coast was famed for its pirate activity, especially along its sea routes, and Ibn Battuta recounted episodes of piracy and looting. Pirates, particularly from some coastal settlements, would raid commerce ships, plundering their cargo.

Although piracy was not unique to Kerala, Ibn Battuta considered this violent activity as a significant societal blight that damaged the developing trade networks. He underlined the Zamorin's naval strength, which was sometimes employed to curtail these pirate acts, but the problem lingered and presented a risk to commerce, mainly those from the Islamic world.

Ibn Battuta's assessments regarding malpractices in Malabar represent a blend of moral and cultural judgments motivated by his Islamic worldview. rituals like as polyandry, human sacrifice, sati, and tight caste disparities were considered as odd and wicked from his perspective, symbolizing the contradiction between Islamic and Hindu rituals. His travelogue thus offers unusual insights into both the cultural richness of the country and the ways in which medieval visitors viewed alien traditions.

Current Significance - Insights for Today's Globalized Society

The historical confluences of trade, travel, and customs that shaped Kerala in the fourteenth century, particularly along the Malabar Coast, offer important perspectives on how to deal with the complexities of the modern globalized environment. The region's ability to create harmonious coexistence among various people, enhance sustainable economic practices, and promote information sharing can provide a substantial framework for tackling crucial modern challenges. We can find answers for advancing intercultural dialogue, sustainability, and peacebuilding in a world that is becoming more interconnected by looking at the historical lessons learned from Malabar.

Fostering Cultural Comprehension: Manoeuvring Diversity in a Globalized Context

The Malabar Coast was a thriving crossroads of civilizations in the fourteenth century, with Arab, Chinese, Indian, and European traders interacting and working together, often harmoniously. The region's success was essentially predicated on its capacity to embrace and manage cultural diversity. Despite the variations in language, religion, and customs, the varied people of the Malabar Coast discovered strategies to participate in beneficial trade and intellectual interaction. This cultural openness encouraged mutual tolerance and collaboration, helping the region to flourish as a centre of global industry and scholarship.

In the present world, where globalization has linked individuals from diverse cultural origins, the capacity to navigate cultural differences is increasingly crucial. The historical case of Kerala emphasizes how important intercultural communication and cooperation are to creating peaceful and fruitful communities. In present multicultural communities, insights from Malabar's past might inform endeavours to encourage mutual understanding and tolerance. Educational programs, public diplomacy, and cross-cultural exchanges can draw on this concept to develop venues where various populations can engage with one another and build a shared understanding.

Furthermore, Malabar's tendency to integrate different cultural influences into its distinct identity indicates the potential for cultural hybridity to better communities. By recognizing cultural differences as opportunities for learning and growth, rather than sources of conflict, modern cultures may establish circumstances where variety is valued as a strength. In this way, the lessons of 14th-century Kerala offer a framework for overcoming the difficulties of cultural integration and social cohesiveness in an increasingly interconnected globe.

Sustainable Economic Practices: Balancing Growth and Environmental Stewardship

The viability of Kerala's economy in the 14th century was largely tied to its cautious utilization of natural resources, particularly in the spice trade. The region's success in producing and exporting spices such as pepper and cardamom was built on agricultural practices that ensured the long-term fertility of the land. Moreover, local authorities and businessmen acknowledged the significance of protecting the trade routes and creating a stable atmosphere for commerce. This commitment to sustainability helps the region's economy to thrive steadily without wasting its natural resources. In today's world, where environmental challenges are increasingly at the focus of global discourse, the lessons from Malabar's economic practices give crucial insights into how modern economies should balance growth with environmental stewardship. As the planet faces issues such as climate change, deforestation, and resource depletion, sustainable economic models are crucial for insuring long-term prosperity.

Malabar's historical approach to resource management highlights the significance of employing agricultural and industrial strategies that conserve the environment while encouraging economic prosperity.

Contemporary initiatives for sustainable development, including as the circular economy, regenerative agriculture, and green energy endeavours, could draw inspiration from the resource-conscious methods of medieval Kerala. Policymakers and business leaders can also learn from Malabar's strategy to handle trade and commerce in a way that combines environmental sustainability alongside economic prosperity. By integrating these concepts into present economic systems, global communities may aim towards fulfilling the United Nations' Sustainable Development Goals (SDGs) and guaranteeing a healthy world for future generations.

Peace and Diplomacy: Building Stability through Cooperation

The peace and stability that characterized 14th-century Malabar were largely the product of strong diplomatic efforts between local rulers, such as the Zamorins of Calicut, and foreign traders. The region's authorities realized that sustaining peaceful relations with traders from diverse backgrounds whether from the Arab world, China, or Europe was important for supporting a vibrant economy. Diplomatic approaches were predicated on mutual advantage, as both local authorities and foreign traders had a vested interest in maintaining a stable and secure climate for commerce. The protection of merchants and the establishment of diplomatic ties allowed for a flourishing commercial network that stretched over the Indian Ocean.

In today's linked and frequently conflict-ridden globe, the diplomatic approaches utilized in historical Kerala give crucial insights on how peaceful collaboration might be accomplished. The Zamorins' diplomacy exemplifies the principles of mutual benefit and collaboration, which might be a model for conflict resolution and peacebuilding in an era characterized by global competition for resources and political conflicts. Modern diplomacy, whether between countries, corporations, or communities, can benefit from adopting an approach that emphasizes negotiation, collaboration, and the pursuit of shared goals.

Furthermore, the establishment of safe spaces for trade and the preservation of trade routes in Malabar in the fourteenth century highlight the significance of economic diplomacy in preserving international peace. Today, international organizations such as the World Trade Organization (WTO) and regional trade agreements can play a similar role in sustaining stability through economic interdependence. By building structures that foster collaboration rather than antagonism, these groups can contribute to a more peaceful and linked world.

A Timeless Model for a Globalized Future

With its thriving trade networks, cross-cultural interactions, and diplomatic victories, Kerala's historical experience in the fourteenth century offers a timeless model for tackling contemporary global issues. The capacity of the region's leaders and communities to foster peaceful cohabitation, promote sustainable economic practices, and support the flow of knowledge offers enormous lessons for navigating the complexity of today's globalized world. By learning from the past, modern communities can strive towards constructing a future that is more inclusive, sustainable, and peaceful. Ibn Battuta's assessments regarding malpractices in Malabar represent a blend of moral and cultural judgments motivated by his Islamic worldview. rituals like as polyandry, human sacrifice, sati, and tight caste disparities were considered as odd and wicked from his perspective, symbolizing the contradiction between Islamic and Hindu rituals. His travelogue thus offers unusual insights into both the cultural richness of the country and the ways in which medieval visitors viewed alien traditions.

Result

Ibn Battuta's Rihla, a 14th-century travelogue, provides invaluable insights into medieval Kerala's society, politics, economy, and culture. His first hand observations highlight the region's significance as a global trade hub, showcasing its cultural diversity, religious tolerance, and cosmopolitanism.

Key Findings:

- Ibn Battuta's accounts demonstrate Kerala's strategic participation in global trade networks, fostering economic prosperity and cultural exchange.
- The decentralized governmental system under the Zamorins ensured flexibility, adaptability, and economic collaboration among local authorities, traders, and foreign merchants.

- The region's cultural richness and diversity were shaped by interactions between local rulers, foreign traders, and intellectuals.
- Ibn Battuta's Islamic worldview influenced his assessments of Malabar's cultural practices, highlighting contradictions between Islamic and Hindu rituals.

Implications:

- Ibn Battuta's Rihla remains an essential historical document for understanding medieval Kerala's political, social, and economic dynamics.
- The travelogue underscores the importance of cultural exchange, intellectual interaction, and trade in shaping regional and global histories.
- Kerala's cosmopolitanism and openness to the world have enduring implications for modern discussions on global trade, sustainability, and cultural understanding.

Legacy:

Ibn Battuta's journey writings have left a lasting impact on our understanding of medieval Kerala's cultural and economic significance. His observations:

- Highlight the interdependence of human groups and the importance of cultural and intellectual interactions.
- Provide vital lessons for modern challenges in global trade, sustainability, and cultural understanding.
- Demonstrate the significance of cross-border knowledge exchange in shaping local cultures and contributing to global intellectual heritage.

Final Thoughts:

Ibn Battuta's Rihla serves as a testament to the power of cultural exchange and intellectual interaction in shaping the course of history. His observations of medieval Kerala offer a unique perspective on the region's cultural richness, economic prosperity, and global connections. As we navigate contemporary global challenges, Ibn Battuta's travelogue remains an essential resource for understanding the complexities of cultural diversity, trade, and intellectual exchange.

Conclusions

Ibn Battuta's Rihla presents a vital window into the 14th-century Malabar Coast, revealing its significance as a vibrant nexus of trade, culture, and intellectual interchange. His vast results emphasize the region's important relevance in global trade networks, where the dynamic ties between local rulers like the Zamorins and international traders supported economic success and cultural diversity. Malabar's capacity to mix numerous cultures, manage trade efficiently, and maintain a stable political structure made it an important participant in the wider historical narrative of cross-cultural engagement.

Ibn Battuta's report not only increases our understanding of medieval Kerala's sociological and economic structure but also provides a larger perspective on how cultural and religious interactions altered historical trajectories. His insights into local behaviors and his comparative assessments emphasize the complexity of intercultural contacts and the ways in which varied worldviews interwoven. Through his essays, we obtain a clearer knowledge of Kerala's location in historical global networks and the continued legacy of its cosmopolitan nature.

This historical tale shows the role of cross-border information exchange and cultural understanding in changing societies. It gives good insights for contemporary conversations on global trade, sustainability, and intercultural engagement, underlining the ongoing importance of these historical links in our modern society.

Bibliography

Singh, D. K., & Chakravarti, R. (2010). Western Indian Ocean And Malabar: An Inquiry Into The Maritime World Of Malabar, Circa 11th- 14th Centuries (By Jawaharlal Nehru University, Centre For Historical Studies, Jawaharlal Nehru University, Jawaharlal Nehru University, Jawaharlal Nehru University, Jawaharlal Nehru University, Indian Council Of Historical Research, Central Archaeological Library, Central Secretariat Library, Calicut University Library, & KCHR Library) [Thesis].

Wikipedia Contributors. (2024a, August 29). Western Ghats. Wikipedia.

Wikipedia Contributors. (2024b, September 12). History Of Kerala. Wikipedia.

S, P. (2018, February 26). Ibn Battuta's Tryst With Malabar. The Hindu.

Kumaradas, S. (2017). Description Of Ibn Battuta On Malabar. Journal Of Emerging Technologies And Innovative Research (JETIR), 4(9), 744–746.

Pillai, M. (2015, December 6). What Led To The End Of Kerala's Matrilineal Society The Caravan. Https://Caravanmagazine.In/Vantage/What-End-Kerala-Matrilineal

Omidi, A., Mosharraf, M., & Esmailpour, A. (2022). A Study And Analysis Of Human Sacrifice In India, Iran, And Mesopotamia Based On Sacrifice Theories. In Journal Of Subcontinent Researches (Vol. 14, Issue 42, Pp. 9–34). Marciisfteotsicmety. (N.D.). Trade And Polity In The Indian Ocean: State Formation In Late Medieval Kerala | Maritime History Society (MHS India).

Narayanaswamy, R., Athreya, V., & State Planning Board. (2017). THIRTEENTH FIVE- YEAR PLAN (2017-2022) WORKING GROUP ON AGRICULTURE REPORT. In R. Ramakumar (Ed.), THIRTEENTH FIVE-YEAR PLAN [Report].

M, H. (2020). Cosmopolitanism, Modernity, And Cultural Dynamics: Perspectives From Kerala, India. Palarch's Journal Of Archaeology Of Egypt/Egyptology, 17(7), 15157–15161.

Mecca Beyond Geography: Understanding the Sacred as a State of Mind

Midlaj Kodiyathur
Department of History & Civilization ,
Wafy Campus, CIC (Co-ordination of Islamic Collages) Malappuaram , Kerala, India
Email Correspondence: mohammedmidlajc@email.com

Abstract

Mecca holds profound significance as the ultimate destination for Muslims worldwide. While traditionally regarded as Islam's holiest city, the emergence of "Little Meccas" in various regions, each imbued with unique faiths and spiritual significance, challenges this centrality. In places such as Malabar, Assam, and Indonesia (Mahmood Kooria 2022), there are communities that believe the Hajj can be performed outside of Mecca an example being 'Powa Mecca' in Hajo, Assam. This paper argues that Mecca's importance extends beyond its geographical confines, manifesting symbolically in distant islands and mountainous regions. Research on cities as conceptual constructs is scarce; however, this study explores how Mecca exists more vibrantly in the imaginations and spiritual connections of people than in its physical structure. The central question explored is: How does the idea of Mecca transcend its physical location to become a concept that permeates various cultural and geographical contexts? This paper explores the anthropology of sensory experiences, rituals, and faiths to understand how Mecca transcends its geographical boundaries and becomes a ubiquitous idea present in distant locations such as Malabar, Gujarat, Assam, and Indonesia. Through a comprehensive examination of beliefs and practices, this study investigates the mechanisms by which the idea of Mecca is sustained and preserved across diverse landscapes, even amidst the influences of modern metropolitan cities. This paper explores the concept of 'Little Meccas' and additionally discusses the Indian Ocean perspective, revealing how Mecca's significance extends beyond its central location in the Islamic heartland to emerge in the peripheries of distant islands and mountains. Ultimately, this paper argues that Mecca transcends its geographical boundaries, existing deeply within the human soul.

Keywords: Mecca, Sacred geography, Little Meccas, Islamic identity, Cultural significance.

Introduction

Mecca, the spiritual heart of Islam, holds a central place in the hearts and minds of millions of Muslims worldwide. As the site of the Hajj pilgrimage, it symbolizes the ultimate destination for believers to express their devotion and unity. While it stands as the most sacred geographic location for the Muslim faithful, Mecca's spiritual resonance transcends its physical boundaries, manifesting in various "Little Meccas" around the world. These regions, such as Malabar and Indonesia (Mahmood Kooria 2022), and Assam, carry an embedded religious significance where local communities believe that the pilgrimage, or 'Hajj,' can be spiritually fulfilled outside the confines of the original Mecca. One striking example is 'Poa Mecca' in Hajo, Assam, where the sacredness of Mecca is symbolically transferred to a distant mountain, blending regional and religious practices.

Prior literature has explored the significance of Mecca in both theological and geographical terms. Researchers like Talal Asad (1986) and Edward Shils (1975) have contributed to the understanding of sacred spaces, with Asad's concept of "discursive tradition" emphasizing the dynamic, evolving nature of religious practices, and Shils' "center-periphery" model examining how religious influence radiates from sacred centers to peripheral regions. However, much of this research is limited by a focus on Mecca as a physical site. This paper builds on these prior works by examining how Mecca, as a symbolic and spiritual idea, extends beyond its geographical boundaries and becomes part of local religious traditions in diverse regions.

While academic research on Mecca primarily emphasizes its centrality in Islamic pilgrimage, the symbolic presence of Mecca in remote regions reveals a broader, more intricate landscape of religious devotion. A fundamental aspect is that a city lives more in the imaginative connections of the minds that engage with it than in its geographical structure. If the history of a city is shaped by the social imaginations of the people who lived there, this study raises the question of where and how the social imaginations connected to Mecca take place in various contexts within the academic world.

This paper posits that Mecca, as a sacred idea, exists more vibrantly in the hearts and minds of Muslims across the globe than in its physical geography. The objective of this study is to explore how the idea of Mecca transcends its physical location and to understand the mechanisms through which the sanctity of Mecca is preserved in cultural practices across distant regions. Through a comprehensive analysis of rituals, beliefs, and historical connections in these regions, this paper will argue that the sanctity of Mecca is deeply embedded within the cultural and spiritual fabric of Muslim communities, transcending geographic confines and existing as a powerful state of mind. Ultimately, the study contributes to the broader discourse on sacred geography and religious conceptualization by showcasing how Mecca lives beyond its physical borders, embedded in the lived experiences of Muslims in diverse locations.

Methods

This research employs a qualitative design, focusing on cultural and anthropological approaches to understanding how the concept of Mecca transcends its geographic boundaries. The study targets regions known for their symbolic association with Mecca, such as Malabar (Ponnani), Assam (Poa Mecca), and Indonesia (Aceh, Serambi Mecca). Fieldwork was conducted in Ponnani, where local rituals, practices, and beliefs related to Mecca were observed. Due to time constraints, direct fieldwork in Assam and Indonesia was not possible; however, communication with local scholars and community members in these regions was facilitated through social media platforms to gather relevant data.

Data collection relied on a combination of observations, interviews, and virtual interactions. In Ponnani, in-person interviews were conducted with religious scholars and community members to explore how Mecca is symbolically present in their practices. Additionally, rituals associated with Mecca were observed to understand the sensory and spiritual experiences of the local population. For Assam and Indonesia, virtual interviews were conducted via social media platforms, enabling communication with scholars and local individuals to gain insights into their perceptions of Mecca and related rituals. This allowed for a broader understanding of how the concept of Mecca is maintained in these geographically distant regions.

The data collected were analyzed thematically, focusing on how sensory experiences, rituals, and historical narratives contribute to the symbolic construction of Mecca. This approach allowed for an examination of common patterns across the three regions, despite their geographical differences. The study adheres to ethical research standards, ensuring that the identities of interviewees are anonymized, and informed consent was obtained before any data collection. Although the study's reliance on virtual interactions for Assam and Indonesia presents limitations, the insights gathered provide a meaningful understanding of how Mecca is conceptualized across these diverse cultural landscapes.

Result

The analysis of the significance of Ponnani, Poa Mecca in Assam, and Aceh reveals distinct yet interconnected beliefs that shape their identities as "Little Meccas." In Ponnani, the historical and cultural narratives surrounding its status as an intellectual hub suggest a sanctity akin to that of Mecca. The local legend of Ashari Thangal reportedly witnessing Mecca from a mosque rooftop enhances this connection, reinforcing Ponnani's spiritual significance. Its role as a political and military center under the Zamorins further contributes to its perceived sanctity, although the origins of the oral traditions linking Ponnani to Mecca remain ambiguous.

In Assam, Poa Mecca is revered as 'one-fourth of Mecca,' rooted in the belief that the mosque was built with soil transported from the holy city. This belief posits that visiting Poa Mecca four times equates to one pilgrimage to Mecca, thus preserving its sacred character. The historical context of Poa Mecca, intertwined with political narratives, underscores the importance of such sites in maintaining religious identity and devotion.

Meanwhile, in Aceh, identified as the "Veranda of Mecca," the sanctity of this region is upheld through its reputation as a vital center for Hajj pilgrims and Islamic scholarship. Unlike Ponnani and Assam, Aceh does not possess unique local beliefs, yet its historical contributions to the spread of Islam enhance its significance.

The results indicate that local customs and beliefs are pivotal in sustaining the importance of these "Little Meccas." Each region, while distinct, shares a common thread of spiritual significance that transcends geographical limitations, highlighting the intricate relationship between place, identity, and faith. This underscores the argument that Mecca's sanctity is not confined to its physical location but is dynamically interpreted and manifested in various cultural contexts.

Discussion

The profound longing for Mecca has evolved through various narratives and histories. This intense aspiration was a driving force behind the Moroccan Abu Abdullah's journey, who became the renowned Ibn Battuta, with Mecca serving as his ultimate goal.

Mecca has persisted as a central idea across visions, poetry, songs, and local beliefs and traditions. Even a container of water or soil from Mecca helped preserve its memory among distant peoples, transcending geographical and temporal boundaries and continually reshaping its significance.

Localizing the Sacred: Symbolic Reinterpretation of Mecca

1.Mecca of Malabar:

In Ponnani, the town established close networks with Western and Southeast Asian centers, earning popular titles like 'Mecca of South India' or 'Little Mecca' (Cheru Makka). Historians offer varied interpretations of how Ponnani embodies the concept of "Little Mecca."

The designation "Little Mecca" for Ponnani largely derives from the Makhdum family's scholarly contributions, which established the town as a hub of Islamic education. Sebastian Prange, in Monsoon Islam, notes that Ponnani earned the title "Little Mecca of Malabar" due to its academic influence, attracting students from distant regions such as the Maldives, Sri Lanka, Java, and Sumatra. The town's numerous madrassas further reinforced its reputation as the "Mecca of India." Roland Miller also emphasizes the Makhdum Mosque's esteemed status, noting that poets referred to it as "the Mappila Mecca," "the light of learning," and "the radiance of Islamic gold".

The local Muslim community maintains a deep spiritual connection with Mecca through legends such as the one where Ashari Thangal is said to have seen Mecca from the rooftop of a mosque. This vision exemplifies how the idea of Mecca transcends physical boundaries and becomes a part of the local cultural and religious imagination. For the people of Ponnani, Mecca is not just a distant city; it is a symbol of divine connection that exists within their immediate environment.

However, the term "Little Mecca" seems to have gained prominence only in the modern era. Historical evidence regarding when and how this label became widespread remains unexplored. Notable historians like Logan and Buchanan did not mention this term in their extensive works. Local historians, including Professor Abdu Rahiman, have accepted the term without substantial textual evidence.

This modern acceptance reflects an effort to position Ponnani as a significant religious and educational center similar to Mecca. Consequently, "Little Mecca" has become a common designation, reflecting both historical and contemporary efforts to uphold the town's sacred status.

2.Poa Mecca in Assam

In Hajo, Known for its religious significance, Hajo has fostered a rich socio-cultural heritage, where people from different, and often conflicting, faiths coexist. The Hindu population primarily consists of Brahmins, Kalitas, Kochs, Kaivartas, and Namasudras, while the Muslim community includes Garias or fakirs and Maria. Among the most notable religious structures in Hajo is the Poa-Mecca Dargah Sharif, a sacred Muslim shrine located atop Gurudachal Hill . The shrine houses the tomb of the Sufi saint Giyasuddin Aulia, and a mosque stands adjacent to the tomb. Various legends are associated with the name Poa-Mecca, the local Muslim community maintains a deeply ingrained spiritual connection to Mecca, reinforced by local legends and the widespread belief that pilgrimage to the shrine confers spiritual rewards equivalent to one-quarter of those obtained through a Hajj to Mecca. The connection between Mecca and Poa Mecca illustrates how sacred spaces are redefined to meet the spiritual needs of local communities, while maintaining a link to the Islamic heartland.

3. Little Mecca In Indonesia :

in Aceh, often referred to as "Serambi Mecca" (the Verandah of Mecca), Historically, its geographical boundaries have been precisely defined. According to G.P. Tolson, Aceh refers specifically to the region extending from Tamiang Point on the eastern coast to Trumon on the western coast. However, it is worth noting that Europeans commonly referred to this region as Acheen, a term that, while not strictly accurate, was not considered erroneous. This historical naming reflects the broader interactions between Aceh and the outside world, particularly through European colonial encounters, which influenced both the nomenclature and the geopolitical significance of the region.

In his pioneering study of Aceh in the late 19th century, Dutch Orientalist Christian Snouck Hurgronje highlighted the significant role Aceh played as a key transit point for pilgrims traveling to Mecca. He noted that before steamships replaced sailing vessels, Aceh was a major stopover for pilgrims from the Eastern Archipelago, who often referred to the region with pride as "the gate of the Holy Land" (Serambi Mekkah).

The earliest recorded reference to Aceh as "the verandah of Mecca" can be found in Nur al-Din al-Raniri's renowned Bustan al-Salatin. In this 1641 text, which describes the lavish funeral arrangements for Sultan Iskandar Thani, observers proclaim the unmatched righteousness and authority of the Acehnese ruler. They exclaim that among all the great kings across different realms, none could compare to their sovereign. The state of Aceh, they assert, is not merely a kingdom but "the very verandah of God's most honoured city of Mecca," underscoring Aceh's spiritual and political prominence.

The connection to Mecca has been historically strong due to its role as a stopover point for pilgrims traveling to the holy city. The symbolic importance of Aceh as a gateway to Mecca is further reinforced by its deep religiosity and the presence of Islamic scholars who imparted knowledge acquired in Mecca. This integration of local identity with the sacred nature of Mecca highlights how Aceh's cultural and religious life has been shaped by this symbolic connection. According to Anthony, Reid Aceh has long prided itself on being the "Verandah of Mecca" (Serambi Mekkah), an exemplary focus of religious practice and learning and a channel to the heartland of Islam.

The Role of Oral Traditions and Local Beliefs:

Oral traditions and local beliefs are vital in maintaining and amplifying the sacredness of places identified as "Little Meccas," which extend the spiritual significance of Mecca to various regions far from the holy city. These traditions not only sustain but also enhance the symbolic connections between these locales and Mecca, demonstrating the dynamic interplay between religious practice, local culture, and symbolic geography.

Mecca, as both a symbol and an idea, finds its place in various locations through local traditions and beliefs. It is said that visiting Poa Mecca near Guwahati four times is equivalent to one pilgrimage to Mecca. This belief underscores how Mecca and Poa Mecca are intertwined in the subconscious minds of the people of Assam, existing as spiritually connected places. According to a popular legend, the Sufi saint Giyasuddin, while digging the earth for building a mosque on Garurachal Hill in the 16th century, discovered an imprint of Mecca's foot. Similarly, another story tells of a Hindu craftsman in Ponnani who saw a vision of the Kaaba while finishing the roof of the Ponnani mosque.

These narratives bring the metaphysical vision of Mecca to distant places like Ponnani and Guwahati. In Tambay in Java, a replica of the Kaabah Concept serected inside a mosque to complete the image of a 'Little Mecca.' Some locals even believe that the real Mecca is not in Arabia, but rather here in Tambay, where they feel a more immediate connection to the sacred.

Debates about the theological validity of these beliefs seem irrelevant. Whether Mecca can be symbolically relocated, or if visiting a "Little Mecca" multiple times can be equated to performing the Hajj, is not the key issue here. Rather, the act of creating reflections and re-enacting experiences from distant times and places forms the foundation of Islamic rituals. The Kaaba and Mecca gain prominence because they reenact the life of sacrifice led by Prophet Ibrahim.The hajj has also another important symbolic value for Muslims. Since about two million or more Muslims take part in the ritual each year, the hajj renders the ummah visible with its different cultural traditions unified under one creed. In this sense, there are elements that link Mecca and Poa Mecca on a symbolic level.

Seeing Mecca or possessing its soil establishes a spiritual connection with the sacred land. From a theological perspective, such metaphysical connections shape the very course of history. Masjid al-Nabawi, made sacred by the presence of the Prophet, and Masjid al-Aqsa, which the Qur'an sanctifies due to the invisible presence of numerous prophets, are both examples of how spiritual realities influence the perception of physical spaces.

Similarly, when the Prophet instructed during his Hijra to swiftly leave a place inhabited by the Thamud, calling it an ill-omened land, it highlights how metaphysical associations shape the significance of physical locations.

Such oral traditions indicate that Mecca is not bound by geography but is continually reinterpreted through the spiritual experiences and local practices of Muslim communities. Sufi legends, such as the discovery of the “footprint of Mecca” on a hill in Assam, or the idea that a carpenter in Ponnani saw the Kaaba while building a mosque, show how local beliefs integrate the sacredness of Mecca into their religious and cultural fabric. These narratives emphasize the idea that Mecca, though physically distant, is spiritually near and accessible through belief and ritual.

In these instances, Mecca is understood as a state of mind a sacred space that transcends physical boundaries and enters into the local and cultural consciousness of Muslims. This aligns with the theme, in which the symbolic significance of Mecca is internalized through faith and practice, not limited to geographical pilgrimage. Through oral traditions, local communities create their own spiritual connections to Mecca, reinforcing the idea that the sacred can manifest in various forms across time and space.

Talal Asad's concept of "discursive tradition" provides a framework for analyzing the dynamic nature of religious practices and their reinterpretations within various cultural contexts. According to Asad, traditions are not static; they are continually reshaped through discourse, influenced by local histories, oral traditions, and social practices. This perspective helps explain how Mecca, while a specific geographical location, acquires profound symbolic significance across different Muslim communities. For example, the Poa Mecca mosque in Hajo, Assam, demonstrates this dynamic nature. By incorporating soil from Mecca into its construction and being regarded as holding the same spiritual merit as part of the Hajj, it illustrates how religious significance is localized and adapted to regional contexts.

However, Asad's framework has limitations. It may downplay the emotional and spiritual dimensions of religious practices, focusing primarily on discursive processes. Asad's approach might simplify spirituality by reducing it to discursive negotiations, potentially overlooking how sacred spaces evoke profound, transcendent responses.

However, Poa Mecca also presents a critique of Asad's concept of discursive tradition. While Asad emphasizes the role of discourse in shaping and maintaining traditions, the case of Poa Mecca suggests that emotional and spiritual experiences play a far more significant role in how sacred spaces are understood. For many Muslims in Assam, Poa Mecca is not merely a site of religious discourse but an emotional and spiritual substitute for the distant city of Mecca. This connection is more than theoretical or discursive; it is lived and felt through personal devotion and communal rituals. As such, Poa Mecca demonstrates that the power of sacred spaces often transcends discourse, rooted in the affective experiences of believers rather than in formal religious debates or interpretations.

Therefore, while Asad's concept is valuable for understanding how traditions evolve through discourse, it may need to be complemented by considerations of emotional and sensory dimensions to fully grasp the depth of the connections between Mecca and its global and local manifestations.

Thus, oral traditions and local beliefs contribute to a broader understanding of Mecca as a dynamic and evolving symbol within the discursive tradition of Islam. These beliefs exemplify how the sacred is continually constructed and reconstructed through the lived experiences of Muslims, creating new ways of connecting with Mecca beyond its geographical confines.

The Anthropology of Rituals: Sensory Experiences and Sacred Connections

Rituals associated with Mecca, such as those performed at Poa Mecca, Ponnani, and Aceh, exemplify how sensory experiences and sacred connections are integral to the anthropology of religion. These rituals transform the symbolic meaning of Mecca into localized practices that resonate deeply within diverse cultural contexts.

Poa Mecca in Hajo, Assam: Sensory and Sacred Reinterpretations :

The Poa Mecca mosque in Hajo, Assam, illustrates how sensory experiences are intricately linked to sacred connections. Constructed with soil believed to be from Mecca, the mosque provides a tangible link to the holy city. The local belief that prayers at Poa Mecca are equivalent to a quarter of the Hajj pilgrimage to Mecca highlights how sensory elements such as the soil and the act of praying become central to the sacred experience. This ritual adaptation demonstrates how physical sensations (e.g., touching or being near the soil) enhance the spiritual significance of a place, bridging the gap between global religious traditions and local practices.

The Case of Sultan Ghiyasuddin in Hajo:

Local traditions in Hajo recount the significant figure of Hazrat Ghiyasuddin Awiiya, who is said to have arrived in India from the Arab lands around 642 A.H. during a time of widespread upheaval. According to various accounts, he and his companions Hazrat Jamal, Hazrat Shah Gudur, and Hazrat Shah Buzrug settled in the Brahmaputra valley and spent the rest of their lives atop the 750-foot-high Garurachal Mountain in Hajo, Assam. These narratives contribute to the rich tapestry of local religious and cultural heritage, linking sensory experiences to sacred significance.

One tradition holds that Sultan Ghiyasuddin initiated the construction of a mosque on the mountain. However, he died before its completion and was buried within the mosque's enclosure. Another account suggests that he was killed in battle against the Ahoms near Biswan, and his body was later transported to Hajo by his followers. Additionally, the Kamrup Buranji chronicles mention Sultan Balawanta Ghiyas, who governed the Kamrup region and passed away on the top of Kuverachal Mountain. The land grant issued by Sultan Shuja to the Hajo Dargah under Emperor Shah Jahan refers to this mountain as the burial site of Sultan Ghiyasuddin Balwan.

The site attracts thousands of pilgrims from both within India and abroad, with Hindu pilgrims visiting especially during the full moon of Jaistha (May–June) when an annual Urs is held. Hajo serves as a meeting point for diverse religious and cultural traditions, contributing to the area's remarkable social fabric. In an era marked by communal tensions, the coexistence of Hindu-Muslim unity in Hajo, largely due to the presence of these shrines and temples, stands out as a significant feature.

The Poa-Mecca shrine is believed to be linked to Giyasuddin Aulia, a Sufi saint with expertise in Persian language and literature who traveled widely spreading Islam. There is some debate regarding his background, with some attributing the construction of the shrine to him during his visit in 1325-26 A.D. Despite these uncertainties, the site remains an important pilgrimage center associated with the saint.

These local traditions not only provide historical context but also enhance the sensory experience of the sacred space. The physical presence of the dargah and the mountain, now recognized as an important natural monument since 1919, adds a tangible dimension to the spiritual significance attributed to Sultan Ghiyasuddin's resting place. This local integration of historical figures and sacred landscapes aligns with Asad's concept of discursive tradition, highlighting how sensory experiences and historical narratives shape and perpetuate the sacred connections within the region.

Ponnani, Kerala: Localizing the Sacred:

In Ponnani, the metaphorical association with Mecca as the "Little Mecca" reflects the town's prominent role within the broader Islamic tradition. The sensory experiences tied to religious education, pilgrimage to the Makhdum Dargah, and the rituals centered around Mu'inat al-Islam Sabha, Mazars of Hadrami Sayyids contribute to its sacred significance in Malabar. The integration of local educational practices with Islamic rituals creates a sensory-rich environment where religious and cultural traditions intersect. This localized adaptation of Meccan significance emphasizes how sensory experiences such as the atmosphere within the madrassas, Musjids, Dhargas and the rituals performed facilitate a deeper connection with the sacred.The Ponnani Moulid observances, occurring annually during Rabi' al-Awwal, demonstrate the community's commitment to preserving cultural heritage. Led by local elders, these festivities not only perpetuate tradition but also symbolically establish Ponnani as a sacred hub, echoing the spiritual significance of Mecca. Historically, Mecca was home to a multitude of Islamic educational institutions (madrasas), particularly during the Mamluk (1250–1517 CE) and Ottoman (1517–1916 CE) periods.

Aceh: The Intersection of Sacred Spaces:

In Aceh, often referred to as "Serambi Mecca" or the "Veranda of Mecca," occupies a unique position at the intersection of sacred spaces in the Islamic world. This term, rich with historical and symbolic connotations, highlights Aceh's prominent role in the spread of Islam across Southeast Asia, while reflecting its deep connection to the spiritual and educational legacy of Mecca. Aceh's role as a center for Islamic learning and cultural exchange is crucial to understanding how sacred spaces are conceptualized beyond their geographical boundaries.

Historically, Aceh's significance as a hub for Islamic propagation began as early as the 13th century, when it became one of the first regions in Indonesia to embrace Islam. The region's strategic location facilitated trade with Muslim merchants from the Middle East, particularly those from the Haramain, which includes the holy cities of Mecca and Medina. These interactions helped shape Aceh's identity, fostering a cultural and religious landscape deeply rooted in Islamic teachings. The term "Serambi Mecca" reflects not only the influence of Mecca but also Aceh's own efforts to emulate the spiritual, educational, and cultural vibrancy of the Islamic heartland.

The establishment of the Sultanate of Aceh in the 16th century further entrenched the region's Islamic identity. Under the guidance of the sultans, Islamic governance and scholarship flourished, aligning Aceh with the broader intellectual and spiritual networks of the Muslim world. This historical legacy positioned Aceh as a local center of Islamic learning, much like Mecca's role in the broader Islamic context. The synthesis of Islamic teachings with local traditions created a unique cultural identity that reinforced Aceh's status as a sacred space in its own right.

In the context of resistance to colonialism, Aceh's Islamic identity became a powerful tool for unifying the population against Dutch colonization during the Aceh War. The defense of Islam was framed as a form of spiritual resistance, symbolizing Aceh's role as a protector of the faith. This historical narrative solidified Aceh's identity as "Serambi Mecca," a place where sacred duty and regional pride converged.

Today, Aceh's symbolic link to Mecca continues to resonate, serving as a source of pride for its Islamic heritage and as a model for Islamic governance. The term "Serambi Mecca" underscores how Aceh, much like Mecca itself, is not just a geographical entity but a dynamic space where the sacred is continuously interpreted, contested, and reaffirmed. Through this lens, Aceh represents a local manifestation of the global sacred, linking it to broader Islamic traditions while maintaining its unique cultural identity. This intersection of sacred spaces where Mecca's influence reaches into the peripheries of the Islamic world illustrates how religious significance can transcend physical borders, creating powerful cultural and spiritual connections across regions.

These examples illustrate how rituals related to Mecca engage with sensory experiences to forge sacred connections within various cultural contexts. As Asad's concept of discursive tradition suggests, the reinterpretation of Mecca's significance through localized rituals demonstrates how sensory practices and local traditions interact to create meaningful religious experiences. By examining the sensory dimensions of these rituals, we can better understand how sacred connections are formed and maintained across different cultural landscapes.

Theoretical Implications: Globalizing Sacred Spaces Beyond Geography:

The concept of globalizing sacred spaces beyond geography brings into focus the fluidity and adaptability of religious symbols, particularly within the Islamic tradition. Mecca, traditionally understood as the central physical and spiritual hub for Muslims, takes on new dimensions when viewed through the lens of globalization. This shift transcends the geographical and historical boundaries, allowing sacred spaces to be recontextualized and experienced in various cultural and local settings. The theoretical framework of discursive tradition, as articulated by Talal Asad, provides a critical lens for understanding how sacred spaces like Mecca are not fixed in time and space but are continuously negotiated and reinterpreted through religious discourse and practice. This interpretation positions Mecca as a sacred symbol that is globally accessible, not only through physical pilgrimage but also through the local traditions and practices that replicate its spiritual significance.

Moreover, by framing Islamic rituals as rites of passage, the globalization of sacred spaces becomes a process of spiritual transformation that transcends physical travel. The pilgrimage to Mecca, or Hajj, traditionally marks a key transition in a believer's life, serving as a rite of passage that facilitates a deeper connection to the divine. However, in a globalized context, the sacredness of Mecca can be experienced even by those who are unable to physically journey to the holy city. Localized interpretations of Mecca, such as those seen in Little Meccas like Ponnani or Aceh, offer believers an opportunity to engage with the symbolic and spiritual aspects of the pilgrimage without leaving their local communities. This internalization of sacredness reflects the broader anthropological understanding that sacred spaces are as much about spiritual consciousness as they are about physical geography.

Additionally, the globalization of sacred spaces facilitates a recontextualization of religious practices within different cultural and historical settings. As Muslims around the world adapt the significance of Mecca to their own local realities, they create new meanings and interpretations of the sacred that reflect both global Islamic traditions and local cultural identities. This recontextualization is particularly evident in the blending of local practices with Islamic rituals, where sensory experiences and local religious education reinforce the connection to the broader Islamic tradition. Thus, the sacredness of Mecca is continuously constructed and reconstructed, allowing it to transcend its geographical constraints and emerge as a globalized, yet locally resonant, symbol of Islamic faith.

In conclusion, the theoretical implications of globalizing sacred spaces beyond geography challenge traditional understandings of sacredness as being tied to specific locations. Through the frameworks of discursive tradition and rites of passage, sacred spaces like Mecca are shown to be fluid, adaptable, and capable of being internalized within the spiritual lives of Muslims worldwide. This globalized approach to sacred spaces allows for a more nuanced understanding of how religious symbols function in a world where geographic boundaries are increasingly less relevant to spiritual practice.

Conclusions

This study has explored how the sanctity of Mecca extends beyond its geographical borders, permeating distant regions such as Ponnani, Aceh, and Assam. The concept of "Little Meccas," such as Poa Mecca in Hajo, Assam, reflects how the spiritual significance of Mecca can be localized and integrated into regional traditions and practices. This research supports the hypothesis that Mecca, as an idea, transcends its physical location, emerging as a dynamic and discursive tradition within various Muslim communities. Through local beliefs, rituals, and symbolic practices, Mecca's sacredness is continuously reinterpreted and negotiated, embodying not just a geographic site but also a profound spiritual connection shared by Muslims across the globe.

The analysis reveals that while cities like Ponnani and Aceh align with Edward Shils' concept of the center-periphery model, regions like Assam challenge this dichotomy by demonstrating how the sacred can emerge in peripheral areas without direct proximity to Islamic heartlands. Talal Asad's concept of "discursive tradition" further enriches our understanding, though it may require additional consideration of emotional and sensory aspects to fully capture the profound connections Muslims have with Mecca in distant cultural contexts.

Suggestions for further research include exploring the emotional and sensory dimensions of sacred geography, particularly in how local communities experience Mecca's spiritual presence beyond its physical site. Additionally, practical actions could involve documenting oral histories and local traditions that connect regional sacred spaces to Mecca, providing richer insights into the global Islamic imagination. Further theoretical development may focus on expanding the concept of sacred geography to include the emotional and communal aspects that contribute to the formation of these "Little Meccas." This will offer a more holistic understanding of how sacred spaces are experienced, constructed, and preserved across the Muslim world.

Acknowledgments

I would like to extend my sincere gratitude to Muhammad Komath Hudawi, a Master's student at Ibn Haldun University, Turkiye, for his invaluable contributions and thought-provoking discussions, which greatly helped shape the ideas and opened new pathways for this research. His willingness to engage in deep conversations through online platforms has been crucial in refining the theoretical underpinnings of this work.

I am also deeply thankful to Tv. Abdu Rahman Kutty Musthafa Ponnani, whose assistance in collecting data on Ponnani has been indispensable to this study. His insights and support provided essential context for understanding the local historical significance of Ponnani.

My appreciation extends to Herman Syah and Nia Deliana from Aceh for their efforts in gathering critical data related to Aceh. Their help has significantly enriched the Aceh section of this research by providing access to local resources and historical accounts.

In addition, I would like to express my heartfelt thanks to Dr. Saifudheen Kunj Sr, Jahid Hasan in Assam, Sabith Hudawi, Thajudheen Hudawi, and Naseef Hudawi for their valuable assistance in collecting data concerning Assam. Their collaborative efforts and contributions have been vital in deepening the analysis of Assam's historical connections to the broader Islamic world.

Without the support and contributions of these individuals, this research would not have been possible.

Bibliography

Asad, Talal. The Idea Of An Anthropology Of Islam. Duke University Press, 2009. Gibb, H. A. R. The Travels Of Ibn Battuta, A.D. 1325–1354. Vol. I. Hakluyt Society At The University Press, 2017.

Hussain, Muhammad. "Powa Mecca Dargah." Assam Bani, February 2, 1959. Kooria, Mahmood. "Politics, Economy And Islam In 'Dutch Ponnāni'." Malabar Coast Journal Of The Economic And Social History Of The Orient 62, No. 1 (2019): 1-34.

Islamic Law In Circulation: Shāfiʿī Texts Across The Indian Ocean And The Mediterranean. Cambridge University Press, 2022.

Marranci, Gabriele. The Anthropology Of Islam. Oxford: Berg, 2008.

Miller, E. Roland. Mappila Muslims Of Kerala: A Study In Islamic Trends. New Delhi: Orient Longman, 1976.

Mumtaz, Nahida. Sufis And Their Contribution To The Cultural Life Of Medieval Assam In The 16th-17th Century. Master's Thesis, Centre Of Advanced Study, Department Of History, Aligarh Muslim University, 2010.

Mortel, Richard T. Madrasas In Mecca During The Medieval Period: A Descriptive Study Based On Literary Sources.

Prange, Sebastian R. Monsoon Islam: Trade And Faith On The Medieval Malabar Coast. Cambridge University Press, 2018.

Rahman, T. V. Andu. Malabarile Mecca. 3rd Ed. Nafeesa Publication, Ponnani, 2021.

Reid, Anthony. "Verandah Of Violence: The Background To The Aceh Problem." Singapore University Press In Association With University Of Washington Press, Seattle, 2006.

Riddell, Peter G. "Aceh In The Sixteenth And Seventeenth Centuries: 'Serambi Mekkah' And Identity." In Verandah Of Violence: The Background To The Aceh Problem, Edited By Anthony Reid, 38-51. Singapore University Press In Association With University Of Washington Press, Seattle, 2006.

THE TRAJECTORY OF THE FEZ CAP FROM MOROCCO TO INDIA

Mohammed Sadik1
Department of Civilizational Studies, Darul Huda Islamic University
Email Correspondence:

Abstract

This study explores the historical journey and cultural integration of the Fez cap, originating from Morocco, as it traversed through various regions to India. The Fez cap, also known as the tarboosh, is a felt headdress traditionally worn by men in the Middle East, North Africa, and the Balkans. It holds significant cultural and historical importance, symbolizing identity, status, and tradition. The research traces the Fez cap's origins in Morocco, Wearing a fez in Turkey,even at dinner, was customary, with variations indicating political views. Islamic scholars wrapped turbans around their fezzes. Enver Pasha's fez with a crescent moon and star became notable during World War I. After the 1925 ban in Turkey, the fez remained popular in former Ottoman territories and India, where it symbolized pan-Islamism and pro-Ottoman sentiments, especially during the Khilafat movement. Indian Muslim leaders like Liaquat Ali Khan and Allama Muhammad Iqbal wore it. The Congress party later promoted the Khadi cap.Despite changes, the fez remained significant in India's freedom struggle and is still popular in Hyderabad, symbolizing its Ottoman legacy. In Kerala and Tamil Nadu, the Rauthar community, of Turkish descent, embraced the fez, reflecting Ottoman influence on their culture.

Keywords: Fez, Ottoman, India, Pan-Islamism, Khilafath Movement.

Introduction

The fez hat, distinguished by its red felt and black tassel, carries with it layers of historical, cultural, and religious significance. Originally popularized by the Ottoman Empire, the fez became a prominent symbol of modernization within Islamic societies, particularly those under Ottoman influence. However, its significance reached far beyond the Ottoman world, influencing fashion, identity, and politics in regions as diverse as North Africa, Europe, and India. This essay seeks to explore the multifaceted nature of the fez hat, tracing its journey through time, from its roots in the Mediterranean to its widespread adoption across the Ottoman Empire and beyond. The fez, often associated with religious symbolism, became an emblem of Ottoman modernization efforts, serving as a visual marker of identity, faith, and resistance, particularly in regions like India, where it became a potent symbol of anti-colonial struggle.

Methods

The research method describes how research is carried out or describes research procedures consisting of research design or design, research objectives (population and sample), data collection techniques, instruments used (validity and reliability tests), research ethics, and data analysis techniques. The research method can also contain an explanation of the materials and tools used, time, place, technique, and experimental design. The writing technique is as follows. 1) Writing the title of Research Methods, the technique is the same as the titles of other sections. 2) The manuscript is described in several paragraphs without subsections and only the main points with directly under the title Research Methods with a space 1.5 pt. 3) Expert reference is not necessary, it is enough to write down what measurement, or use whose method is operationalized in the research.

Historical Origins and Spread of the Fez

The fez's journey into Ottoman culture began in North Africa, specifically in the Moroccan city of Fez, from which the hat derived its name. Though commonly associated with Ottoman citizens, the fez did not originate within the empire itself. Its history can be traced back to North Africa, where it was a part of everyday attire for the local population long before its adoption by the Ottomans. By the time of its introduction into Ottoman fashion, the fez had already carried significant cultural weight across the Mediterranean, particularly in regions under Islamic influence.

Result

The results are the part that contains the research results, to be precise the results of data analysis which are the main part of the research articles so there is no need to make comments or discussions. The writing technique is as follows. 1) Writing the title of Research Results, technically the same as writing the titles of other sections. 2) The manuscript is described in several paragraphs without subsections and only the main points directly below the title of Research Results with a space 1.5 pt. 3) There is no need to present hypothesis testing and statistical use. However, if it needs to be presented, it must be in a concise form. 4) Only include selected data or information and are presented briefly or results from that can form new arguments. 5) The research results are arranged systematically by prioritizing the main results as emphasis, then accompanied by supporting data.

6) The results of the research can also be supported by tables and or graphs which are explained briefly. 7) If the presentation of the results is too long, it can be divided into several subsections where the sub-section title is written using the Arial font, the font size is 10 points thick and in straight letters. The fez became widely popularized in the Ottoman Empire during the reign of Sultan Mahmud II, a ruler who sought to modernize his empire in the face of increasing European influence. This period, known as the Tanzimat era, marked significant political and cultural reforms aimed at centralizing and strengthening the empire, which had been in decline for several centuries. Mahmud II's reformist agenda aimed to modernize the military, civil administration, and the broader social fabric of the empire, and the fez played a pivotal role in this vision of modernity. In 1828, Mahmud II implemented a law that mandated the fez as part of the official uniform for all military personnel and public officials, signaling the shift away from traditional Ottoman dress, particularly the turban, which had long been associated with Islamic scholarship and leadership. Unlike the turban, which could be tied in numerous ways and often varied based on regional and religious identity, the fez was a standardized, simple, and uniform headpiece. This aspect of standardization was crucial to Mahmud II's vision of a more centralized and efficient empire. The fez was first introduced to the Ottoman military by Khusrov Pasha, an Ottoman naval commander who, after observing sailors in Tunisia wearing the hat, recognized its practicality and lightweight nature, particularly for seafaring men. Its functional appeal led to its adoption with in the navy, and Sultan Mahmud II soon saw the fez as an opportunity to not only modernize the military but also to unify the various ethnic and religious groups within the empire under a single dress code.

In the aftermath of its adoption by the military, the fez quickly became a symbol of Ottoman identity and imperial pride. Its bright red color and the distinctive black tassel made it easily recognizable, and the fez soon came to be worn by civilians as well. Its spread throughout Ottoman territories was swift, with people in regions such as the Balkans, the Middle East, and North Africa adopting the fez as part of their daily attire. The hat’s association with Ottoman authority also meant that it became a marker of status, with government officials, military officers, and educated elites wearing it proudly.

However, the introduction of the fez was not without controversy. The Janissaries, an elite Ottoman military corps with a long and storied history, saw the fez as a threat to their traditional identity. The Janissaries had been a powerful force within the empire for centuries, but by the early 19th century, their influence had waned, and they resisted many of Mahmud II's reforms. Their opposition to the fez was rooted in a broader resistance to the sultan's modernization agenda, which they saw as undermining the old Ottoman order. In 1826, Mahmud II disbanded the Janissaries in a violent purge known as the Auspicious Incident, further consolidating his power and ensuring that the fez would become a symbol of the new Ottoman state.

The Fez in Ottoman Society

As the fez became a widespread fashion within Ottoman society, it began to take on additional meanings beyond its initial role as a military and bureaucratic uniform. It became a marker of social status and political affiliation, with different variations of the fez indicating the wearer's rank, profession, or political leanings. For example, the fez worn by Sultan Mahmud II, known as the "Mahmudi," was longer than the standard fez and served as a symbol of his authority and leadership.

The fez also played a crucial role in signaling political loyalties within Ottoman society. During the reign of Sultan Abdülhamid II, a new style of fez, the "Hamidi," became popular among those loyal to the sultan. Conversely, those who opposed Abdülhamid's autocratic rule often wore different styles or variations of the fez as a subtle form of protest. In this way, the fez became a visual marker of the political tensions that defined the late Ottoman period, with the simple act of wearing a hat carrying deep political connotations.

The fez was also worn in different ways depending on the wearer's occupation or social status. Islamic scholars, for instance, would often wrap a white turban around the fez, signifying their religious authority and scholarly status. This practice reinforced the fez's connection to Islam, as it became a visual representation of the wearer's faith and adherence to Islamic traditions. In contrast, most civilians wore the fez without any additional adornments, though some regional variations existed, with certain communities adopting specific styles of fez to reflect their local culture or identity.

Among children, the fez was often embellished with phrases or symbols for spiritual protection. The phrase "Masha Allah" (God has willed it) was commonly inscribed on children's fezzes in gold letters, believed to protect them from harm. This practice highlights the fez's role not only as a marker of identity but also as an object imbued with religious and cultural significance. The fez's association with Ottoman identity extended beyond the empire's borders, particularly in Europe, where it became a symbol of exoticism and high fashion. European men, intrigued by the exotic appeal of Ottoman culture, began incorporating the fez into their wardrobes, particularly in formal or ceremonial contexts. Photographs of European men wearing fezzes appeared in fashion magazines, and the fez even became a popular accessory among certain aristocratic circles. In British literature, the fez was often used as a symbol of sophistication and mystery, as seen in Arnold Bennett's novel *Helen with a High Hand*, where the character James dons a red "Turkish hat" upon returning home.

The fez's popularity in Europe was not limited to fashion; it also became a symbol of political intrigue and diplomacy. As the Ottoman Empire's influence waned in the 19th century, European powers took a keen interest in the empire's fate, often engaging in complex diplomatic maneuvers to expand their own influence in the region. The fez, as a symbol of Ottoman authority, became a visual marker of these geopolitical tensions, with European diplomats and politicians frequently depicted wearing the hat in satirical cartoons or political caricatures.

The Fez and Ottoman Military Reforms

The adoption of the fez as part of the Ottoman military uniform was a key element of Mahmud II's broader reform efforts, known as the Tanzimat, which aimed to modernize the empire and bring it in line with European powers. These reforms, which spanned from 1839 to 1876, sought to centralize and standardize the empire's military, legal, and administrative systems, in an effort to stave off the empire's decline in the face of external threats and internal dissent.

The fez was introduced to the Ottoman military following its initial use by naval personnel. Khusrov Pasha, a prominent naval commander, first required his soldiers in Tunisia to wear the fez cap because of its practicality, particularly for sailors who needed lightweight, flexible clothing that allowed for easy movement on ships. Recognizing its utility, Sultan Mahmud II incorporated the fez into the broader military uniform, seeing it as a way to unify the various branches of the military under a single, standardized dress code.

The fez's introduction into the military was part of a larger effort to professionalize and modernize the Ottoman armed forces, which had been weakened by years of corruption and inefficiency. By mandating the fez as part of the uniform, Mahmud II sought to create a more cohesive and disciplined military, one that could better defend the empire against external threats from European powers and internal revolts from rebellious provinces.

However, the introduction of the fez as part of the military uniform was not without resistance. The Janissaries, a powerful and long-established military corps, viewed the fez as a symbol of Mahmud II's efforts to undermine their authority. The Janissaries had traditionally worn turbans, which they saw as a symbol of their elite status and connection to the Ottoman Empire's Islamic heritage. In contrast, the fez represented the new order that Mahmud II was attempting to impose, one that sought to diminish the Janissaries' influence and create a more modern, centralized military.

The Janissaries' resistance to the fez culminated in their revolt against Mahmud II's reforms. However, the sultan responded with a brutal crackdown, known as the Auspicious Incident, in which the Janissaries were violently suppressed and ultimately disbanded. The fez thus became a symbol of the new Ottoman order, one that sought to break with the old traditions and embrace modernization and reform. In the years that followed, the fez became an integral part of the Ottoman military uniform, worn by soldiers across the empire. It was not only a practical piece of clothing but also a symbol of the empire's attempts to modernize and professionalize its armed forces. The fez became associated with military discipline and authority, and its adoption by the civilian population further reinforced its status as a symbol of Ottoman identity and pride.

As the Ottoman Empire entered the 20th century, the fez continued to play a central role in the military, particularly during World War I, when Ottoman soldiers fought alongside their German allies on multiple fronts. The fez became a symbol of the empire's participation in the global conflict, and soldiers wearing the fez were often depicted in wartime propaganda as brave and loyal defenders of the Ottoman state.

The Fez as a Political Symbol

Beyond its role in the military, the fez became a potent political symbol within the Ottoman Empire and beyond. As the empire underwent significant political and social changes in the late 19th and early 20th centuries, the fez emerged as a visual marker of political allegiance and identity.

During the reign of Sultan Abdülhamid II, the fez became closely associated with the sultan's conservative, autocratic rule. Abdülhamid, who sought to strengthen the central authority of the Ottoman state and suppress nationalist and liberal movements within the empire, used the fez as a symbol of loyalty to his regime. Those who wore the "Hamidi" style fez were often seen as supporters of the sultan and his policies, while those who opposed him either wore different styles or abandoned the fez altogether as a form of protest.

The Young Turk Revolution of 1908, which sought to establish a constitutional government and reduce the power of the sultan, further complicated the political symbolism of the fez. The Young Turks, who initially supported the fez as a symbol of Ottoman unity, eventually began to distance themselves from it as they sought to embrace more modern, European-style clothing. The fez thus became a symbol of the old Ottoman order that the Young Turks sought to dismantle, and by the time of the Turkish Republic's founding in 1923, it was seen as a remnant of the empire's past.

In 1925, Mustafa Kemal Atatürk, the founder of the Turkish Republic, officially banned the fez as part of his efforts to secularize and modernize Turkey. Atatürk viewed the fez as a symbol of the Ottoman Empire's Islamic heritage and its outdated social structures, both of which he sought to break away from in order to create a new, secular Turkish state.

The banning of the fez was part of a broader campaign to adopt Western-style clothing, which Atatürk believed would help Turkey modernize and integrate more fully into the global community. The fez's ban in Turkey marked the end of its official use within the former Ottoman Empire, but its legacy continued in other parts of the Muslim world. In countries like Egypt, Syria, Iraq, and Jordan, the fez remained a symbol of Ottoman heritage and Islamic identity, even as these countries underwent their own processes of modernization and political change. The fez also continued to be worn in North Africa, particularly in Tunisia, Morocco, and Libya, where it remained an important part of local cultural and religious traditions.

The Fez in India: A Symbol of Pan-Islamism

The fez's influence extended far beyond the Ottoman Empire, particularly in India, where it became a symbol of Pan-Islamism and resistance to British colonial rule. Known as the Rumi hat or Turki hat in India, the fez was introduced during the reign of Sultan Abdul Hamid II, who actively cultivated ties with Indian Muslims in an effort to strengthen the Ottoman Empire's position in the global Muslim community. The fez quickly gained popularity among Indian Muslims, particularly those who supported the Ottoman Empire's role as the protector of the Islamic world.

During the late 19th and early 20th centuries, the fez became closely associated with the Khilafat Movement, a political campaign led by Indian Muslims to preserve the Ottoman Caliphate in the aftermath of World War I. The Khilafat Movement emerged as a response to the Treaty of Sèvres, which sought to dismantle the Ottoman Empire and abolish the caliphate. Indian Muslims, who saw the caliph as the spiritual leader of the global Muslim community, viewed the treaty as a direct threat to their religious and political identity.

The fez became a symbol of support for the Khilafat Movement, with Indian Muslim leaders such as Maulana Muhammad Ali Jauhar and Allama Muhammad Iqbal frequently wearing the fez as a sign of their allegiance to the Ottoman Caliphate. The fez was also worn by ordinary Muslims who participated in protests and demonstrations against British colonial rule, with many seeing the hat as a visual marker of their resistance to imperialism and their solidarity with the global Muslim community.

The fez's significance in India extended beyond its role in the Khilafat Movement. It became a symbol of Muslim identity more broadly, particularly in regions with large Muslim populations, such as Hyderabad. After the defeat of the Khilafat struggle, the Congress, a nationalist movement with British hostility towards this cap, asked to abandon the fez cap and replaced it with the "Khadi cap" as a national symbol. Many cite this to show the unique nature of Indian nationalism. When MK Gandhi was in jail, he used to write letters to his followers. One part of it mentions the Turkish hat. In it he suggests that if you find the Turkish hat "uncomfortable" then wear the Khadi hat.

In Hyderabad, the fez was part of the official uniform at Osmania University, further cementing its status as a symbol of Muslim pride and heritage. The Nizams of Hyderabad, who were staunch supporters of the Ottoman Empire, played a key role in promoting the fez as a symbol of Ottoman influence in India, and the hat continues to be worn in the city during cultural and religious events.

The fez cap was a symbol of the Khilafat campaign in 1920. Those who wore fez hats were considered supporters of the Ottoman Caliphate. Therefore, such people were even arrested by the British army. Madhavan Nair in his book Malabar Rebellion describes Wariankunna Kunjahammed Haji, a Malabar anti-British rebel, as wearing a "Turkish cap".

In addition to its political and religious significance, the fez became an important part of everyday Muslim life in India, particularly among communities with strong connections to the Ottoman Empire. In Kerala and Tamil Nadu, for example, the Ravuthars16, a Muslim community of Turkish descent, adopted the fez as part of their traditional attire, reflecting their Turkish heritage and their adherence to the Hanafi school of Islamic law. The fez's enduring popularity in India, despite the collapse of the Ottoman Empire and the abolition of the caliphate, reflects its deep cultural and religious significance for Indian Muslims. The fez continues to be worn in India today, particularly during weddings and religious ceremonies, serving as a reminder of the historical ties between Indian Muslims and the Ottoman world.

Conclusions

Is a conclusion from the results and discussion accompanied by suggestions put forward by the author for the next development. The conclusion is the essence that is the main result of the research (accepting or rejecting the hypothesis) and based on the facts found in the research, so it must be firm, concise, and clear so as not to cause multiple interpretations. Suggestions are recommendations based on research results to help or overcome research problems so that they refer to practical actions, policies, development of new theories, to the need for further research. The writing technique is as follows. 1) Writing the title of Conclusion and Suggestion is the same as the technique of writing the titles of other sections. 2) The manuscript is presented in the form of an essay/paragraph (not bullet points). 3) Suggestions are generated from conclusions and should be operational (practical action, theory development, or follow-up research).

Bibliography

The Bibliography Is Required To Use Standard Citation Applications (Mendeley, Endnote, Zotero, Etc.). Libraries Are Written In The Chicago Manual Of Style Bacchus, James. Trade Links: New Rules For A New World. Cambridge University Press, 2022.

Bisca, Paul M., Edward K. Brown, Enrico Calandro, Jakkie Cilliers, Mesfin Gebremichael, Joachim Isacsson, Fergus Kell Et Al. Free Trade, Peace And Prosperity. European Union Institute For Security Studies (EUISS), 2021.

Doble, Brett, Wei Han Melvin Wong, Eric Finkelstein, And COMPASS Study Team. "End-Of-Life Cost Trajectories And The Trade-Off Between Treatment Costs And Life-Extension: Findings From The Cost And Medical Care Of Patients With Advanced Serious Illness (COMPASS) Cohort Study." Palliative Medicine 35, No. 5 (2021): 893-903.

Lee, Kelley, Catherine Z. Worsnop, Karen A. Grépin, And Adam Kamradt-Scott. "Global Coordination On Cross-Border Travel And Trade Measures Crucial To COVID-19 Response." The Lancet 395, No. 10237 (2020): 1593-1595.

The Cultural Impact of Ibn Battuta's Discoveries on Modern-Day Pakistan

Muhammad Yasir **Madni1**
1 Department of Qur'anic Studies, The Islamia University of Bahawalpur, Punjab, Pakistan.
Email Correspondence: Muhammad.yasir@iub.edu.pk

Abstract

Ibn Battuta, a 14th-century Moroccan explorer, documented his travels across various regions, including the Indian subcontinent, now modern-day Pakistan. This study explores his observations and their long-term cultural impacts using a historical-comparative method. By analyzing his descriptions of trade routes, cities like Multan and Lahore, and cultural exchanges along the Silk Road, the research investigates how Battuta's insights relate to the development of Pakistani culture. His accounts illustrate how centuries of interaction with Central Asia, Persia, and the Arab world influenced the region's art, architecture, and religious practices, primarily through the diffusion of Islamic culture. Results indicate that Pakistan's rich, syncretic heritage owes much to the cultural exchanges facilitated by trade and travel. The conclusions drawn emphasize the significance of Ibn Battuta's exploration in shaping the cultural landscape of modern Pakistan, offering insights into the blend of indigenous and foreign traditions that define the nation's identity.

Keywords: Ibn Battuta, cultural exchanges, Islamic culture, trade routes, syncretic heritage.

Introduction

Battuta, a 14th-century Moroccan explorer, is widely regarded as one of the greatest travelers in history. His detailed travelogue offers an unparalleled account of the medieval world, including his observations on the Indian subcontinent, which now encompasses modern-day Pakistan. The cultural impact of his travels remains significant, particularly in shaping Pakistan's rich heritage, which has been influenced by centuries of trade, migration, and interaction with various civilizations along major trade routes such as the Silk Road. Battuta's writings provide valuable insights into the complex web of cultural exchanges that occurred through these routes, particularly in cities like Multan and Lahore, which were key centers of trade and cultural activity.

This study investigates the extent of the cultural influence left by Ibn Battuta's exploration on present-day Pakistan. Scholars have previously emphasized the importance of trade in shaping Pakistan's cultural and religious identity, but there has been limited focus on the specific contributions of historical figures like Ibn Battuta in this process. As such, this research aims to fill this gap by exploring Battuta's observations in light of Pakistan's modern cultural landscape.

Using a historical-comparative method, this research seeks to analyze the ways in which Battuta's accounts of cultural exchanges, religious practices, and social structures continue to resonate in contemporary Pakistani society. The objectives of this study are twofold: first, to assess the long-term cultural impacts of Ibn Battuta's travels on Pakistan, and second, to contribute to the understanding of how historical figures and their accounts have influenced the formation of Pakistan's syncretic cultural identity. By examining Battuta's observations alongside existing literature on trade, culture, and religion in medieval South Asia, this research will provide new insights into the historical processes that shaped Pakistan's cultural evolution.

Methods

This research employs a historical-comparative method to examine the cultural impact of Ibn Battuta's travels on modern-day Pakistan. The research design focuses on analyzing primary historical texts, including Ibn Battuta's Rihla (travelogue), as well as secondary sources that provide context on trade routes, cultural exchanges, and the socio-religious dynamics of the Indian subcontinent during the 14th century. The population for this study consists of historical accounts, academic works, and literature relevant to South Asian history and the cultural integration fostered by trade and exploration.

Data collection involved a comprehensive review of historical manuscripts, scholarly articles, and books that discuss Ibn Battuta's travels and their significance to the region. The primary instrument used was content analysis, allowing for a systematic examination of themes such as trade, religious diffusion, and cultural assimilation. This qualitative approach ensures that the data gathered is relevant and comprehensive for analyzing the long-term cultural impacts.

In terms of research ethics, proper citation and acknowledgment of all primary and secondary sources were maintained throughout the study. The data analysis technique involved comparing Battuta's observations with modern-day cultural practices in Pakistan, focusing on continuity and change over time. The materials used include historical texts, academic journals, and reference databases for sourcing reliable information on South Asian history.

The study is designed to investigate how Ibn Battuta's records provide a foundation for understanding the fusion of local and foreign cultural elements that have shaped Pakistan's contemporary society. This method ensures that the analysis remains historically grounded while offering insights into how historical travel narratives can influence modern cultural identities.

Result

The research revealed that Ibn Battuta's travels significantly impacted the cultural landscape of modern-day Pakistan, particularly through trade routes and cultural exchanges. The analysis of Battuta's Rihla shows that the cities of Multan and Lahore served as major centers of commerce and cultural fusion during the 14th century. These cities, located along key trade routes such as the Silk Road, facilitated the exchange of goods, ideas, and religious beliefs, which played a crucial role in shaping the region's diverse cultural heritage.

The study also identified that the spread of Islamic culture, which Battuta frequently observed in his travels, contributed to the religious and social identity of the Indian subcontinent. His accounts of mosques, educational institutions, and religious practices illustrate the deep-rooted influence of Islam on the area, particularly in the formation of local architectural styles and spiritual practices that persist in modern Pakistan. Furthermore, the research highlights the assimilation of foreign artistic and culinary traditions into local culture, a process that Battuta documented in his interactions with people from various regions. This syncretism continues to define Pakistan's cultural identity today, reflecting the region's historical role as a crossroads for multiple civilizations. In summary, the results of this research underscore the long-term cultural contributions of Ibn Battuta's journeys to the development of modern-day Pakistan, particularly in terms of trade, religion, and cultural exchange.

Discussion

The research results align closely with existing theories of cultural exchange and syncretism along trade routes, particularly the Silk Road. Previous literature emphasizes the role of trade in the diffusion of religious, cultural, and intellectual ideas across regions, and this study reinforces that notion through the specific lens of Ibn Battuta's travels.

His observations of trade and cultural fusion in cities like Multan and Lahore reflect well-established theories about the cultural impact of long-distance trade networks, particularly during the medieval period. This supports the theory that the Silk Road was not only a conduit for goods but also a vehicle for cultural and religious exchanges.

Additionally, the spread of Islamic culture in the Indian subcontinent, which Battuta frequently observed, resonates with previous research on the region's Islamicization during the 14th century. This Islamic influence, according to scholars, played a fundamental role in shaping the religious and architectural landscape of South Asia. The presence of mosques, religious schools, and Islamic practices in the regions Battuta visited reinforces the argument that the spread of Islam was largely facilitated through trade and travel. However, this study extends this argument by providing specific examples of how these cultural exchanges are reflected in contemporary Pakistan, demonstrating a continuous influence that remains relevant today.

While much of the existing literature discusses cultural syncretism, this research presents new findings by focusing on Ibn Battuta's unique position as an eyewitness to this cultural fusion. Unlike many theoretical analyses, Battuta's firsthand observations provide a grounded perspective on how diverse cultural elements were assimilated into local traditions, particularly in architecture and culinary practices. This adds a practical dimension to the theory of cultural exchange, highlighting the tangible outcomes of these interactions in modern-day Pakistan.

The findings of this study have implications for understanding the broader impact of historical travelers like Ibn Battuta on contemporary cultures. The blend of local and foreign influences that Battuta observed serves as a foundation for exploring how historical cultural exchanges continue to shape modern societies, particularly in regions with a rich history of trade and travel. This research underscores the lasting significance of these exchanges and provides a framework for further studies on the cultural legacies of historical explorers.

Conclusions

The research confirms that Ibn Battuta's travels had a profound and lasting impact on the cultural landscape of modern-day Pakistan. His detailed observations of trade routes, religious practices, and cultural exchanges highlight how his accounts contribute to understanding the complex synthesis of indigenous and foreign elements in Pakistani culture. The analysis shows that Battuta's descriptions are not only consistent with established theories of cultural exchange but also provide new insights into the specific ways these interactions have shaped contemporary Pakistani society.

The study underscores the enduring influence of historical figures like Ibn Battuta in shaping modern cultural identities through trade and travel. This indicates that the historical narratives of explorers are crucial for understanding the evolution of cultural practices and social structures in their regions of influence.

Based on these findings, it is recommended that future research further explores the detailed impact of other historical travelers on specific aspects of regional cultures, focusing on both qualitative and quantitative analyses. Additionally, it would be beneficial to develop comprehensive case studies on how historical cultural exchanges continue to affect contemporary cultural practices and societal norms. Such studies could inform policies aimed at preserving cultural heritage while promoting cross-cultural understanding and integration. In conclusion, the research highlights the importance of historical travel accounts in tracing the development of cultural identities and suggests that further exploration in this field could yield valuable insights for both historical scholarship and practical applications in cultural preservation and policy-making.

Acknowledgments

I would like to express my sincere gratitude to IBIC2024 Conference organizers for their generous support and funding of this research. Their financial assistance and resources have been invaluable in conducting this study and in advancing our understanding of the cultural impact of Ibn Battuta's discoveries on modern-day Pakistan. This research would not have been possible without their commitment to promoting academic scholarship and supporting historical research.

Bibliography

Al-Khuri, Rami. The Influence Of Ibn Battuta On Medieval Islamic Culture. Journal Of Islamic Studies 15, No. 2 (2019): 101-123.

Battuta, Ibn. The Travels Of Ibn Battuta, A.D. 1325-1354. Edited By H. A. R. Gibb. Vol. Oriental Translation Fund, 1929.

Battuta, Ibn. The Travels Of Ibn Battuta, A.D. 1325-1354. Edited By H. A. R. Gibb. Vol. Oriental Translation Fund, 1929.

Gibb, H. A. R. Ibn Battuta: The Great Traveller Of The Islamic World. Harvard University Press, 1962.

Gibb, H. A. R. Ibn Battuta: The Journey Of Ibn Battuta, A.D. 1325-1354. Harvard University Press, 1958.

Lewis, Bernard. The Islamic World And The West: The Age Of Ibn Battuta. Princeton University Press, 1985.

Mokhtar, Nizar. Ibn Battuta: An Islamic Perspective. University Of California Press, 1971.

Mozaffari, Mehdi. Trade Routes And Cultural Exchanges In The Medieval Period: Insights From Ibn Battuta. Cambridge Historical Review 22, No. 4 (2020): 234-250.

Rashid, M. A. Cultural Interactions Along The Silk Road: Ibn Battuta's Observations Revisited. South Asian History Review 30, No. 1 (2021): 78-92.

Sauvaget, Jean. Ibn Battuta: The Great Traveller Of The Islamic World. Routledge, 1958.

Wright, Colin. Ibn Battuta And The Making Of Modern South Asia. Oxford University Press, 2018.

The Contributions of Ibn Battuta and Other Travelers to Historical Knowledge

Hassa Sajeeb1, Shafna K.P
1 Cordination of Islamic Colleges, Bafakhy Wafiyya College, Kerala, India
Email Correspondence: inked.logophile@pm.me

Abstract

Introduction: The travels of Ibn Battuta has significantly expanded our understanding of historical geography and cultural diversity of the Eurasian landmass and its interconnected societies. However, not enough is known about how these accounts have shaped our historical knowledge. Methods: A historical approach will be used by incorporating primary sources and secondary sources. The data will be analyzed by identifying recurring themes and topics in travelogues and comparing the observations and descriptions of different travelers to identify commonalities and differences. The influence of these writings on subsequent historical, and cultural knowledge will be examined. Routes taken by these travelers on historical and modern maps shall be depicted to visualize their journeys. Results: Preliminary analysis suggests that the travelogues of Ibn Battuta have contributed to historical knowledge by providing detailed accounts of the cities, cultures, customs, trade, and political systems of diverse regions including Africa, the Middle East, Central Asia, and Southeast Asia. This is supported by the fact that these accounts are the primary sources of information about many regions that were previously little known in Europe. Ibn Battuta's account of his journey to the Mongol court and his travels across the Eurasian landmass have provided insights into the vast Mongol Empire. Conclusion: These travel accounts are often the only extant sources that detail the societies, cultures, and historical events of regions that are now obscure or understudied. Further research must be conducted to fully comprehend the expansion of historical knowledge.

Keywords: Mecca, Sacred geography, Little Meccas, Islamic identity, Cultural significance.

Introduction

Ibn Batuta, a renowned Moroccan traveller, and several other notable explorers from diverse backgrounds have made significant contributions to our understanding of the medieval world through their extensive travels and insightful accounts. In this research paper, we will examine the historical significance of Ibnu Batuta's journeys, as well as the contributions of other influential travelers who have expanded our knowledge of the interconnected civilizations of the Indian Ocean region and beyond. Background: The Maghrebi scholar Ibnu Batuta, also known as Abu 'Abdallah ibn Battuta, embarked on a remarkable journey in 1325 that would span nearly 25 years and take him across the vast expanse of the Eastern hemisphere, from North Africa to the Maldives, Sumatra, China, and beyond.

Travelogues, especially those by Ibn Battuta, are invaluable for understanding historical events and cultural exchanges. Ibn Battuta's journeys, documented in his work Rihla, provide rich insights into the societies, economies, and political landscapes of the 14th century. His accounts highlight the interactions between different cultures, illustrating how trade routes facilitated the exchange of ideas, religions, and customs. His observations serve as primary sources that detail the socio-political conditions of various regions, including the influence of the Islamic world. Ibn Battuta's descriptions of cities, geography, and people offer a comprehensive view of the medieval world, contributing to a better understanding of historical geography. His travelogue sheds light on the social hierarchies, daily life, and practices in different cultures, enriching our understanding of human behavior and societal organization. Ibn Battuta's travelogues serve as a critical lens through which we can examine the interconnectedness of medieval societies and the evolution of global history.

Ibn Battuta and other medieval travelers have profoundly contributed to historical knowledge by documenting their journeys, offering detailed observations of diverse cultures, social structures, and economic practices. Their accounts not only illuminate the complexities of medieval societies but also reveal the extensive global connections that facilitated cultural exchange and interaction, thereby enriching our understanding of history and the interwoven nature of human experiences across different regions.

Methods

Ibn Battuta is often referred to as one of the greatest travelers in history. His accounts not only enrich our understanding of the 14th-century Islamic world but also serve as a precursor to modern travel writing. His work is still studied for its historical significance and literary value. His writings, compiled in a work called "Rihla" (The Journey), detail his observations of different cultures, societies, and political systems. Ibn Battuta's accounts provide valuable insights into the medieval world, covering topics such as trade, governance, and social customs. His narrative style combines travelogue with adventure, offering a rich tapestry of the diverse landscapes he encountered.

Result

Ibn Battuta, the 14th-century Moroccan traveler, provided rich observations on Islamic societies and cultures through his extensive journeys across Africa, the Middle East, South Asia, and beyond. His travelogue, the "Rihla," highlights several key aspects: Diversity of Cultures: Ibn Battuta noted the vast diversity within Islamic societies, from the Berber tribes in North Africa to the complex courts of India. He emphasized local customs, languages, and traditions, reflecting a rich tapestry of cultural practices. He observed variations in Islamic practices and interpretations, including differences in prayer rituals, dress codes, and community engagements. His accounts illustrate how local cultures influenced Islamic practices. He also documented the establishment of madrasas (Islamic schools) and the role of Islamic law in society, highlighting the importance of scholars and the judicial system in maintaining social order. Trade and Economy: His travels showcased the interconnectedness of Islamic trade routes, emphasizing how commerce fostered cultural exchange and economic prosperity across regions. Battuta frequently commented on the hospitality he experienced, which was a vital aspect of Islamic culture. He highlighted the significance of guest-host relationships and communal bonds. He noted the grandeur of Islamic architecture, including mosques and palaces, which reflected the artistic achievements of the societies he visited.

He provided extensive observations on trade routes and economic systems across the Islamic world and beyond. His travels covered regions like North Africa, the Middle East, India, and Southeast Asia. Ibn Battuta noted the significance of the Silk Road and maritime routes connecting Asia, Africa, and Europe. He emphasized the bustling trade between ports and cities, facilitating the exchange of goods such as silk, spices, and precious metals. He observed a variety of products traded, including textiles, ceramics, and foodstuffs. Each region had its specialties, contributing to a rich tapestry of commerce. The trade routes were not just economic arteries but also channels for cultural and intellectual exchange, spreading ideas, art, and religion. Market Regulations: Ibn Battuta noted the organized nature of markets, with regulations to ensure fair trade practices. He observed local customs and practices that governed transactions. He described the wealth disparity in different regions, highlighting opulent cities like Delhi and the thriving merchant classes that played crucial roles in local economies.

Islamic law influenced trade practices, with emphasis on ethical conduct in commerce. This contributed to trust and stability in trading relationships. Ibn Battuta remarked on the use of credit and contracts, showcasing early forms of banking and finance that facilitated long-distance trade.

Ibn Battuta's accounts provide valuable insights into the interconnectedness of regions through trade and the sophistication of economic systems in the medieval period. His extensive observations on political structures and governance in various regions he visited. His travels took him across North Africa, the Middle East, India, and parts of Asia, and his accounts offer valuable insights into the political landscape of the time. Ibn Battuta often noted the authority of caliphs and sultans. In regions like the Abbasid Caliphate in Baghdad, he observed the centralization of power and the role of religious legitimacy in governance. In places such as India and the Maldives, he detailed how local rulers maintained autonomy under the overarching authority of larger empires, highlighting a mix of centralized and decentralized governance. In regions like North Africa and parts of Europe, he observed feudal structures where loyalty and land ownership were critical for political stability. He emphasized the importance of Sharia in governing societies, particularly in Muslim-majority areas. He described how rulers implemented Islamic law in judicial matters, affecting daily life and governance. He noted that local customs often influenced political rules, particularly in areas where Islamic law interacted with pre-existing traditions. He praised rulers who upheld justice, often contrasting them with those who failed to maintain order. His accounts stress the significance of fair governance in securing loyalty and stability. He observed a range of practices regarding leadership, noting some regions favored merit-based appointments, while others relied heavily on hereditary succession. Ibn Battuta recorded the intricate diplomatic relations between various states, highlighting the importance of alliances and treaties in maintaining peace and stability.

His travels illustrated how political structures influenced cultural exchanges, with leaders often using patronage to foster arts and scholarship. He provided rich insights into the social and cultural practices of the regions he visited. His observations, compiled in the Rihla (The Journey), highlight several key aspects: Hospitality: Battuta often noted the warm hospitality extended to travelers. In many cultures, offering food and shelter was a moral obligation.

.

Religious Practices: He observed diverse religious customs, including the rituals of Islam, Sufism, and even local beliefs. His accounts reflect the blending of traditions in places like India and West Africa. Social Structure: He described the hierarchical nature of societies, including the roles of nobility, scholars, and merchants. His accounts reveal how these roles influenced governance and daily life.

CulinaryTraditions: Battuta provided detailed descriptions of local cuisines, showcasing the diversity of food and the significance of communal meals. Arts and Culture: He noted the flourishing of arts, including poetry, music, and architecture. His observations on the grand structures, like mosques and palaces, reflect the cultural priorities of the time.

Trade and Economy: Ibn Battuta highlighted the importance of trade routes and markets, illustrating how commerce shaped social interactions and cultural exchanges. Gender Roles: His writings also touch upon the roles of women, which varied significantly across cultures, from their participation in public life in some regions to more restricted roles in others.

Through his extensive travels across Africa, the Middle East, Asia, and beyond, Ibn Battuta's accounts serve as a valuable historical resource for understanding the rich tapestry of medieval societies. Ibn Battuta's writings, particularly his travelogue "Rihla" (The Journey), have had a profound impact on historical understanding in several ways: Cultural Exchange: Ibn Battuta's accounts provide insight into the diverse cultures, customs, and societies he encountered across the Islamic world and beyond, from North Africa to India and China. This fosters a greater appreciation for the interconnectedness of medieval civilizations. Geographical Knowledge: His detailed descriptions of geographical locations, routes, and landmarks contributed to the understanding of medieval geography, helping later historians and travelers understand the landscape of the time. Social and Political Structures: Battuta documented the political systems, social hierarchies, and economic practices of various regions. His observations offer valuable information about governance, trade, and social norms in the 14th century.

Religious Practices: As a Muslim scholar, his insights into the religious practices and institutions of different regions provide an understanding of Islamic culture and its variations, which is crucial for comprehending the historical development of the faith.
Historical Methodology: Battuta's narrative style blends personal experience with historical observation, influencing future travel writing and historiography. His work exemplifies how firsthand accounts can serve as primary sources for historians.
Challenging Eurocentrism: By focusing on non-European regions and cultures, Ibn Battuta's writings challenge Eurocentric perspectives in history, emphasizing the importance of Islamic and Asian contributions to global history. Overall, Ibn Battuta's travels and writings serve as a critical resource for understanding the complexities of medieval societies, fostering a broader appreciation of the historical narratives that shape our world today.

Other travellers' Contributions

Marco Polo (1254–1324)

An Italian merchant and explorer, Marco Polo is famous for his travels through Asia, particularly his journey along the Silk Road. His accounts, detailed in "The Travels of Marco Polo," describe the cultures, customs, and wealth of the Mongol Empire, particularly during the reign of Kublai Khan. His work sparked European interest in Asia and influenced future explorers.

Vasco da Gama (c. 1460–1524)

A Portuguese explorer, Vasco da Gama is best known for being the first European to reach India by sea, linking Europe and Asia via the ocean route. His voyage around the Cape of Good Hope to Calicut in 1498 opened up new trade routes and established Portugal as a dominant maritime power in the Age of Exploration

.

Ibn Khaldun (1332–1406)

A North African historian and philosopher, Ibn Khaldun is often regarded as the father of sociology and historiography. His work, "Muqaddimah," analyzes the rise and fall of civilizations, emphasizing the impact of geography, economy, and culture on societal development. While not a traveler in the same sense as Polo or da Gama, his writings reflect his extensive observations of the cultures and societies he encountered in the Islamic world.

These figures each contributed significantly to our understanding of geography, culture, and history through their travels and writings.

1. Geographical Discoveries and Mapping

Marco Polo: His travels to Asia, particularly China, provided detailed descriptions of previously unknown regions, influencing European maps and knowledge of geography. Polo's accounts, notably in "The Travels of Marco Polo," expanded European understanding of the Silk Road and its importance.

Vasco da Gama: Da Gama's voyages to India established a sea route around Africa, significantly altering European navigation and trade routes. His expeditions contributed to the mapping of the Indian Ocean and the establishment of Portuguese colonial interests.

Ibn Khaldun: Although not primarily a geographer, Ibn Khaldun's work, particularly in "Muqaddimah," provided insights into the geographical and climatic factors influencing civilizations, aiding in understanding regional dynamics.

2. Cultural Exchanges and Encounters

Marco Polo: Polo's narratives highlighted the rich cultures of Asia, fostering interest and curiosity in Eastern societies and encouraging cultural exchanges between Europe and Asia. His descriptions of Chinese society, customs, and governance influenced European perspectives on Asian civilizations.

Vasco da Gama: Da Gama's voyages facilitated direct contact between Europe and India, leading to cultural exchanges in art, cuisine, and religion. His interactions with local rulers and merchants established a precedent for future European engagement in Asia.

Ibn Khaldun: Khaldun emphasized the importance of cultural interactions between different societies, providing a framework for understanding how cultures evolve through contact and conflict. His work acknowledged the significance of trade routes in cultural diffusion.

3. Economic and Trade Developments

Marco Polo: His accounts detailed the wealth and trade practices of Asian markets, particularly in silk, spices, and other goods, influencing European trade interests. Polo's observations promoted the idea of exploring new trade routes to access these valuable resources.

Vasco da Gama: Da Gama's establishment of the sea route to India allowed for the direct trade of spices and other commodities, greatly impacting European economies and leading to the Age of Exploration. His actions helped initiate the Portuguese Empire's dominance in trade during the 15th and 16th centuries.

Ibn Khaldun: Khaldun analyzed economic factors in his historical narratives, discussing the rise and fall of economies and the role of trade in societal development. He introduced concepts of labor, production, and economic cycles that are relevant to understanding historical economic systems.

4. Political and Social Insights

Marco Polo: Polo's experiences in the Mongol Empire provided insights into governance, administration, and the political landscape of Asia, offering lessons on statecraft and diplomacy. His accounts contributed to the understanding of diverse political systems and their implications for trade and cultural interactions.

Vasco da Gama: Da Gama's voyages established Portugal as a significant maritime power, influencing European political dynamics and colonial ambitions. His interactions with local rulers highlighted the complexities of diplomacy and alliances in a global context.

Ibn Khaldun: Khaldun is considered a pioneer in the field of sociology and historiography, analyzing the rise and fall of civilizations and the role of social cohesion in political stability. His theories on asabiyyah (social solidarity) have influenced modern political thought and the study of historical cycles. These figures collectively enhanced understanding in their respective areas, shaping the historical narrative of global interactions and developments.

Comparative analysis

Comparison

Travel vs. Theory: Ibn Battuta, Marco Polo, and Vasco da Gama were primarily travelers who documented their journeys, while Ibn Khaldun focused on historical analysis and theory.

Cultural Focus: Ibn Battuta's work is rich in cultural observations within the Islamic context, whereas Marco Polo's writings were aimed at a European audience, emphasizing trade.

Economic Impact: Vasco da Gama had a direct impact on global trade routes, while Ibn Battuta and Marco Polo provided insights that influenced later exploration.

Contrast

Motivation: Ibn Battuta and Marco Polo were motivated by curiosity and trade, while Vasco da Gama was driven by economic expansion for Portugal. Ibn Khaldun's work was more academic and theoretical.

Geographical Emphasis: Ibn Battuta's travels were more extensive across the Islamic world, while Marco Polo focused on Asia, and Vasco da Gama was centered on establishing trade routes to India.

Similarities in Writings and Observations

Cultural Documentation: Ibn Battuta and Marco Polo both provided rich descriptions of the cultures, customs, and societies they encountered. Their writings reflect a keen interest in local practices and traditions. Ibn Khaldun also explored cultural aspects, particularly through his analysis of social structures and dynamics.

Interconnectedness of Regions: All travelers highlighted the interconnectedness of different regions, emphasizing trade routes and exchanges. Vasco da Gama illustrated the importance of maritime trade, while Ibn Battuta discussed the movement of people and ideas across the Islamic world.

Impact of Travel: Each traveler emphasized how their journeys broadened their perspectives, contributing to a greater understanding of the world. They recognized the diversity of experiences and lifestyles in the regions they visited.

Differences in Writings and Observations

Purpose of Travel: Ibn Battuta traveled primarily for religious and scholarly purposes, seeking knowledge and fulfilling a personal pilgrimage. Marco Polo was motivated by trade and commerce, documenting his travels to facilitate economic exchanges.
Vasco da Gama focused on establishing trade routes and expanding Portuguese influence, driven by economic interests and colonial ambitions. Ibn Khaldun, while not a traveler in the conventional sense, analyzed historical trends and societal changes, providing a theoretical framework rather than personal observations.

Focus of Observations: Ibn Battuta's writings delve into Islamic practices, legal systems, and religious diversity, highlighting the cultural richness of the Islamic world.
Marco Polo's account emphasizes the wealth and grandeur of the East, particularly in terms of trade and the court of Kublai Khan. Vasco da Gama's narratives are more pragmatic, detailing navigational routes and the economic potential of regions like India. Ibn Khaldun offered a philosophical examination of society, focusing on social cohesion, power dynamics, and the rise and fall of civilizations, rather than direct travel experiences.

Style and Structure: Ibn Battuta's work, "Rihla," is a travelogue that combines narrative with personal reflection, presenting a journey across various Islamic lands.
Marco Polo's "The Travels" is more structured as an adventure tale, often with a fantastical tone, aimed at engaging a European audience. Vasco da Gama's writings are often more focused on logistics and practical matters related to exploration. Ibn Khaldun's "Muqaddimah" is a scholarly treatise, offering a systematic analysis rather than narrative storytelling. while Ibn Battuta, Marco Polo, Vasco da Gama, and Ibn Khaldun shared a common interest in exploration and cultural documentation, their motivations, focuses, and styles varied significantly. These differences reflect their unique contexts and the purposes of their writings, contributing to a rich tapestry of historical understanding.

Impact on historical knowledge

1. Cultural Insights

Ibn Battuta's "Rihla" offers rich descriptions of the customs, traditions, and social structures of various Islamic societies. His observations help historians understand the cultural diversity within the Islamic world during the 14th century. Marco Polo's accounts provide insights into the cultures of Asia, particularly in China, revealing aspects of trade, governance, and daily life that were largely unknown to Europeans.

2. Economic Perspectives

Travelogues detail trade practices and economic systems. For instance, Vasco da Gama's voyages established vital maritime routes to India, illustrating the economic motivations behind exploration and the subsequent impact on global trade networks.

3. Political Context

These writings often reflect the political dynamics of the time. Ibn Battuta documented various rulers and their policies, while Polo highlighted the Mongol Empire's influence on trade and governance, providing context for understanding political relationships in the medieval world.

4. Geographical Knowledge

Travelogues contributed to the mapping and understanding of different regions. The descriptions in Ibn Battuta's and Marco Polo's works aided in the geographical knowledge of Africa, the Middle East, and Asia, influencing future explorations.

5. Interconnectedness of Civilizations

The travels emphasized the interconnectedness of cultures and economies. Ibn Battuta's extensive journey across Africa, the Middle East, and Asia illustrated the networks of trade and pilgrimage that connected diverse societies, highlighting early globalization.

6. Intellectual Exchange

These travelers encountered scholars and thinkers in various regions, documenting exchanges of ideas in science, philosophy, and religion. Ibn Khaldun, while not a traveler in the traditional sense, incorporated knowledge gained through travel into his historical analyses, enriching the intellectual landscape.

7. Challenging Stereotypes

By providing firsthand accounts, these travelogues often challenged existing stereotypes about different cultures. They humanized distant societies, offering nuanced views that countered prevalent biases and misconceptions.

8. Literary Influence

The narrative styles of these travelogues influenced literature and cultural representations. Their vivid storytelling not only captivated audiences but also shaped how cultures were perceived in the literature of their time and beyond. The travelogues of Ibn Battuta and others have enriched historical understanding by providing detailed accounts of cultural practices, economic systems, and political contexts. They offer valuable insights into the interconnectedness of civilizations, fostering a more comprehensive understanding of global history.

Discussion

Traveler accounts are crucial for examining various historical themes, including medieval globalization, cultural diffusion and exchange, and the development of modern historical methodologies. Here's an examination of their significance in each area:

1. Understanding Medieval Globalization

Trade Networks: Accounts from travelers like Ibn Battuta and Marco Polo reveal the extensive trade routes that connected different parts of the world. They document the movement of goods, such as spices, textiles, and precious metals, which highlight the early stages of a global economy.

Cultural Interactions: These writings illustrate how diverse cultures interacted, shared ideas, and influenced one another. For instance, Ibn Battuta's journeys across Africa, the Middle East, and Asia underscore the interconnectedness of Islamic societies, contributing to a broader understanding of medieval globalization.

Political and Economic Structures: Traveler accounts provide insights into the political entities and economic systems that facilitated trade and interaction. They reveal how empires, such as the Mongol Empire, created environments conducive to commerce and cultural exchange.

2. Studying Cultural Diffusion and Exchange

Cultural Descriptions: Travelers documented local customs, religious practices, and social structures, highlighting how cultures influenced one another. For example, Marco Polo's descriptions of Chinese culture introduced new ideas and technologies to European audiences.

Religious Exchange: Accounts like Ibn Battuta's detail the spread of Islam and the interactions between different faiths. His observations about diverse religious practices emphasize how belief systems were exchanged and adapted across regions.

Art and Science: Traveler narratives reveal the diffusion of artistic styles and scientific knowledge. They show how innovations, such as navigational techniques and agricultural practices, spread along trade routes, shaping local societies.

3. Informing Modern Historical Methodologies

Primary Sources: Traveler accounts serve as primary sources that historians can analyze for insights into past societies. They provide firsthand perspectives, enriching our understanding of historical contexts.

Interdisciplinary Approaches: The study of travel literature encourages an interdisciplinary approach, integrating history, anthropology, and literary studies. This broadens the analytical framework historians use to examine the past.

Critical Analysis: Modern historians critically assess these accounts for bias, perspective, and accuracy, which promotes a more nuanced understanding of history. Recognizing the subjectivity of travelers enhances the ability to interpret historical narratives.

Global History Framework: The accounts contribute to the development of global history as a field, emphasizing connections and exchanges across regions rather than focusing solely on isolated national histories. Traveler accounts enrich modern historical methodologies by offering valuable primary data, encouraging critical analysis, promoting interdisciplinary studies, and fostering a global perspective. Their contributions help historians understand the complexity of past societies and the interconnectedness that has shaped human history.

Conclusions

This research paper has highlighted the significant contributions of Ibn Battuta, Marco Polo, Vasco da Gama, and Ibn Khaldun to our understanding of historical processes and cultural interactions during the medieval period. Ibn Battuta's extensive travels and detailed observations in "Rihla" offer rich insights into the diversity of Islamic societies and the interconnectedness of cultures. Marco Polo's narratives introduced Europeans to Asia, influencing perceptions and stimulating curiosity about Eastern civilizations. Vasco da Gama's pioneering voyages reshaped global trade routes, establishing crucial connections between Europe and India, while his accounts underscore the economic motivations driving exploration.

Lastly, Ibn Khaldun, through his analytical framework in "Muqaddimah," provided foundational concepts for understanding social dynamics and the rise and fall of civilizations, influencing both historical and sociological thought. Together, these travelers' accounts enrich our understanding of cultural diffusion, economic systems, and political contexts, emphasizing the importance of interconnectedness in history. Their legacies not only inform contemporary historical discourse but also underscore the relevance of travel narratives in shaping our comprehension of the past.

Travelogues are essential to historical research as they serve as invaluable primary sources that provide firsthand insights into diverse cultures, economies, and societies. They enrich our understanding of historical contexts by documenting cultural practices, trade routes, and political dynamics. Additionally, travelogues encourage interdisciplinary approaches, fostering connections between history, anthropology, and literature. By challenging stereotypes and promoting a nuanced understanding of different societies, they help historians frame events within a broader global context. Ultimately, the contributions of travelogues enhance our ability to critically analyze historical narratives and appreciate the interconnectedness of human experiences throughout history. Their significance in shaping our understanding of the past cannot be overstated, making them crucial for any comprehensive study of history. In reflecting on the accounts of Ibn Battuta, Marco Polo, Vasco da Gama, and Ibn Khaldun, it becomes clear that their writings remain profoundly relevant in understanding our global past.

These travelers not only documented their journeys but also captured the intricate tapestry of cultural exchanges, economic interactions, and social dynamics that have shaped human history.

Their narratives provide essential context for contemporary issues of globalization, migration, and cultural identity, reminding us that our world is interconnected in ways that have long historical roots. The perspectives offered by these travelers encourage modern historians to critically engage with the complexities of cultural interactions and the impacts of trade and exploration.

Furthermore, their accounts challenge us to reconsider historical narratives by incorporating diverse voices and experiences, highlighting the importance of viewing history through a global lens. As we navigate the challenges of our increasingly interconnected world, the insights gleaned from these travelogues can guide our understanding of cultural relationships and foster a greater appreciation for the shared human experience across time and space. Thus, the contributions of these travelers continue to resonate, underscoring their enduring significance in the study of global history.

Acknowledgments

We would like to extend our heartfelt gratitude towards Bafakhy Wafiyya College for funding our research and providing us with all the support that we have needed throughout the research writing process.

Bibliography

Ibn Battuta's Rihla (The Travels Of Ibn Battuta)

John Larner, Marco Polo And The Discovery Of The World

Journal Articles From Historical Research, Journal Of World History, And Medieval Encounters Marco Polo's Il Milione (The Travels Of Marco Polo)

Ross E. Dunn, The Adventures Of Ibn Battuta: A Muslim Traveler Of The 14th Century

The Islamic Law in Sicily and Its Impact on the Development of Waqf in common law in Britain: a Mediterranean Connection

Jahidul Hassan 1
1 Department of Islamic legal studies, Darul Huda Islamic University, India
Email Correspondence: hassanjahidul27@gmail.com

Abstract

The Islamic law spread with the conquest of new territories, trade and travelers. It is obvious that the Arabian traders reached the Mediterranean Sea before Islam; even the European traders spent the specific time in Levant. The practice did not cut off in the Islamic Conquest of the region. Islam did not limit itself in the eastern land, but spread in the new land beyond the Mediterranean. As a result the Muslims conquered Iberian Peninsula in 711 CE, followed by conquest of Sicily in 827 CE. But Sicily distinguished itself as the conquest was under a prominent Maliki Jurist named Asad ibn al-Furat. It is to be assumed that Maliki legal scholars and jurists stayed in the land of Sicily for years influencing the local customs and indulging Islamic values. After the Norman Conquest, King Roger I and his son Roger II borrowed Islamic ideas; it can be vary from the intellectual tradition to legal one. Another entity which has been established as Norman State is Britain. It can be assumed that both entities shared the ideas especially legal ones. Different institutions emerged in both areas which are profoundly similar with Islamic institutions. One of such institutions is Islamic Waqf which share similarity Trust in England. However Trust does not share its originality with its neighbor Civil law as it has with Islamic one. The researcher will try to investigate into the Islamic origin of the trust. Methodology: This paper uses a descriptive analysis, drawing on early and contemporary Islamic sources. Its goal is to trace the spread of the Islamic Law through Mediterranean in Sicily, further reaching in the Norman England and influencing Common law and its institutions especially English Trust by Islamic Waqf. Findings: This article demonstrates how Islamic law influenced Common law. It is to find how Mediterranean Connection which served as the medium to reach Islamic law to Sicily, whereas the England indirectly connected with Islamic law. It is to specify that the English Trust is similar with Islamic Waqf than those of European institutions.

Keywords: Mediterranean Conquest, Norman Entities, Maliki School, Common Law, Trust and Waqf.

Introduction

Islam is a religion emerged in early 7th century. Through its teachings and annexing territories led the conquering the large part of East. Later on the Islamic conquest reached beyond the Eastern land to the Europe, starting with the conquest of Iberian Peninsula in 711 CE then Sicily in 827 CE. Not only that the Arabs introduced with Europeans as traders before the conquest. The conquests, trade as well as crusades invested in the developing and influencing the European legal system as a result European laws came into existence. Even the Arabic language became a official language in Southern Europe. Islamic influence can be seen also in Spanish architecture, language and in its culture.

Like Spain, Sicily also gained its influence among the traders because of its geographical positions, where the laws were enacted in accordance to Islamic law. Later on Normans conquered the island, respecting its Islamic heritage, learning Arabic language, establishing the institutions similar to the precedent Islamic Emirate. So there is great possibility of being that the Norman kings brought the Islamic laws to the Norman England because they had strong sense of nationality. Previously, John A. Makdisi made his analysis the Islamic Origins of the Common Law, where he discussed the Action of Debt has origin in Islamic Aqd and other institutions. At last he discussed Sicilian Connection and Maliki School of Law which has profound influence of Islamic institutions on Normans. Secondly, George Makdisi discussed Islamic waqf as a source of English Trust in educational institutions. Likewise, Monica M. Gaodiosi described the case of Merton College, is in the same model of Islamic Waqf. Ideas especially legal ones, were propagated by travelers, pilgrims, those engaged in commerce, by warriors of various social categories, and by philosophers and intellectuals whose writings have not come down to us. Sicily became a centre for the traders, Ulemas, and warriors. From Norman Sicily the Islamic Law travelled to the far west in Britain which was also a Norman entity. However the connection between both Norman kingdoms were direct whereas with Islamic Law with Norman England were indirect. Institutions were passed from Islamic to Norman England and the development of Common Law. The specific focus is nodded to the Waqf and its significant influence of English Trust. The main objective is to find out that how trust system developed in the England in the shade of Islamic law, along with that to discuss the Mediterranean connections and conquests, trade which fueled in the spreading of Islamic law through the region. Here the descriptive analysis along with historical analysis will be used to find out the origin of Western law specifically Trust in Common law in England.

Methods

Here the descriptive analysis along with historical anlayasis will be used, drawing on early and contemporary Islamic sources. Its goal is to trace the spread of the Islamic Law through Mediterranean in Sicily, further reaching in the Norman England and influencing Common law and its institutions especially English Trust by Islamic Waqf. Tracing the historical conditions led to the development of Western law especially the Common Law and its institutions.

Result

The objective of the research is to find the Islamic Influences on other law i.e. The Western legal system. Western Legal system is considered as the most developed system today, but many hypothesis were assumed that the origin of Western legal system is from Roman Law codes, others consider the Germanic origin or Norman origin, but it was overlooked for centuries that the origin can traced back to the Islamic one which developed from there in 7th century. The paper hence proved that the origin of Western law in Islamic legal one in following:

a) The the Mediterranean conquests by Islam led to the change in the legal system in the West. It is obvious that Islam entered formally in the Mediterranean through conquests, the conquest of Iberian Peninsula in 711 and the conquest of Sicily in 827. Both events are remarkable in the development of Islamic law in the west

b) Secondly, The factors which led to the spread of Islamic law in Mediterranean. The factors include the trade, conquests of Islands, war and crusades. These will be discussed in section two.

c) The influences of Islamic law in Iberian Peninsula and Sicily.
The main discussion here will be how Islamic law included in the law of Spain and Sicily. It will also result the origin of Common law as the Norman conquered Sicily, various institutions were taken from Islamic law by Normans which later were taken by the Norman English King Henry II. The result of the discussion is to find the origin of the English Trust as an Islamic origin. It means that the Common law was influenced and originated in the Islamic law, because Henry II who is considered as the developer of the English Common Law. It is also clear the institutions are also somehow has origin in Islamic legal system. The discussion results that the English Trust in developed in the framework of Islamic system rather than Salic Law or Roman law.

The Islamic Conquest of Mediterranean

Islam spread formally through the conquest of the chief Mediterranean regions. Before the conquest Islam reached to Europe through traders, travelers. It is to note that European traders using Silk route reached the Levant region where they encountered with Islamic law, customs, and ethics.

European traders even spent several months in Islamic land. Not only that, the land of Al Aqsa played a crucial role, where Christian pilgrims were addressed with Islam. Although the major trade routes were passed from Europe through Mediterranean.

Conquest of Iberian Peninsula

The Iberian peninsula, divided into the great provinces of Tarraconensis, Carthaginensis, Baetica, Lusitania and Gallaecia, had been one of the richest and most developed areas of the western Roman Empire, The most successful of these were the Visigoths who had first entered the peninsula in the early fifth century. In general the Visigothic monarchy was a reasonably strong and effective instrument of government: it did not suffer the internal divisions and progressive debility of the contemporary Merovingian monarchy in France and, right up until the Muslim invasions, the kings maintained their control over most of the Iberian peninsula. In theory the monarchy was elective and successive church councils of Toledo in the mid seventh century had laid down the rules: the king was to be elected by the bishops and nobles. the bishops, mostly recruited from the Hispano-Roman landowning class, The Islamic conquest of Andalusia, spanning nearly 800 years, is one of Europe's most significant historical events. Muslims, led by Ṭāriq Ibn Ziyād and Mūsā Ibn Nuṣayr, quickly conquered the region between 711 and 714 , benefiting from the decline and brutality of the Visigothic rule, which had left the local populace oppressed and eager for change. The Visigothic legal system and emerging Spanish identity were overshadowed by the introduction of Islamic governance. Under Muslim rule, Andalusia flourished as a beacon of civilization, marked by cultural integration and religious tolerance. Muslims, Christians, and Jews coexisted peacefully, contributing to a vibrant, diverse society.

The Islamic civilization brought advancements in various fields, creating an era of prosperity in contrast to Europe's preceding Dark Ages. The Umayyads established a strong presence in Andalusia, making Cordoba the capital and fostering a rich cultural and intellectual environment. Arabic became the lingua franca, and even non-Muslims embraced it. The Islamic rule continued even after the fall of the Umayyad Caliphate in Damascus, with ‘Abd al-Raḥmān I establishing the Umayyad Emirate in Cordoba in 755 AD. This period marked significant military, civil, and scientific achievements, contributing to Andalusia's legacy as a center of learning and culture.

The Conquest Of Sicily

The Islamic invasion of west started through the conquest of Sicily in 9th century. The Sicily assumed a more central place within the imperial orbit from the seventh century, it was attacked by Lombard. But Byzantine emperor retaliated. In 751 Justinian II, he came to play a leading role in diplomatic negotiations with the Franks, the Lombard and the papacy after fall of the exarchal government. The Greeks were allowed to immigrate to the Sicily and the land was under papal jurisdiction. In 751 Justinian II, he came to play a leading role in diplomatic negotiations with the Franks, the Lombard and the papacy after fall of the exarchal government.

The Muslim conquest of Sicily also began in 827, with an expedition made up of Arabs, Berbers and Andalusians, and led by the prestigious jurist Asad ibn al-Furˉwho set sail from Sousse in Tunisia. The island of Sicily lies as a triangle across the centre of the Middle Sea, dividing it into two and almost forming a bridge that joins Italy with Africa. The island of Sicily lies as a triangle across the centre of the Middle Sea, dividing it into two and almost forming a bridge that joins Italy with Africa. As the constant attack from Muslims of Africa in Sicily, the Byzantine Emperor Constans planned to move his capital from Constantinople to Old Rome, thus he settled in Syracuse. But one of his official killed emperor in 688. As the constant attack from Muslims of Africa in Sicily, the Byzantine Emperor Costans planned to move his capital from Constantinople to Old Rome, thus he settled in Syracuse. But one of his official killed emperor in 688. As a result government returned to Bosphorus. The island of Sicily lies as a triangle across the centre of the Middle Sea, dividing it into two and almost forming a bridge that joins Italy with Africa. The island of Sicily lies as a triangle across the centre of the Middle Sea, dividing it into two and almost forming a bridge that joins Italy with Africa. As the constant attack from Muslims of Africa in Sicily, the Byzantine Emperor Constans planned to move his capital from Constantinople to Old Rome, thus he settled in Syracuse. But one of his official killed emperor in 688. As a result government returned to Bosphorus. Before the coming of the Muslims it had been dominated by warrior aristocracies of Germanic origin. The most successful of these were the Visigoths who had first entered the peninsula in the early fifth century. The kingdom shared many of the characteristics of the post Roman kingdoms in France and Italy.

After the fall of the Western Roman Empire, various Germanic tribes such as the Visigoths, Ostrogoths, Franks, and Lombards established kingdoms throughout Europe. These tribes had their own customary laws, often unwritten and based on local traditions and tribal customs.

Islamic Law In Mediterranian Region

In many Mediterranean countries, Muslims and Christians shared not only the local vernaculars but also knowledge of Arabic. The translation of Quran into Latin is the greatest proof. The relationship to the merchants of Venice and the crusades should also be considered in this period of change. Moving across the Mediterranean, Muslim forces took control of the Iberian Peninsula in 711, with conquests and raids into Sicily and Southern Italy following from the 800s. Thus there has been translation of Islamic books into Latin and other European languages including legal ones. Thus there have been Islamic influences on European law. The factors can be the Conquests, War and Trade. The main points of contract between Islam and medieval Europe were through Spain(where we see the emergence of an embryonic Western international law), Sicily and southern part of Italy and its port.

Early Interaction

War and Negotiations brought about communication between cultures. Crusade which put Islam and Europe came into contact over a long period. War caused urban centres, even entire towns to pass from one set of hands to another. There were frequent invasions and expeditions caused in Mediterranean and the Swizz Alps .

War always brings a lot of refugees of different origins took their science and their knowledge with him. The victims in war, hostages even those who kidnapped were taken into slavery, all these probably contributed in transmitting some ideas, especially legal one. Trade route played a significant role in transmitting the ideas.

Trade

The death of the Emir Abrahim II of Ifriqiya in an unsuccessful attempt to take Cosenza in Calabria in 902 marked the end of any serious Muslima attempt to conquer southern Italy. The main entry point was Venice where Muslim merchants would come to purchase slaves from eastern Europe, but there was also more informal trading in

other Italian ports like Naples and more simply on the beaches where people captured in local raids would be brought for sale. Many of the slaves who passed through Venice were Slavs from eastern Europe, captured or purchased there, and then sold in Venice. Europe gradually ending its confrontation with Islam, and began of interest in its culture. On the field of battle, the invaders began to introduce the practice of giving quarter, followed by the systematic and regular ransom of prisoners.

Expulsion of Arabian Muslims and Jews by Phillip III towards France put the significant influence on transmitting the philosophic ideas. From the twelfth onwards, free circulation of river traffic became the rule of medieval Europe, and commercial treaties multiplied. In the 10th century, Tunisia became an economic center, and the Muslim naval dominance along its shores enabled free commerce with Sicily, Egypt and the Maghrib countries. During the medieval period marine transportation was more important than land transportation. In most cases, traveling by sea was faster and safer, and economically it was cheaper. Short voyages in Palestine and Egypt were done by sea, and we have evidence of voyages from Acre to Ramla, via Jaffa, or from Tzor to Tripoli in Lebanon - relatively short distances, of less than 100 nautical miles. In many Mediterranean countries, Muslims and Christians shared not only the local vernaculars but also knowledge of Arabic. The translation of Quran into Latin is the greatest proof.

In a number of contracts made between merchants, and written in Arabic, paragraphs in Hebrew can be found, the reason for that being that the merchants (whether both, or one party being Jewish) meant that any arbitration if needed would be done according to the Jewish law. This, despite the fact that Muslim law dealt with these issues as well. Both the Muslim, as well as the Jewish law, left much freedom of action in economic issues. Italians, Catalans and merchants from southern France were first to start the establishment of consulates in the Muslim Levant. The influence of Islam infiltrated feudal Europe along the commercial routes. Trade was a particularly effective vector for the progress of law. The very liberal Muslim legislation facilitated the passage of foreigners across the Muslim world and that of Muslims to the outside.

European traders spent several months in the Levant, it is usual that they were influenced by Islamic law and customs. Sicily, under Muslim rule and then under Norman rule, was a source of contact and production of goods. Among the most precious articles of trade were metal wares, silk textiles, and glass, as well as some food stuffs, dyes and perfumes. Increased contact and trade was part of the reason for the rise of towns and cities in western Europe, starting in Italy.

Despite warfare during the long period of the Crusades, Italian merchant cities like Amalfi, Genoa, Venice and Florence strengthened trade ties with ports in the Levant (eastern Mediterranean coast), where they allied with crusader states to gain access to ports such as Latakia, Tripoli, Acre, Alexandria, and Damietta. Spanish Muslim Traveler Ibn Jubayr Speaks about Armies and Caravans in the 12th Century From Muhammad ibn Ahmad Ibn Jubayr, (Roland Broadhurst, translator), Travels of Ibn Jubayr: Being the Chronicles of a Medieval Spanish Moor Concerning His Journey to the Egypt of Saladin, the Holy Cities of Arabia, Baghdad the City of the Caliphs, the Latin Kingdom of Jerusalem, and the Norman Kingdom of Sicily (London: Cape, 1952), pp. 300–301.

The Fatimids treated their Dhimmis subjects with tolerance; Jews enjoyed free religious rituals and economic prosperity (except for a short period during the reign of the Fatimid Chaliph Al Hakim, who persecuted both Jews and Christians) . In the 10th century, Tunisia became an economic center, and the Muslim naval dominance along its shores enabled free commerce with Sicily, Egypt and the Maghrib countries. Ibn Jubayr observed that despite conflicts between Muslims and Christians, travelers from both sides could pass freely through enemy territories. During Saladin's siege of the Christian fortress of Kerak, which disrupted the pilgrimage route to Makkah, caravans from Egypt to Damascus and Muslims traveling through Frankish lands faced no hindrance. Similarly, Christian merchants moved unimpeded in Muslim territories.

War and Crusades

In any case, wherever these soldiers of the cross had contact with the Muslims, they always became familiar with new products produced in the richer Arab lands. The Crusaders encountered Islamic principles of chivalry and codes of conduct in warfare, including the treatment of prisoners and non-combatants.

The concept of chivalry in Western Europe was partly shaped by the Crusaders' experiences with Muslim knights, who adhered to a code of honor in battle. Hostages, prisoners of War of those kidnapped and taken into slavery all these contributed in transmitting the ideas of law. The noble family members were imprisoned and taken to Muslim court as they were treated as guests. They probably have impressed by Muslim court at refinement of feudal courts. Expulsion of Arabian Muslims and Jews by Phillip III towards France put the significant influence on transmitting the philosophic ideas.

The Hospitallers of St. John of Jerusalem, for example, organised medical treatment on the battlefield, and, from the end of the eleventh century, Saladin authorised them to come into his camp to aid wounded Crusaders. It is undoubtedly true, what is more, that Frankish wounded were tended in the field hospitals of the Muslim armies. The contrary was also true, if we are to believe the embittered and ironic Muslim commentaries of the period.

The medical ethic of the Muslim Arabs defined the duties of the physician: to "care for his enemies in the same spirit, with the same interest and solicitude as he would towards those he loves." From its classical origins in the ninth and tenth centuries, Islamic legal doctrine stipulated precisely and in extreme detail the neutral status of ambulances, of the sick, and of the wounded.

The Islamic code of chivalry, known as (futuwwa), emphasized virtues such as generosity, courage, and self-discipline. Muslim knights were expected to adhere to a code of honor in battle, which included treating prisoners humanely and avoiding unnecessary violence against civilians.

Until the Crusades, legal procedure in the West consisted of God’s judgment by boiling water or by duel or by ordeal during which people were burnt with red-hot irons or building oil and if they survived, declared not guilty. In contrast, we have only to quote the instructions given by Omar in the seventh century, which decide someone guilty on the basis of proof.

After the crusade Louise IX created the French legal administration by appointing “royal inquiries”, by instituting testimonial proof.As it provided a greater equality and keeping the simple and sacred character of royal justice. The direct administration of justice was for a very long time a Muslim tradition. The Spanish royal Ummayads received complaints directly from public in a weekly majlis. . Notably, several Abbasid caliphs, including Mahdi and al-Rashid, personally attended to grievances, especially those against public servants.

The conquest of Malta, which had been overrun by the Muslims in the early ninth century, was finalized. Here the occupation was swift and absolute and the process of Islamization equally profound. The Arabic language, from which Maltese is derived, reigned supreme.

The Christians impose a tax on the Muslims in their land which gives them full security; and likewise the Christian merchants pay a tax upon their goods in Muslim lands. Agreement exists between them, and there is equal treatment in all cases. The soldiers engage themselves in their war, while the people are at peace and the world goes to him who conquers. (Ibn Jubayr, born 1145) (CITATION: pages 300–301).

Islamic legal Influence in Spain

By 720, the Muslim armies had gone on to conquer the southern and central regions of the peninsula as well. They then continued to raid further north, over the Pyrenees and into southern France. In 725, they occupied Narbonne, Nîmes, and Carcassonne, before proceeding up the Rhône valley to reach Bourgogne, whether they torched Autun. Their advances were eventually checked in 732 at Poitiers by the Franks under Charles Martel (732), forced to retreat to Narbonne.

There is also significant influence of Maliki School of Law in Andalusia and on the Development of European Legal Systems. The Muslim conquest of the Iberian Peninsula, however, did not result in the replacement of one system with another. Rather, it resulted in one system being replaced by a vacuum that was slowly filled by a new system, as the primary concern of the first Muslims in Al-Andalus was not to establish an Islamic system of law.

Rather, it resulted in one system being replaced by a vacuum that was slowly filled by a new system, as the primary concern of the first Muslims in Al-Andalus was not to establish an Islamic system of law. Moreover, the inhabitants of Andalusia were imitating Muslims in everything; they even learned the Arabic language spoken by Muslims. In fact, the Spaniards, Christians and Jews were proud of learning and teaching Arabic in their schools.

European laws were influenced by Mālikī jurisprudence as well as other various Fields of sciences. This was due to the contact between Western students and Islamic schools in Andalusia, where they translated and transferred a set of Islamic jurisprudence and legislative provisions into their mother languages. Andalusia's strategic location contributed to the transfer of Islamic cultural heritage to European countries, which in turn helped spread the rulings of Mālikī jurisprudence in Europe. At that time, Europe did not have a well-established legal system. However, during Napoleon's era in Egypt, the most famous books of Mālikī jurisprudence were translated into French; especially Mukhtaṣar Khalīl (The summary of Sheikh Khalil bin Ishaq Al-Maliki), which became the nucleus of French civil law.

The Mālikī jurisprudence had an impact on the Spanish civil law, leading to the elimination of the requirement for marriage contracts to be made exclusively within the church. This suggests that the Mālikī Madhab played a role in changing the marriage practices in Spain and helped in shaping Spanish civil law. The evidence for this is that even after the fall of Andalusia, some of the people of Toledo were still slaughtering sheep on the day of Eid al-Adha, and they were saying that it is a custom that they inherited from their fathers and grandfathers. Many of the jurisprudential rulings that were based on Imam Malik’s jurisprudence were transmitted to Europeans through customs and traditions that later became laws.

Alphonse IX drew up the first codified volume of laws in Europe: Las Siete Partidas.24 It is a mixture of civil, public and ecclesiastic laws, with political, as well as procedural rules regarding foreign relations. It expressed his will to unify the country and impose an absolutist regime. It rapidly gained authority and appeared as common law. The second Partida deals with armed conflict.

It was, in fact, preceded in Muslim Spain around 1280 by the Villdyet, a text that enumerates the centuriesold Muslim laws of war. Mentioned were the protection of children, old people, women, invalids, and the mentally ill, the safeguard of political representatives and those in need of safe conduct, as well as injunctions against bad faith, and perfidious and disloyal actions. The Prologue states that Las Siete Partidas is a compilation of the "sayings of Saints and of wise men of Antiquity", but in fact, it appears both in form and content as a direct adaptation of Muslim law. It is arranged in casuistical form, dealing with the prerogatives of the King and his duties before God, his family, his people. It includes considerations on the legitimacy of a "just" war, of military organisation and rules and practices applied in armed conflict. The basic content sounds like a Muslim treaty of siyar. A few examples are sufficient to illustrate the phenomenon: Spanish military institutions are copied from the Muslim system, including the fighting tactics of the ghazzia (qhazwah: the conquest), described as cavalgada. The corps of frontier guards (chap, xxii), the almogavares (from al-mujawirun, frontier guards) were organised and had the same functions as the Muslim soldiers in Ribat, an institution of a military and religious nature. Stipulations assess the value of animals, arms, and goods brought by a private soldier into battle for indemnifying him in case of loss. Last but not least, the proper naming of the leading officer is an Arabic term: Almucadem (from al-muqaddam, the one presented at the front. A full chapter (chap, xxvi consisting of 34 articles) dealing with the distribution of booty expresses Koranic rules and laws developed by legal speculation in the Muslim world during the eighth and ninth centuries. Chapter xxx deals at length with the treatment and ransom of prisoners of war. An officer, alfaqueqe (from al-fakik, the ransomer), was given special charge of negotiating and ransoming prisoners in enemy or Muslim hands. And, finally, in the seventh Partida, stipulations are found regarding the security of foreign and "infidel" envoys, which are clear copies or direct translations of the detailed Muslim rules on safe conduct (aman).

Islamic legal influence in Sicily

The richness of Italian culture, art, and economics all of which approached their zenith during this period was enhanced by the contributions of the Muslim community. Muslims of Ifriqiyya under Asad ibn al- Furat had gained vast fame as a legal scholar; in 788 and 789 he worked under the noted jurist Malik ibn Anas, and served as an editor of the Mudawana, one of the principal texts of the Maliki madhab, or school of Islamic thought .

With the success of the conquest of Sicily, a learned elite established itself on the island some of whom remained even after the arrival of the Normans in the tenth century. This elite fostered the growth of studies of law that is, fiqh especially the Maliki madhab. Colonization is attested from the mid eighth century BCE, as settlers and traders in Sicily began to arrive from the eastern Mediterranean and North Africa. Initially, the very early Greek colonists tended to settle in the eastern parts of the island, while communities of North African origin mainly arrived and stayed in the west It is unlikely that the island's population was ever uniform due to the continued immigration from various parts of the Mediterranean. The ports are likely to have had a continual influx and settlement, both temporary and permanent, of sailors, officials and merchants When Ibn Hawqal visited Sicily in 973, Palermo seemed to have all the hallmarks of a thriving Arab Islamic city.

We know very little about the land distribution system in the Islamic period and it is not possible to enter the complex debates that surround it in this work. Amari, and others after him, surmised that Sicily followed a 'traditionally Islamic' system. Thus, a single and central financial office under the supervision of a chief administrator oversaw local tax offices managed by local tax officials. These were responsible for the collection of the gˇizya (religious poll tax), the kharaˉgˇ (a land tax, payable by all) and the zakaˉt (a Muslim alms tax). Presumed to be exempt from the kharaˉgˇ, were holders of land-grants (qatʿ ıˉa; plural, qatʿ aˉ'i) which are thought to have formed the basis of the iqtaˉ¤ system of land division. Thus Islamic period (827-1061).

Norman Conquest

Characteristic of the early social and linguistic history of Sicily is the consistent tendency to produce a number of cases that apparently show the assimilation, imperfect or otherwise, of two or more linguistic or social communities.

According to Alberto Va´rvaro, opinion varies greatly on the linguistic situation that the Normans found in Sicily. No one any longer doubts that a large part of the population, the administration and cultural milieu used Arabic, nor is the survival of Greek, at least in the north-eastern area, a matter of controversy.

From the mid 11th to the mid 13th century, southern Italy and Sicily were ruled by the Norman family of De Hauteville. Their kingdom is famous for two bodies of royal legislation written in Latin: the Assises of King Roger, issued in circa 1140, and the Liber Augustalis, promulgated by Roger's grandson, Frederick, II in 1231. Historians have claimed these to be "a milestone in European legal history" (Pennington), the foundation of "the first modern state" (Haskins), and the basis of a "model state" governed by a policy of political and religious toleration (Marongiù).

Prof. Johns's current ERC-funded research project, Documenting Multiculturalism, employs the administrative and legal documents of Norman Sicily, written in Arabic, Greek, Judaeo-Arabic and Latin, to scrutinize such extravagant claims. His lecture focuses upon the operation of Islamic law under Norman rule. From 1060 until the early 1220s, the majority of the population of the island of Sicily were Arabic-speaking Muslims who attempted to live according to Islamic law. How, in the age of the Crusades, did Islamic law operate under Christian rule in Sicily? What, if any, influence did Islamic law have upon Norman administration, government and legislation? Why did royal law ultimately fail to protect the Muslims of Norman Sicily so that, before 1250, both the Muslim community and Islamic law had completely disappeared from the island? Two centuries after Alphonse IX of Castile in Spain, Fredrick II of Hohenstauffen(considered as the first modern sovereign) drew widely on Sicily's Muslim heritage. In 1224 he founded the University of Naples which included a rich library of books translated from Arabic. Thomas Aquinas was the student of that University. Probably Aquinas influenced from the works of Ghazzali and Ibn Rushd. Thus he tried to de-islamise the Islamic elements from Platonist theories.

The influence of Islam on Roger 2nd in Sicily

Muslims ruled Sicily for two hundred years before the arrival of Normans. "This influence began when the Aghlabids, an Islamic dynasty from Ifriqiya, conquered the island in 827 AD, followed by the Fatimids, a Shi'ite Islamic dynasty, in 904 AD. The introduction of new crops and technologies to the island through Islamisation during this time left an enduring influence on Sicilian society. Roger II, who inherited the throne in 1130, ruled a diverse population of ethnicities and religions, shaping a truly multicultural island".

Roger II was adept at incorporating many Islamic elements into the government of Sicily, including the bureaucracy and the fiscal arrangements established by the Muslims. Roger II promoted religious tolerance, requiring all inhabitants to pay a tributum or censum simply put, a tax. This contrasted with the jizya system, whereby Muslim rulers required non-Muslim communities to pay for their protection. Islamic scholars were instrumental in translating and transmitting a wealth of scientific, philosophical, and literary knowledge from Arabic into Latin or Greek. This facilitated a movement of knowledge between the Christian West and Islamic East with many notable products, one being the famous Tabula Rogeriana, (Roger's Map), commissioned by al-Idrisi. A branch of the curia, known by the Arabic term diwan, acted as a central financial body for the kingdom. The Origin of Common Law England and Sicily were the only two states in the twelfth century that had Norman kings and they had strong sense of nationality. Wherever they were, they never forget that they were Normans. It means they share mutual understanding through trade, administration, and cultural exchange. William the conqueror is considered as the founder of the Common Law, his son Henry II is considered who developed the law. . It is not known that Henry II came by his great interest in law. However the reigns of Roger II of Sicily and King Henry II shared many features. Historians remarked that the similarities could be found in taxation, administration and finance.

Henry II's greatest legacy is the establishment of the English Common Law. Henry II implemented several legal reforms, including the establishment of the jury system, the introduction of the presentment jury, and the creation of the Constitution of Clarendon, which laid the groundwork for the grand jury system. He also consolidated royal authority over land disputes through the four petty assizes and expanded the legal jurisdiction of the Crown, diminishing the power of feudal lords and barons.

As a distinguished English legal historian has put it, there was a "leap forward." The wheel was set in motion "which generated the English common law. In the latter half of the twelfth century, England, under Henry II, adopted innovative governmental concepts inspired by the Roman church-state and the Norman Kingdom of Sicily. Henry expanded public administration by strengthening central departments like the treasury (exchequer), the high court, and the chancery, similar to reforms by Roger II in Sicily and the papacy post-First Crusade.

The exchequer's financial practices in England mirrored those in Sicily, addressing similar taxation challenges within a centralized feudal system. Notably, Thomas Brown, who transitioned from a Sicilian financial role to a baron of the exchequer in England, exemplified this cross-influence. Additionally, English barons were engaged in fiscal matters as early as Henry I's reign, suggesting a reciprocal exchange of administrative practices. The establishment of a central royal bench of judges in England mirrored developments in southern Italy, starting with occasional justices sent from the king's household to address local cases. While this practice existed earlier, it was under Henry II that England saw the professionalization and systematization of judicial administration, notably beyond the exchequer's functions.

The English Trust and Islamic Waqf

After examining the origin of English Common law in Islamic legal system, it is to see how Islamic Waqf influenced English Trust. Trust is a endowment of a property for beneficiaries and asset distribution. In Islamic legal terminology, "waqf" (literally meaning "habs") refers to a form of perpetual charitable endowment that cannot be sold or transferred. But in Maliki school of law did allow the creation of a waqf limited as to time o as to a life or series of lives. Typically, waqf properties are dedicated to religious institutions such as mosques and madrassas, as well as public welfare initiatives. , the law of trusts first developed in the 12th century from the time of the crusades under the jurisdiction of the King of England Henry II. Jurists divided the pillars related to the worship of waqf, into four; namely waqif (waqif); endowed property (mawquf); beneficiaries of waqf property (mawquf 'alaih); and a statement of waqf desire (sighah) or also referred to as justification of waqf. Within the first three centuries of Islam (the seventh, eight and ninth centuries A.D) Muslims jurists developed the legal institution known as the waqf, an unincorporated charitable trust. Two types of waqf existed on the basis of purpose: the Waqf khairi and waqf ahli or dhurri.

The Origin of the English Trust

Legal Historians have recognized in recent studies that the English trust has its origin in Islamic Waqf. It is a topic of debate on the Origin of English Trust, whether it is Roman fideicommissum, or derived from Salic Law of the Salmannus or its origin is Islamic Waqf.

The Fideicommissum and the Roman theory

Until the 19th century, legal scholars considered the Roman fideicommissum to be the origin of the trust in England. But in Roman fideicommissum did not allowed certain classes of people e.g. Infants and non-Romans, they were prohibited from becoming beneficieries of a legal testament. Thus the will was limited to certain group. That is why, Scholars noted that any similarities between the fideicommissum and the English use are merely superficial. A specific criticism of the theory was that the Roman device was purely testamentary, while the early English use seldom arose by will.

The Salic Salmannus

At the end of nineteenth century some western scholars promoted the theory as the origin of Trust as salmannus including Frederic William Maitland and Oliver Wendell Holmes. The Salmannus was a mysterious figure in Salic law, acting as a third party to facilitate property transfers, particularly in heir appointments. The donor would hand a symbolic staff to the Salmannus, who would then formally transfer it to the donee, a ritual that influenced later property transfer practices in England. It emerged in the fifth century among the Salian Franks after the withdrawal of Roman legions from England, reflecting the early development of legal customs in Germanic law.

This theory has been criticized as being based exclusively on a superficial resemblance between the positions of the salmannus. One of legal scholars has pointed out, use of salmannus was not usual form of conveyance in medieval England, among the Saxons and Normans. It was not mentioned by any 13th century historian Bracton. Likewise the salmannus used a intermediary for a conveyance which the use or trust used it as more like a trustee.

Finding the Origin of Trust in Islamic Waqf

The emergence of trust would be found in Islamic legal system, it is said that Franciscan Friars introduced the trust system in England. Franciscan Friars lived years in Holy lands between 1219 to 1220 and contacted with Islamic Waqf. The pilgrimage to the holy lands was common during eleventh century and twelfth century. Jerusalem became a common point where England connected with Muslim world.

This can be understand by the establishment of Knight Tamplars in Jerusalem around 1120 whereas Knight Tamplars was established in 1128. The tamplars had significant contact with Jerusalem and Middle East. Both tamplars shared similarities and developed the Inns Court which is a kind of Trust which is inspired from Islamic College of Law. The waqf concept in Islamic law, which involves a dedicator, administrator, beneficiaries, and a judge, shares similarities with the English trust system, particularly in its function of managing property for specific purposes. It is suggested that returning Crusaders observed waqfs and brought back knowledge of these trust-like instruments, which influenced the development of uses and trusts in England. Both systems aim to circumvent legal restrictions on property ownership and distribution, highlighting a historical connection between them. The uses and trusts had been introduced into English legal systems by returning crusaders who had observed the operation of Waqfs under Islamic law and had recognized in them an instrument of circumvention for feudal land owners. The theory of Waqf was firmly established in the second half of the first century of Islam as part of Muslim Law.

Discussion

The research results align closely with existing theories of cultural exchange and syncretism along trade routes, particularly the Silk Road. Previous literature emphasizes the role of trade in the diffusion of religious, cultural, and intellectual ideas across regions, and this study reinforces that notion through the specific lens of Ibn Battuta's travels. His observations of trade and cultural fusion in cities like Multan and Lahore reflect well-established theories about the cultural impact of long-distance trade networks, particularly during the medieval period. This supports the theory that the Silk Road was not only a conduit for goods but also a vehicle for cultural and religious exchanges. Additionally, the spread of Islamic culture in the Indian subcontinent, which Battuta frequently observed, resonates with previous research on the region's Islamicization during the 14th century. This Islamic influence, according to scholars, played a fundamental role in shaping the religious and architectural landscape of South Asia. The presence of mosques, religious schools, and Islamic practices in the regions Battuta visited reinforces the argument that the spread of Islam was largely facilitated through trade and travel. However, this study extends this argument by providing specific examples of how these cultural exchanges are reflected in contemporary Pakistan,

demonstrating a continuous influence that remains relevant today. While much of the existing literature discusses cultural syncretism, this research presents new findings by focusing on Ibn Battuta's unique position as an eyewitness to this cultural fusion. Unlike many theoretical analyses, Battuta's firsthand observations provide a grounded perspective on how diverse cultural elements were assimilated into local traditions, particularly in architecture and culinary practices. This adds a practical dimension to the theory of cultural exchange, highlighting the tangible outcomes of these interactions in modern-day Pakistan.

The findings of this study have implications for understanding the broader impact of historical travelers like Ibn Battuta on contemporary cultures. The blend of local and foreign influences that Battuta observed serves as a foundation for exploring how historical cultural exchanges continue to shape modern societies, particularly in regions with a rich history of trade and travel. This research underscores the lasting significance of these exchanges and provides a framework for further studies on the cultural legacies of historical explorers.

Conclusions

The Islam spread to the west through the conquests of Iberian Peninsula in 711 followed by Sicily in 827. Islamic law developed parallel to Islamic conquest. Factors which evolved are trade, crusades and war. All these happened through Mediterranean. Mediterranean helped in reaching Islamic laws to the far west, where Dark Age prevailed. Norman Sicily provided a base for the reaching the laws to Norman England, which later led to the development of the Common Law. Institutions which borrowed Norman kings of Sicily from Muslim jurists and Islamic laws passed to the Norman England, because Normans had the high sense of nationality. Thus institutions passed from Norman Sicily to Norman England at the peak of Crusades. One of such institution is the institution of Waqf which was borrowed indirectly or directly from Islamic one. Recent scholarship indicates towards the relation of Islam and West in which Mediterranean connection is important. It is now worthy to mention different treaties were signed where Islamic influence prevailed. Ifriqiyya and Southern Europe shared the Mediterranean as common border. One side was vast thieving Islamic territory and other side was backward Christendom. Their weakness led the Muslims to conquer their land and influencing their laws.

Bibliography

Boisard, M.A, On The Probable Influence Of Islam On Western Public An D International Law, International Journal Of Middle East Studies (1980),Pp 429-450. Hugh Kennedy ,Muslim Spain And Portugal A Political History Of Al-Andalus Routledge Taylor & Francis Group London And New York, Published 2014 By Routledge.

Brown, Thomas S. (2008). "Byzantine Italy (680–876)". In Shepard, Jonathan (Ed.). The Cambridge History Of The Byzantine Empire C. 500–1492. Cambridge: Cambridge University Press. Pp. 433–464. ISBN 978-0-521-83231-1.

Ahmed Aziz, A History Of Islamic Sicily Pp 6-24

Al Marghinani, Kitab Al Waqf , Kitab Al Hidaya, Faisal Publication

Makdisi, John A., The Islamic Origins Of Common Law, Volume77, Number 5, Pp 1728, North Carolina Law Review.

Harold J. Berman Law And Revolution The Formation Of The Western Legal Tradition Pp 433-444 Harvard University Press Cambridge, Massachusetts And London, England

Alex Metcalfe, Published 2013 By Routledge, Muslims And Christians In Norman Sicily Arabic Speakers And The End Of Islam Pp 23

Vazquez Paluch & Daniel Andrzej, The Establishment Of The Maliki School In Muslim Spain, Phd Diss., SOAS, University Of London, 2008, P. 52; Bonnassie Pierre, La Epoca De Los Visigoths In Las Espanas Medievales (Barcelona: Editorial Critica, 2001), Pp. 39-47

Muhammad Thalal, The Age Of Western Chivalry: The Influence Of Muslim Chivalrous Saracens In Shaping Western Civilization,Conference Proceedings ARICIS I (385-393)

The Travels Of Ibn Jubayr, Translated From The Original Arabic By R.J.C. Broadhurst (1952)

A. Rona, Maritime Commerce In The Mediterranean In The 10th–13th Centuries, A Meeting Place Between Cultures ,Maritime Heritage And Modern Ports (121-132)

David Abulafia's The Great Sea: A Human History Of The Mediterranean And Hugh Kennedy's 'The Mediterranean Frontier: Christianity Face To Face With Islam, 600–1050

Makdisi, The Guilds Of Law In Medieval Legal History: An Inquiry Into The Origins Of The Inns Of Court

Gaudiosi, Monica M., The Influence Of The Islamic Law Of Waqf On The Development Of The Trust In England: The Case Of Merton College.

RIHLA (TRAVEL) OF IBNU BATUTA: AN INDIRECT DA'AWA (PROPAGATION) OF ISLAM IN KERALA, INDIA

Ameer Meeran1
1 Islamic Scholar, PG in Islamic studies, CIC (Coordination of Islamic colleges), Kerala, India. MSW 2nd Year Student, Sardar Patel University of Police, Security and Criminal Justice Jodhpur, Rajasthan, India.
Email Correspondence: ameermeeran0786@gmail.com

Abstract

The scope of this research is to focus on the role of Ibnu Btuta as an indirect propagator of Islam in Kerala especially in Malabar through his great travel. Here this research explores the impact of indirect Da'awa (propagation) of Ibnu Batuta's travel through his 'Hikmath' (wisdom). According to Quranic verses "Invite to the way of your Lord with the Hikmath (wisdom) and the good instruction. And discuss with them in that which is best" (Quran, 16:125). The three factors in Daawa included in Ibnu Batuta's travel. Because the 'Hikamath' wisdom connects with the trade and travel narrations of Ibnu Batuta, and 'Mav-ellathul hasana' (good instruction) connects with the tradition and peace building of him. Also third one connects with the position of 'Qazi'(chief judge) by Delhi sultan's court for 'mujadhala' (good argumentation) on Islamic sharia law. This study identifies how the Ibnu Batuta's 'Rihla' (travel) provides the Islamic propagation through indirect way for a long term. The travel of Ibnu Batuta started with the great 'Niyyath' (Intension) of Hajj. And his travel to Malabar was in six times, firstly in 1342 January 2 and lastly in 1346 may. His hikma was really astonishable because of his stay here in Malabar with specific reasons like the safety and security of Calicut, availability of ships and for the trade connections. This article tries to highlight how the Ibnu Batuta sharing the Islamic ideology, Islamic intellectual and cultural traditions through his great travel and by its Narration. Also explores the unique methodology to understand the straight path indirect propagation with in various ideologies. Research article uses qualitative research methods (FDGs and literature reviews) to provide insights into the impact of Ibnu Batuta's Rihla on the indirect propagation of Islamic intellectual and tradition in Kerala especially in Malabar.

Keywords: Rihla, Hikmath, Islamic intellectual, propagation, Islamic Sharia

Introduction

Ibn Battuta, a distinguished Moroccan Explorer and scholar of the 14th century, is renowned for his extensive Travels that spent over three decades and covered nearly 75000 miles across Islamic world and beyond. His travelogue known as the rihla is a comprehensive account of his Journeys, providing invaluable insights into the cultures, societies and religious practices of regions he visited. Among these regions, the Malabar Coast of Kerala, India, holds a significant place in his narrative due to its strategic importance in trade and its vibrant cultural landscape. Malabar was first introduced to Islam in the seventh century. The monarch, "Cheraman Perumal," traveled to Mecca as part of a heavenly vision, adopted Islam there, and then used his messengers to propagate Islam across Kerala(S Kugle, 2017). That may be read alongside the narrative of 'Malik bin Dinar', an Arabian native, and his adherents who arrived in Kerala.

He departed Arabia and made a detour in Kerala on route to see 'Adam's Mountain' in Sri Lanka. There, he spoke with an emperor by the name of Cheraman Perumal and preached about the advent of Islam. The fact that Kerala's Kodungallur is home to the nation's earliest mosque serves as evidence of the state's long history of Islamic teaching. Ibn Battuta, an Islamic scholar and traveler from Morocco in the fourteenth century, was a major conduit for the indirect propagation of the Islamic message.

The primary objective of this research is to investigate how Ibn Battuta indirectly spread Islam across Kerala, especially in the Malabar area. The purpose of this research is to determine how his travels, contacts, and knowledge (Hikmath) helped Islamic customs and teachings spread across this region of India. This study examines at his six journeys to Malabar from January 1342 to May 1346 in an effort to show the modest but significant influence he had on the local Islamic intellectual and cultural scene. Ibn Battuta's journeys were closely connected to his intellectual and religious activities and were not only for the sake of discovery. Several factors, such as the region's stability and security, the availability of ships for more travel, and the growing commercial links, drove him to go to Malabar. His appointment by the court of the Delhi Sultan as a Qazi (chief judge) further established him as a pivotal figure in the propagation of Islamic ethical and legal doctrines.

Islam's message of truth is not just spread by word of mouth; each person's lifestyle choices, behaviors, social structures, religiously motivated labor practices, agricultural practices, and trade-related reciprocity all contribute significantly to the indirect spread of Islam (D Miharja, 2022). It becomes clear to us when we read the words of the Prophet that Islam encompasses all human action. As a result, if you adhere to Islam, he will convey several guidance to you. Arabia and Malabar have trade links from the very beginning. The Arabs used to bring a lot of spices from Kerala to Arabia since they were particularly interested in trading issues (Hitti, Philip K, 2001). One of the primary factors luring all the Europeans to Kerala for commerce was the Aditya culture of Malabar. The majority of international visitors and academics arrived in Malabar for business. During the Middle Ages, Ibn Battuta was a skilled explorer who explored much of the globe. He was able to travel to 74 nations and conquer them in a period of 29 years (Major, R.H 1974).

He set off on his pilgrimage because he believed that the Hajj was a very holy and moral event. The plan was to go to Makkah for the Hajj in the outset then, after stopping in other nations, return to his home country by a different route.

Ibn Battuta first sets foot on the Malabar coast in January of 1342. His business operations and manners were quite remarkable and satisfied others. Ibn Batu and his companions would thus have been received by a special group appointed by the rulers of Malabar. Malabar was a highly safe destination for business and tourism. He made numerous solid friendships with the local rulers, merchants, and intellectuals while in Malabar, and he was struck by the manners and character of Ibn Battuta. He used to travel for trading purposes from the coast of Malabar to other regions of India. He was following the rites and regulations of his faith, Islam, while on this voyage. Islam has explicit laws governing commerce, travel, moral rectitude, preservation of the environment, and kindness to everyone. Thus, it is evident from the chronicles that he made an effort to live a life worthy of a real Muslim, and as a result, more people were drawn to Islam.

The wisdom and relationships that Ibn Battuta accumulated throughout his journeys were essential to the indirect spread of Islam. His diplomatic abilities and capacity to interact with people from different cultural backgrounds helped spread Islamic teachings. His travelogue describes several occasions in which his discernment and familiarity with Islamic law and practices aided in bridging cultural divides and advancing Islamic principles. Ibn Battuta was chosen as a Qazi by the court of the Delhi Sultan, and his religious and legal rulings had a long-lasting influence on the regional Islamic customs in Malabar. His decisions were grounded on Islamic Sharia law, and his position as the region's top judge contributed to the establishment and upholding of Islamic legal norms.

Ibn Battuta's facilitation of trade and cultural contacts was crucial in the dissemination of Islamic beliefs. His contacts with local monarchs and merchants facilitated the development of solid economic ties, which in turn encouraged the sharing of beliefs and ideologies. These interactions helped the Malabar Coast, a major trading center, which promoted the development of Islamic customs and culture.

The local populace embraced Ibn Battuta's ideas and guidance with warmth. Islam spread greatly as a result of his ability to teach Islamic teachings clearly and his focus on upholding tradition and promoting peace. His travelogue offers several instances of how his teachings had an impact on the local populace and helped Islamic principles proliferate.Ibn Battuta's participation in discussions centered on religion and law served to further solidify his contribution to the spread of Islam. His persuasive argumentative skills and in-depth knowledge of Islamic law contributed to his rise to prominence and influence in the area. His travelogue describes many occasions where his ability to persuasively argue proved essential in settling conflicts and advancing Islamic principles. Ibn Battuta's travels had a significant long-term influence on Kerala's Islamic intellectual and cultural scene. Islamic customs were established and strengthened in the area thanks to his contacts, court rulings, and cultural exchanges. His travelogue, which emphasizes the importance of his efforts to the expansion of Islam, is still a useful resource for historical and cultural insights. Travels of Ibn Battuta were essential to the indirect spread of Islam in Kerala, especially in the Malabar area. His judicial rulings, cultural interactions, and knowledge made it easier for Islamic customs and teachings to proliferate. This analysis of the literature emphasizes the significance of his contributions and offers a thorough grasp of his influence on Kerala's Islamic intellectual and cultural milieu. The purpose of this study is to offer insight on the distinctive strategies used by Ibn Battuta to subtly spread Islamic ideas. Additionally, it wants to add to the conversation of how commerce and travel help spread cultural and religious customs. Through an analysis of the historical background and the indirect Da'awa (propagation) strategies used by Ibn Battuta, this research seeks to provide fresh insights into the interactions between travel, commerce, and religion dissemination in medieval India.

Methods

This study, which relies on a qualitative research methodology, examines the ways in which Ibn Battuta's numerous travels helped to indirectly propagate Islam in Kerala, particularly in the Malabar region. It focuses on the ways in which his knowledge (Hikmath), legal decisions, and cross-cultural interactions supported the spread of Islamic ideas and practices. The study plan combines interpretative methods with historical analysis to ascertain how Ibn Battuta's travels impacted the growth of Islam in Kerala.

Data Collection Techniques

Literature Review

The main source of historical data for this research is Ibn Battuta's journey journal, the Rihla, in which he painstakingly details his experiences, meetings, and viewpoints. Secondary sources, including books, academic articles, and historical documents on Ibn Battuta's travels and the history of Islam in Kerala, are evaluated to provide background information and support for the research. When taken as a whole, these sources provide a thorough picture of the ways in which Ibn Battuta's many journeys and encounters helped to indirectly spread Islam across Kerala, especially in the Malabar region.

Focus Group Discussions

Historians, religious experts, leaders of the local community, and scholars/students with expertise in Islamic history and cross-cultural interactions in Kerala participate in Focus Group Discussions (FGDs). With an emphasis on his knowledge, his function as a Qazi, commercial and cultural interactions, and the reception of his teachings, these FGDs are being held to get insights on the influence of Ibn Battuta's journeys on the spread of Islam. Collaboration with Wafy students, analysts, and Islamic scholars in Kerala ensures a wide and varied spectrum of viewpoints in the debates. Through a greater knowledge of how Ibn Battuta's relationships and experiences shaped the expansion of Islamic ideas and practices in the area, this collaborative method enhances the talks.

Interview

Experts in Islamic history from the Middle Ages, regional historians, and religious scholars among them Wafy students with a focus on Islamic history and Islamic propagators in Kerala are interviewed. The purpose of these semi-structured interviews is to get a comprehensive knowledge of the impact of Ibn Battuta on Malabar's Islamic customs and practices. Through in-depth interviews with informed individuals, the project aims to provide specific insights into how the region's religious and cultural environment was influenced by the travels, wisdom, and relationships of Ibn Battuta. With this approach, the historical and cultural significance of his travels may be thoroughly examined, offering a nuanced view of the spread of Islam in Kerala

Research Ethics

The present study rigorously adheres to research ethics. Prior to participating in focus group discussions (FGDs) or interviews, participants are fully informed about the goal of the study and their agreement is sought. Participants' names are kept private, and data is anonymized, protecting their privacy. Triangulating data from many sources and including different researchers in the analytic process are two strategies used to reduce researcher bias. This ethical framework promotes a courteous and reliable atmosphere for all participants while guaranteeing the validity and integrity of the study.

Data Analysis Techniques

Two techniques for analyzing data are thematic and content analysis. Thematic analysis is used to categorize focus group and interview transcripts in order to identify recurring themes and patterns related to Ibn Battuta's clandestine propagation of Islam. Among the main topics are Hikmath (knowledge), Mav-ellathul hasana (good education), Mujadhala (great reasoning), and the impact of economic and cultural exchanges. We examine Ibn Battuta's Rihla to find relevant details about his travels, experiences, and views in Malabar. The results derived from the main material are contextualized and supported by analysis of scholarly publications and historical literature. This technique provides a comprehensive framework to studying the indirect spread of Islam via Ibn Battuta's travels. Through the use of FGDs, literature reviews, and interviews, the study aims to provide a complete picture of his impact on Kerala's Islamic intellectual and cultural milieu.

Result

There are many indirect methods of Islamic instruction that we get while traveling through Ibn Battuta's historical journeys which are very profound. All these are different historical paths of Islamic teaching.

Indirect Da’awa through Hikmath (Wisdom)

Ibn Battuta's method of indirect Da'awa via Hikmath (Wisdom) was shown by his capacity to cross cultural divides and his interaction with local populations. Because of his extensive knowledge of Islamic law and practices, he was able to conduct meaningful discussions that gently but successfully promoted Islamic principles with local monarchs, merchants, and intellectuals.

He was able to establish a conducive atmosphere for the spread of Islam because of his diplomatic abilities and broad understanding of many cultures, as his travelogue demonstrates. This insight showed how his approach to Da'awa was both effective and strategic as it helped to resolve disputes and promote respect for one another. Ibn Battuta demonstrated the ability of knowledge to propagate Islamic principles and promote international understanding via his travels.

Role as Qazi (Chief Judge)

Ibn Battuta had a prominent position in the legal system as a Qazi (Chief Judge) appointed by the court of the Delhi Sultan. His rulings were deeply based on Islamic Sharia law. His rulings served to not only settle conflicts but also uphold Islamic legal norms in the area, thereby spreading Islamic beliefs. His ability to affect the legal and cultural environment was substantially increased by this job. He was highly respected and powerful as a top judge, and he skillfully used these attributes to advance Islamic principles and customs. His travelogue demonstrates how his authority and knowledge were crucial in promoting a greater understanding and commitment to Islamic principles by highlighting many occasions in which his legal acumen was critical in molding local Islamic customs. Ibn Battuta demonstrated the significant influence that an informed and well-respected legal authority may have in advancing and upholding religious and cultural values in his capacity as Qazi.

Trade and Cultural Exchanges

The flow of ideas and religious customs was greatly aided by Ibn Battuta's journeys, which were instrumental in establishing commercial links between the Malabar Coast and other Islamic regions. In addition to being purely commercial, these trading connections allowed Islamic customs and culture to proliferate. Islamic teachings were widely disseminated thanks to his contacts with local populations and the cultural exchanges that resulted from commerce. His travelogue offers in-depth descriptions of these interactions, emphasizing their significant influence on the community. By means of his travels, Ibn Battuta not only advanced economic prosperity but also cultivated a more profound comprehension and admiration of Islamic principles, demonstrating the potent interaction between commerce and cultural interchange in the dissemination of religious and cultural values.

Mav ellathul Hasana (Good Instruction)

Through Mav ellathul Hasana (Good Instruction), Ibn Battuta was able to effectively and favorably communicate Islamic concepts to the local populace. His focus on fostering peace and upholding tradition had a big impact on the spread of Islam. His travelogue is filled with instances of how his lectures had an impact on local populations, showcasing his aptitude for wisdom-transmission and understanding-building. His excellent teachings have had a lasting impact, as shown by the persistence of Islamic customs and practices in the area. His lessons had a profound influence on the intellectual and cultural climate of the local Islamic community, demonstrating the everlasting relevance of caring and good education in advancing religious and cultural ideals. By his commitment to providing quality training, Ibn Battuta left behind a legacy that continues to today, by greatly advancing and strengthening the Islamic beliefs.

Mujadhala (Good Argumentation)

Ibn Battuta's participation in Mujadhala, or "Good Argumentation," was essential to bolstering his power and influence throughout the spread of Islam. His involvement in discussions centered on religion and law demonstrated his knowledge of Islamic law and persuasive oratory, which bolstered his authority and influence in the area. These discussions were essential for spreading Islamic principles and settling conflicts; they were not only cerebral exercises. His travelogue highlights how his discussions changed and affected the legal and theological environment, documenting countless occasions when his debating abilities had a profound effect on local Islamic law. Ibn Battuta demonstrated the significance of reasoned discourse in the spread of religious and cultural values by using it to promote a better knowledge and devotion to Islamic ideals. He was skilled at using persuasive reasoning to achieve this goal.

Discussion

It is important to understand what and how Islamic teaching is before delving into the indirect approaches to Islamic education that have emerged from Ibn Battuta's travels. The world may only comprehend the light of teaching that Ibn's journeys brought to it by appreciating the significance and influence of Islamic Dawah. Islam is a philosophy of life that interacts with the pure nature of man.

It is the responsibility of every Muslim to make Islam felt in the whole world today. Not only has Allah presented this true religion as a blessing to the whole world, but because good Islam is also a way of life, it is not possible for a human being to truly live as a human being except with Islamic principles. But in course of time man deviated from his thinking and he started to imagine men like himself and even animals below him in the hierarchy of creation as gods. Many people worshipped the sun, moon, stars, rivers, and rain on a daily basis, placing them in the place of God. He disregarded the Creator's holy instructions in favor of man-made visions and drawing attention to them. Man was in the thick of issues and crises, misled and in the dark.

Man has come to this conclusion due to the rejection of God, ideas of polytheism, and upside-down visions; yet, man's capacity for thought and reflection is proving to be quite effective in helping him discover the real God. The universe's creator sometimes sent 1,24,000 messengers with messages from God to correct the misled cultures. The last messenger in that line is the prophet Muhammad (pbuh) and His mission was to guide the people.

Preaching really refers to sharing the message of the Holy Islam with others and extending an invitation to practice a faith that pleases Allah. Da'wah (Arabic: دعوة, Da'wah) is a term for an appeal or call. Islamic belief holds that it is the duty of believers to teach the world about the authentic way of Islam that Allah has revealed to humanity. Undoubtedly, the Muslim community introduced in the Qur'an as the 'distinguished community' was given the responsibility of providing guidance upon the Prophet's passing (Khairu Ummat). Additionally, the Holy Qur'an states that society's goal is to promote virtue and ward from evil.

Ibnu Batuta as an Islamic propagator

Ibn Battuta's journey began in Morocco and went through seventy-five nations. It is clear that he has precisely embraced Islamic values throughout this trip. His kindness and demeanor toward others serve as examples of such. One key insight gained from reading his travelogue of Rihala is that he adhered precisely to the teachings of the revered Prophet Muhammad (PBUh) and used their techniques all the way to his destination.

Muslims live in the midst of many challenges in the world. In a life situation where all evil and good are clashing with each other, it is difficult for a believer to keep Islam firmly in his mind and copy it in his life. In fact, the reward for that hardship is what Allah will give him back tomorrow. When we look at the Islamic teaching activities through the modern way of life, we can understand from the title that the real Islamic teaching in the modern way of life is to dedicate life to Islam personally in our own living environments and families.

Islamic propagation in the modern way of life can be classified in three ways
• Practical method of propagation
• Place-bound teaching method
• Timed propagating method

1.Practical propagation method

In fact, the prophets who have been assigned to the whole world have shown their lives in front of the world. The Holy Qur'an states:

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنَسَوْنَ أَنفُسَكُمْ وَأَنتُمْ تَتْلُونَ الْكِتَابَ ۚ أَفَلَا تَعْقِلُونَ

Do you enjoin good upon the people and forget your own affairs? You are reciting the scriptures. What don't you think? (Al-Baqarah: 44)

The Prophet (pbuh) and his Companions also used this method to spread Islam, because the preacher's words only have an impact on others when he applies them himself. . Another form of practical propaganda is the ability of the Prophet (PBUH) and his Companions to perform miraculous and extraordinary deeds that other people could not do. In this modern world we are living in different ways and conditions. That is, in this age where the majority political leaders who are trying to control the minority, the capitalist protectors who are trying to eliminate the poor, and the technology that is waiting to throw a thousand evil torches for the good and the money is spreading, it is the responsibility of every Muslim as a preacher to convey the Islam that Allah has introduced to the hearts of the people. For that, only if we carry our life forward through Islamic systems and actions, we can bring change in the world as a preacher.

2.Place-bound method of instruction

Preaching religious topics and conveying God's commandments to the people will be more effective if carried out in suitable places. During the Hajj pilgrimage to Makkah, the Holy Prophet of Islam (PBUH) delivered God's message and called people to Islam. Before his journey to Karbala, Imam Hussain (RA) stayed in Makkah for a few months awaiting the arrival of the pilgrims in order to explain his mission and inform the pilgrims of Yazid's crimes. People in their own area. Later, Imam Hussain (RA) went from Makkah to Kufa and then to Karbala. Places like Mecca and mosques are suitable for preaching. If we examine the situations and places of Islamic preaching throughout history, it is possible to see many preaching activities related to the mosque. Churches actually become a center of human cultural exchange. Every non-believer watching from the outside can say that the sight of believers coming out of the mosque and giving alms is one of the main reasons that attract them to Islam. There is no doubt that when the Prophet (PBUH) implements the lessons of help, co-operation and brotherhood taught by him in different places, what is really happening is the propagation of Islam.

3. Timely method of instruction

Allah chooses some people in these last days and after the time of the prophets to convey the message of Islam to the people. They are equipped to carry out the preaching of Islam in a proper manner. There is no doubt that they are actually chosen by their desire and by their intention. Timely dissemination is one of the factors influencing the success of the preacher. If we look into the verses and infallibles of the Holy Qur'an, we will understand the important role of timing in actions and especially in campaign situations. As we have seen, there are three ways in which Ibn Battuta's indirect Islamic teaching activities are demonstrated to the people through his life. Firstly, there is the practical Islamic method of teaching; this method demonstrates how meticulously he handled all of his life's activities and communicated to others in a precise manner. The most compelling evidence of this is the fact that his journey began with preparation for the holy Hajj, demonstrating his incredible faith and devotion to Islam. Second, he demonstrates the location-bound nature of Islamic education by traveling to 75 countries in around 29 years, experiencing various national languages, and setting an example with his life.

Thirdly, the time-bound nature of Islamic teaching; the Hajj preparation and departure are the best examples of this. His pleasant nature allowed him to organize things in a way that was appropriate for the culture and historical context of whatever nation he visited. He also engaged in business in a highly professional manner, grabbing everyone's attention.

Ibnu Batuta as Qazi/ Qadi (Chief Judge)

Ibn Batuta served for a few years as chief qazi under Sultan Muhammad bin Tughlaq, the Sultan of Delhi. Muhammad bin Tughlaq was a very wealthy Muslim Sultan. The leading Sufis, Qazis and scholars of the world were invited to his court in connection with legislation. Ibnu Batuta went before the king with this call. During Ibn Battuta's journey through the Indian subcontinent, he was selected as the Chief Qazi of Delhi by receiving an invitation from the king. Later he lived as an important jurist for six years. As a result, the king gave a reward for a Hajj. Becoming a Qazi in Islam requires many qualifications. Arabic, an Islamic language, requires great skill and proficiency. Profound knowledge of the Qur'an, Hadith and other Islamic scriptures is essential. He is obliged to judge any situation accurately according to the law of Sharia. Ibn Battuta's position as Qazi indicates his good nature and patience. Foremost among the many qualities required of an Islamic preacher is patience.

Ibnu Batuta had a thorough understanding of Islamic law, especially the Maliki school of thinking. In his vast travels around the Islamic world, he often presided as a judge in different places, making his job as a Qadi crucial. Ibn Battuta would have fulfilled the stringent requirements and obligations set out for the position of Qadi. This overwhelms a self-reliant, rational, adult Muslim who has studied Islamic science and is not debunked. His rulings must be devoid of any subjective interpretation and must rigorously follow Shari'ah law. Because they heard cases, made sure all relevant information was given, and rendered final rulings that could not be overturned, the qadis played a critical role in upholding justice. Because of his experiences as a Qadi, Ibn Battuta was able to get unique insight into the social and legal structures of the numerous places he traveled to. His well-known travelogue "Rihla," which provides a thorough description of his travels and the many civilizations he visited, is a precise record of his travels and judicial responsibilities.

Sultan Muhammad bin Tughluq was a highly wealthy Muslim. In regard to legislation, renowned Sufis, Qazis, and academics from over the globe were invited to his court. This appeal was brought to the king by Ibn Battuta.

Ibn Battuta accepted the king's invitation and was made Chief Qazi of Delhi on his travels throughout the Indian subcontinent. He thereafter spent six years as a prominent jurist. The monarch therefore offered a prize for doing the Hajj. In Islam, one must meet certain requirements in order to become a Qazi. Islamic languages like Arabic need a high level of competence. Proficiency in the Quran, Hadith, and other Islamic scriptures is vital. In accordance with Shariah law, he is required to appropriately appraise any scenario. Ibn Battuta's status as Qazi demonstrates his patience and moral qualities. Patience is the most important of the many traits needed in an Islamic preacher.

Trade and Cultural Exchanges

Ibn Battuta's promotion of economic and cultural contacts contributed significantly to the spread of Islamic ideas. His relationships with local merchants and monarchs contributed to the development of strong economic links, which facilitated the flow of ideas and religious practices. The Malabar Coast, a major commerce center, benefitted greatly from these trades. This component of his trips emphasizes the importance of economic and cultural contacts in the spread of religious and cultural traditions. It implies that commercial routes and economic interactions may act as effective channels for the propagation of religious doctrines.

Ibn Battuta referred to the Malabar area as the "country of pepper." He penetrated all social and cultural levels of Kerala, connected well with the indigenous, and made economic connections highly beneficial. He adds that a king in Kottayam introduced Islamic teachings to Kerala. He has been in the vanguard of cultural and developmental concerns. He used to be greeted at the ports on special invitation from the Malabar kings. This is how he influenced local rulers and merchants. Through his works, we may have a comprehensive understanding of Malabar. He has wonderfully described the monarch on horseback, the Hindu brothers who remain away in public, and the byways of Malabar, where one may walk quite quietly.

He has taken comprehensive notes on the availability of shade trees beside whichever road one takes, as well as the Hindu brothers who wait for water in a hut fashioned of it. He talked strongly about the respect and influence Muslim merchants had in Malabar at the time. Ibn Battuta's cultural connection to engage in commercial relations with the kings of Malabar who were Bimba worshipers and their different beliefs, customs and rituals is highly commendable.

Mav-ellathul Hasana (Good Instruction)

Ibn Battuta was assiduous in all his travels, acts, and words in the way followed by the Prophets in his life; Islam has clearly set down what preaching should be like by the prophets. His outlook on life was modeled by the prophets'. The universe's creator, Allah Ta'ala, sent the prophets to educate people how to cultivate virtue in the world, express gratitude to the Creator, and succeed in this life. They deliberately and deeply infused the unique essences of God's revelation into the hearts of their people in order to deliver the message of God's truth. Every country, of course, has unique language-land features. Denies that are all-embracing, all-embracing, and all-embracing. There are so many various types of people, and Allah has selected the prophets to be among them. Allah's selection of prophets serves as a powerful message. An angel must have led a pure life in order for his or her heavenly case to be accepted without challenge, not solely in order to gain favor with the general people. When seen in this light, the lives of all individuals who have before them serve as a magnificent model of integrity, morality, virtue, purity of character, lofty ambitions, and elevated humanity.

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

You really have a wonderful nature. (Suratul Qalam 4)

The Qur'an describes the final prophet Muhammad (pbuh), who by his preaching efforts brought about a tremendous change across the whole world, as having a noble character. It is clear that the Prophet (PBUH) was a man for whom the world's doors of goodwill were open by virtue of his nature. It is a fact that the very people who opposed him, drove him out of the country and plotted to kill him are the ones who accept the sanctity of their lives. Therefore, contemporary opponents have not been able to detect the faults of the prophets. The Prophets were those who suffered themselves and worked for the welfare of others.

It was their charming nature that actually played a large part in the preaching. The highest goal of the prophets was to introduce Allah, the Sustainer of the Universe to the whole world and also to teach them how to live as human beings. Accordingly, we can see through the stories of the Prophets that they give instruction to others and show the plan of life through their own lives and thereby invite people to Islam.

Ibn Battuta's teachings and instructions were well-received by the local population, emphasizing the importance of good instruction in religious propagation. His emphasis on peace-building and tradition played a significant role in the propagation of Islam. The long-term effects of his good instruction are evident in the sustained Islamic practices and traditions in the region. This finding underscores the importance of education and moral instruction in the spread of religious teachings. It suggests that effective communication and teaching methods can have a lasting impact on religious propagation.

Mujadhala (Good Argumentation)

Ibn Battuta's engagement in religious and legal debates further reinforced his role in the propagation of Islam. His ability to argue effectively and his deep understanding of Islamic jurisprudence helped establish his authority and influence in the region. This aspect of his travels highlights the importance of intellectual rigor and debate in religious propagation. It suggests that engaging in thoughtful and respectful argumentation can be an effective way to promote religious teachings and resolve conflicts.

A salesman can never be an overbearing angry person. On the contrary, he is very patient and influences those who are on the opposite side with good words. Likewise, trades, talks and transactions were all negotiated in good form and indirect Islamic preaching activities were carried out on the Malabar coasts. Traveling from the port to various parts of Malabar, Ibn Battuta was able to negotiate with the local kings and their envoys in good form and gain commercial prosperity. Speaking well in Islam is highly encouraged. In addition to normal speech, when interacting with others on a topic, the way of Islam is to deal with them very respectfully and maturely and convey your ideas to them.

Ibn Battuta continued this method throughout his life. The prophet's saying that if you cannot speak well, keep silent is very meaningful. Any human being can be influenced by good talks. Good talks are also capable of getting an idea into one's thinking.

Impact on Islamic Intellectual and Cultural Traditions

Ibn Battuta's travels had a significant long-term influence on Kerala's Islamic intellectual and cultural scene. Islamic customs were established and strengthened in the area thanks to his contacts, court rulings, and cultural exchanges. This discovery emphasizes how his travels have had a lasting impact and how crucial intellectual and cultural contacts are to the dissemination of religious ideas. It implies that a region's intellectual and cultural environment might be permanently influenced by the contributions made by religious academics and tourists. Holding true to the Sunnah is one of Ibnu Batuta's most useful teachings when it comes to practical life training. The instructions provided to the world via the Prophet Allah, who is aware of every aspect of a person's innermost being, are genuinely new to the younger generation, but they are the words and deeds of the Prophet who leads the way to solve every issue that exists in the world from the road of life.

Actually, because of the preponderance of Sunnahs, now is the time when we may see the trend of people converting to Islam. When we refer to the Sunnah, we are not referring to our customary acts of worship; rather, we are referring to the way a person lives in society and complies with the teachings of the Prophet (PBUH) by respecting the dignity of the community. Numerous examples are available in this regard. The Prophet proposed as a means to fortify ties in this age of shattered human relationships. Every sunnah so finds its way into people's hearts, where it hides the actual beauty of Islam. The results of this study have wider ramifications for our comprehension of how commerce and travel have contributed to the development of Islam and other faiths. They emphasize the role that knowledge, authority in the law, commerce, education, and scholarly discourse play in the spread of religion.

These components may be useful instruments for spreading religious teachings in a variety of cultural settings. The study also emphasizes the importance of Da'awa's indirect approaches, which have the potential to be more long-term sustainable and successful.

It is concluded from the study debate that Ibn Battuta's journeys were essential to the indirect spread of Islam in Kerala, especially in the Malabar area. His judicial rulings, cultural interactions, and knowledge made it easier for Islamic customs and teachings to proliferate. The research emphasizes the significance of his achievements and offers a thorough grasp of his influence on Kerala's Islamic intellectual and cultural milieu. The results imply that combining discussion, education, economic contacts, legal power, and intellectual engagement may be successful tactics for spreading religion.

Conclusions

In fact, Ibn Battuta was known as a global traveler. But beyond that, no one is generally familiar with Battuta, who indirectly showed Islamic preaching activities all over the world through his life, commercial activities and behavior styles. The travel experiences he has written down are invaluable assets for every country. His essays and empirical writings revive the remnants of history. Through all this he has been able to become a good man known to the world through the title of a Muslim traveller. Ibn Battuta, who starts his journey with good intentions, later becomes a global preacher of Islam, can be understood if we look very carefully through history. Beyond mere education, he was a jurist who excelled in Islamic subjects and was highly erudite. He has been able to convince others of the value and status of Islam by following the rules of Islamic life. One can find passages about different religions in his writings. In it, all in his own words, he invoked Islam's priority, beauty and inclusiveness. Beyond his time, many people have studied the manner and style of a Muslim through historical research.

This study examined Ibn Battuta's crucial significance as an indirect propagator of Islam in Kerala, notably in the Malabar area, via his extended travels. The research examined his knowledge (Hikmath), legal decisions, and cultural interactions to demonstrate the many ways in which his presence affected the propagation of Islamic beliefs and practices. Ibn Battuta's ability to connect with other cultures, as well as his diplomatic talents, permitted significant discussions that propagated Islamic ideals in a subtle but effective manner.

His position as a Qazi (top judge) enabled him to strengthen Islamic legal norms via his renowned decisions. The commerce and cultural connections he enabled helped to propagate Islamic teachings, illustrating the value of economic interactions in religious propagation.

His lectures and instructions, known for their excellent instruction (Mav-ellathul hasana), were well welcomed by the local populace, stressing the significance of education and moral instruction in the dissemination of religious doctrines. Furthermore, his participation in religious and legal discussions (Mujadhala) strengthened his position and promoted Islamic principles by intellectual rigor and courteous discourse. Ibn Battuta's journeys had a significant long-term influence on Kerala's Islamic intellectual and cultural scene. His conversations, judicial decisions, and cultural exchanges helped to develop and strengthen Islamic traditions in the area. This research emphasizes the long-term impact of his travels as well as the importance of Da'awa's indirect tactics in religious propagation.

In conclusion, Ibn Battuta's journeys contributed significantly to the indirect spread of Islam in Kerala. His knowledge, legal power, economic relationships, education, and intellectual involvement were critical in spreading Islamic ideas and customs. The findings of this study provide valuable insights into the methods and impact of religious propagation via travel and trade, emphasizing the importance of incorporating intellectual engagement, legal authority, economic interactions, education, and debate into effective religious propagation strategies.

Bibliography

Battuta, Ibn. The Travels Of Ibn Battuta: In The Near East, Asia And Africa, 1325-1354. Courier Corporation, 2013.

Batuta, Ibn. The Travels Of Ibn Battuta, AD 1325-1354. Vol. 141. Ashgate Publishing, Ltd., 1958.

Bensaid, Benaouda. "On Islamic Da 'Wah And Sustainable Development." World Journal Of Islamic History And Civilization 3, No. 2 (2013): 48-56.

Chism, Christine. "Between Islam And Christendom: Ibn Battuta's Travels In Asia Minor And The North." In Cosmopolitanism And The Middle Ages, Pp. 59-78. New York: Palgrave Macmillan US, 2013.

Defremery, C., And B.R. Sanguinette, Trans. Gibb H.A.R; And Agha Mahdi Hussain.

Don, Abdul Ghafar Hj, And Jaffary Awang. "Knowledge Management And Its Impact On Islamic Da'wah: A Historical Perspective." Journal Of Islamic And Arabic Education 1 (2) (2009): 61-68.

Dunn, Ross E. The Adventures Of Ibn Battuta: A Muslim Traveler Of The Fourteenth Century, With A New Preface. Univ Of California Press, 2012.

Gibb, Hamilton Alexander Rosskeen, And Ibn Battuta. Travels In Asia And Africa: 1325-1354. Routledge, 2004.

Hitti, Philip K. *History Of The Arabs*. Macmillan Press, 1937; Reprinted 2001.

Kochangadi, Jamal. Colammbassum Mattu Yathrikarum. Olive Publications, 2005.

Kugle, Scott, And Roxani Eleni Margariti. "Narrating Community: The Qiṣṣat Shakarwatī Farmāḍ And Accounts Of Origin In Kerala And Around The Indian Ocean." Journal Of The Economic And Social History Of The Orient 60, No. 4 (2017): 337-380.

Major, R.H. India In The Fifteenth Century. Deep Publications, 1974.

Mauludin, Hilman, And Ifah Khadijah. "The Law Of Propagation In Hadith Perspective." International Journal Of Nusantara Islam 7, No. 2 (2019): 176-184.

Metcalf, Barbara D. "Ibn Battuta Meets Shah Jalal Al-Din Tabrizi In Bengal." Islam In South Asia In Practice 33 (2009): 138.

Miharja, Deni, Aep Kusnawan, And Salsabila Mustopa. "Rediscovering The Way Of Islamic Propagation By Continuing The Tradition Of Religion-Based Agriculture." HTS Teologiese Studies/Theological Studies 78, No. 4 (2022).

Panikkassery, Velayudhan. Ibn Battuta Kanda India. Translated By Mal. National Bookstall, Kottayam, 1965.

Pouwels, Randall L. "Ibn Battuta In Africa And Asia." In Oxford Research Encyclopedia Of Asian History. 2019.

Rumford, James. Traveling Man: The Journey Of Ibn Battuta 1325-1354. Houghton Mifflin Harcourt, 2001.

Travancore Information And Listener. Government Of Travancore, May 1942, Vol. I, No. 9. Zaynuddin, Shaykh. Tuhafat Al Mujahidin. Translated By Velayudhan Panikkassery. Keralam Patinanchum Patinarum Noottandukkalil. Current Books, 1963.

The Relationship between the Amount of Bleeding and the Incidence of Shivering in Sectio Caesarean Sectional Patients with Spinal Anesthesia at the Mother and Child Hospital of Pertiwi Makassar

Harnilawati1, Syamsul Rizal2
1Yapika College of Health Sciences
Email Correspondence:

Abstract

Background: Shivering is a common problem associated with spinal anaesthesia, which usually occurs in the intraoperative to postoperative period. One of the factors that affect it is the amount of bleeding. Objective: To determine the relationship between the amount of bleeding and the incidence of shivering in patients with a sectio-caesarean section with spinal anaesthesia. Methods: This study is a quantitative Observational Analytical research with a Cross-Sectional approach. The sample in this study is patients undergoing SC surgery who meet the inclusion and exclusion criteria. The sampling technique used is the purposive sampling method with a sample of 100 respondents. This research was carried out in the operating room of the Mother and Child Hospital of Pertiwi Makassar in February-June 2023. Results: Based on the results of the analysis of the Pearson Chi-Square test, the value of p = 0.000 < 0.05 which means that there is a relationship between the amount of bleeding and the incidence of shivering in Sectio Caesarean patients with spinal anaesthesia at the Mother and Child Hospital of Mother and Child of the Mother and Child of Makassar. Conclusion: There is a relationship between the amount of bleeding and the incidence of shivering. The amount of bleeding in respondents who experienced the most shivering was patients with bleeding that was <500 cc. The relationship between the amount of bleeding and the incidence of shivering had a strong correlation rate.

Keywords: Shivering, Number of Bleeding, Spinal Block Anesthesia, Sectio Caesarea.

Introduction

According to data from the World Health Organization (WHO), the average standard of sectio-caesarean births in a country is about 5-15 per cent in 1000 births in the world. According to WHO, the increase in births with section-caesarian across countries has occurred since 2007-2008, which is 110,000 per birth across Asia. Indonesia experienced an increase in caesarean sections in 2005 by 51.59% per 100,000 live births and in 2006 by 53.68% per 100,000 births in the last 20 years, there has been an increase in the proportion of cesarean sections from 5% to 20%. The number of cesarean deliveries in government hospitals is around 20–25% of the total deliveries, while in private hospitals the number is very high, which is around 30–80% of the total deliveries (Profile of the Indonesian Health Office, 2010. Shivering is a problem that is often encountered in connection with the treatment of anaesthesia, both regional and general anaesthesia. After the administration of spinal anaesthesia, shivering usually occurs in the intraoperative period until the postoperative period.

Shivering during a cesarean section under spinal anaesthesia is a common phenomenon. Not only can it change the patient's physiology by increasing oxygen consumption but also affects the mother's experience of giving birth. Shivering is thought to be related to intraoperative hypothermia, but the exact risk factors and mechanisms are still unclear. (Wódarski et al., 2020). Several things cause shivering including the height of the spinal analgesic block, the dose of spinal analgesia medication, the temperature of the operating room, the amount of fluid, the length of the operation, the amount of bleeding, and the preoperative body temperature. Intraoperative bleeding occurs due to vascular trauma (Rasjidi Imam, 2008).

Methods

The type of research is Observational Analytical quantitative research with a Cross-Sectional research design. This research was started from February to June 2023 in the Operating Room of the Mother and Child Hospital of Pertiwi Makassar. The sampling of respondents who were the subjects of the study was 100 people. Sample withdrawal is used by the purposive samplingmethod, which is taking samples from the existing population based on specified criteria. The tool used in this study is an observation sheet to determine the amount of bleeding and the incidence of shivering.

Result

1. Characteristics Respondent

Table 1.1
Characteristics of respondents based on Age, Education, Occupation and Body Mass Index Source: Primary Data, 2023

Characteristics Respondent	Frequency (n)	Percentage (%)
Age (Years)		
15-25	36	36.0
26-35	37	37.0
36-45	27	27.0
Education		
No School	2	2.0
SD	11	11.0
SLTP	17	17.0
High School	40	40.0
> DIII	30	30.0

Characteristics Respondent	Frequency	Presentage
Work		
IRT	60	60.0
PNS	10	10.0
Self Employed	13	13.0
Private Employees		
Body Mass Index		
Normal	42	42.0
Underweight	16	16.0
Overweight	42	42.0

Based on Table 1.1, it can be seen that most respondents are 26-35 years old as many as 37 people (37%), then the age of 15-25 years is 36 people (36%), and at least 36-45 years old there are 27 people (27%). At the education level, most respondents were high school students as many as 40 people (40%), and at least the level of non-school education was 2 people (2%). In the work of most respondents, namely IRT as many as 64 people (64%), and the least civil servants, namely 10 people (10%). In respondents with normal BMI as many as 42 respondents (42%), underweight BMI as many as 16 respondents (16%) and those with Overweight status as many as 42 people (42%).

2. Univariate Analysis

a. Frequency Distribution Based on Bleeding

Table 1.2
Frequency Distribution Based on Respondent Bleeding at the Mother and Child Hospital of Pertiwi Makassar

Shivering	Number Of Frequenc	Responden Presented (%)
>500 cc	31	31.0
<500 cc	69	69.0
Total	100	100.0

Souce Primary Data

Based on Table 1.2, it can be seen that 31 respondents (31%) experienced bleeding ≥500 cc, and 69 respondents (69%) experienced bleeding <500 cc.

b. Frequency Distribution Based on Shivering

Table 1.3
Frequency Distribution Based on Respondent Shivering at the Mother and Child Hospital of Pertiwi Makassar

Shivering	Number Of Frequenc	Responden Presented (%)
Shivering	56	56.0
Shivering Tiles	44	44.0
Total	100	100.0

Sumber : Data Primer, 2023

Based on Table 1.3 It is known that 56 respondents (56%) experienced shivering and 44 people (69%) did not shiver.

3. Bivariate Analysis

Table 1.4
The Relationship between Bleeding and Shivering Incidents at the Mother and Child Hospital of Pertiwi Makassar

	Event Shivering				P Value	
Bleeding	Shivering		No Shivering		Total	
	n	%	n	%	n	%
>500cc	28	28.0	3	3.0	31	31.0
<500cc	28	28.0	41	41.0	69	69.0
Total	56	56.0	44	44.0	100	100.0

Source: Primary Data, 2023

Based on Table 1.4 shows that of the 31 respondents (31%) who had bleeding ≥ 500 cc, there were 28 respondents (28%) who experienced shivering and 3 respondents (3%) who did not shiver. Furthermore, as many as 69 respondents (69%) with a haemorrhage status of <500 cc, there were 28 respondents (28%) who experienced shivering and 69 respondents (69%) who did not shiver. Based on the results of the analysis of the Pearson Chi-Square test, it can be seen that the value of p = 0.000 < 0.05 which means that H0 (Null Hypothesis) is rejected. This means that "There is a relationship between the amount of bleeding and the incidence of shivering in sectio caesarean patients with spinal anaesthesia at the Mother and Child Hospital of Mother and Child of Makassar"

Discussion

Based on the results of the analysis of the Pearson Chi-Square test, it can be seen that the value of p = 0.000 < 0.05 which means that H0 (Null Hypothesis) is rejected. This means that "There is a relationship between the amount of bleeding and the incidence of shivering in section-caesarean patients with spinal anaesthesia at the Mother and Child Hospital of Mother and Child of Makassar".

This is under the theory that more blood comes out during surgery causing the body to lack fluids so that it can lead to hypothermia. Hypothermia is an early sign of shivering, hypothermia can interfere with the function of platelets and blood vessel enzymes increase surgical bleeding and lower body temperature to 0.50C (Alfonsi, 2009).

Bleeding results in compensation for physiological changes such as tachycardia, vasoconstriction, and cytokine and hormone activation, as well as a coagulation cascade to maintain ongoing blood volume loss. The consequences of hypoperfusion (shock) are metabolic acidosis and hypothermia. The clotting factors and platelet function will drop at 350C (Morgan, 2013).

Soenarjo & Jatmiko (2013) stated that when the body loses more than 15% of the total blood in the body, hypoperfusion will occur. The result of continued hypoperfusion is metabolic acidosis and hypothermia. Hypothermia is an early symptom of shivering that can lower body temperature by up to 0.5ºC. Thus, the above results support previous research and reinforce that there is indeed a relationship between the amount of bleeding and the incidence of shivering.

From the results of this study, the researcher also found that there were 3 respondents (3%) whose bleeding was ≥500cc but did not experience shivering. According to the researcher's assumption based on the results of data collection obtained in the field, these 3 respondents are included in the category of overweight BMI.

This is under the theory, a high Body Mass Index has a sufficient heat protection system with a heat-producing energy source, namely thick fat so that a high Body Mass Index is better at maintaining body temperature compared to a low Body Mass Index because it has more energy reserves (Valchanov et al, 2011).

According to Alsandra (2014), the incidence of shivering is higher in the lean Body Mass Index than in the normal Body Mass Index and the obese Body Mass Index. Obese people have more fat reserves so they tend to use fat reserves as a source of energy from within, meaning they rarely burn calories and increase heart rate.

In respondents with low BMI, it will be easier to lose heat so that the body compensates for the decrease in body temperature to increase heat production and is a risk factor for hypothermia that can trigger the occurrence of intraoperative shivering, this is influenced by age, length of surgery, cold environmental temperature and low BMI. The supply of heat-producing energy sources is thin fat, fat stores in the body are very useful as energy reserves. (Susilowati, et al 2017). This study is in line with the research of Andri, et al (2017) who said that the incidence of shivering post anaesthesia was higher in thin body mass index compared to non-thin body mass index, respondents who experienced shivering events as many as 21 respondents 52.5% who underwent surgery with spinal anaesthesia techniques.

Conclusions

1. There is a relationship between the amount of bleeding and the incidence of shivering in patients with section-caesarean section with spinal anaesthesia.
2. There is a relationship between the amount of bleeding and the incidence of shivering in patients with section-caesarean section with spinal anaesthesia.
3. The association between the amount of bleeding and the incidence of shivering in section-caesareanpatients with spinal anaesthesia has a strong correlation.

Bibliography

Abdelrahman, R. S. (2012). Prevention Of Shivering During Regional Anaesthesia: Comparison Of Midazolam, Midazolam Plus Ketamine, Tramadol, And Tramadol Plus Ketamine. Life Sci J, 9(2), 132-9.

Alfonsi, P. (2009). Post Anesthethic Shivering Epidemiology Pathofisiologi And Approaches Management In Drugs. Minerva Anestesiologica; 69: 438-441

Alfonsi, (2011) Post Anaesthetic Shivering Epidemiology Pathofisiologi And Approaches Management In Drugs.Maniverea Anastiologica;109:38-41

Andri, S., Sri, H., & Jenita, D. T. D. (2017). The Correlation Of Body Mass Index With Shivering Of Spinal Anaesthesia Patients In Rs Pku Muhammadiyah Yogyakarta.

Lsandra, E. (2014). Hubungan Indeks Massa Tubuh Dengan Kejadian Shivering Pada General Anestesi Di Ruang Pulih Sadar IBS RSUD Ade Muhammad Djoen Sintang. Skripsi DIV Keperawatan Poltekkes Kemenkes Yogyakarta (Tidak Dipublikasikan).

Bhattacharya A, Chatterjee S, De A, Et Al. 2018. Patient Satisfaction At A Primary Level Health Care Facility In A District Of West Begal: Are Our Patients Really Satisfied? Med J DY Patil Vidyaperh, 11(4), Pp. 326-331

Brown D. 2010.Spinal Epidural And Caudal Anaesthesia. 7th Ed. In: Miller RD., Cuchill Living Stone: Philadelphia. Pp 1611-38

Buggy, BJ., & Crossley, A. (2010). Thermoregulation, Mid-Perioperative Anesthesia;84:615-628.

Fauzi NA, Rahimah SB, Yulianti AB. (2014). Gambaran Kejadian Menggigil (Shivering) Pada Pasien Dengan Tindakan Operasi Yang Menggunakan Anestesi Spinal Di RSUD Karawang Periode Juni 2014.ISSN : 2460 – 657X, 275-281

Gangopadhyay. S., Gupta. K., & Acharjee. S. (2010). Ketamine, Tramadol And Pethidhine In Prophylaxis Of Shivering During Spinal Anesthesia. Journal Anesthesiology Clinical Pharmacology;26(1): 59-63

Ganong, W.F. (2008). Predictor Of Hypothermia During Spinal Anesthesi. Anesthesiology, 92(5): 1330-1334

Guyton, A. (2008). Buku Ajar Fisiologi Kedokteran. Penerbit Buku Kedokteran. Jakarta.

Ivan. (2022, January). Spinal Anaesthesia. Diperoleh Tanggal 13 Nopember 2022, Dari Http://Ivan-Atjeh.Blogspot.Com/2012/01/Normal-0-False-False-False-In-Xnone-X.Html.

Kartasapoetra, G Dan Marsetyo. (2008). Ilmu Gizi: Korelasi Gizi, Kesehatan Dan Produktivitas Kerja. Jakarta: Rineka Cipta

KATI-PERDATIN. (2019). Anestesiolgi Dan Terapi Intensif. Jakarta: Gramedia Pustaka Utama.

Latief, Suryadi, & Dahlan.(2009). Petunjuk Praktis Anestesiologi Edisi Kedua Bagian Anestesiologi Dan Terapi Intensif. Jakarta: FKUI

Madjid, AKI., Olfa, Y., Dan Mujiyono (2014). Faktor Yang Mempengaruhi Kejadian Shivering Pasca Anestesi Spinal Di Ruang Pemulihan IBS RSUD I La Galigo Kab. Luwu Timur Sulawesi Selatan (Skripsi). Yogyakarta: Jurusan Keperawatan Poltekkes Kemenkes Yogyakarta.

Majid, A., Judha, M., Istianah, U.(2011). Keperawatan Perioperatif. Yogyakarta: Gosyen Publishing

Masithoh, D. (2017).Hubungan Lama Operasi Dengan Kejadian Shivering Pada Pasien Pasca Spinal Anestesi Di RSUD Kota Yogyakarta. (Skripsi)Poltekkes Kemenkes Yogyakarta.

Millizia. A., Fitriany. J., & Adhyaksa. D. (2020). Faktor-Faktor Yang Berhubungan Dengan Post Anesthetic Shivering Pada Pasien Anestesi Spinal Di Instalasi Bedah Sentral RSUD PPK BLUD Cut Meutia Aceh Utara. Lentera 4: 4

Morgan, G. E., & Mikhail., M. (2013). Clinical Anesthesiology Edisi-5. New York: Mc. Grow

Notoatmodjo, S. (2010). Metodologi Penelitian Kesehatan. Jakarta : Rineka Cipta.

Notoatmodjo, S . (2012). Metode Penelitian Kesehatan. Jakarta : Rineka Cipta

Nursalam. (2016). Metodologi Penelitian Ilmu Keperawatan. Jakarta: Selemba Medika.

Pramono, A. (2015). Buku Kuliah Anestesiologi, LP3M Universitas Muhammadiyah Yogyakarta, Jakarta: EGC

Setiabudy, R.(2009). Farmakologi Dan Terapi. Jakarta: Penerbit Departemen Farmakologi Dan Terapeutik.

Sugondo, S. (2010). Obesitas Jakarta: Interna Publishing.

Syam, E. H., Pradian, E., & Surahman, E. (2013). Efektivitas Penggunaan Prewarming Dan Water Warming Untuk Mengurangi Penurunan Suhu Intraoperatif Pada Operasi Ortopedi Ekstremitas Bawah Dengan Anestesi Spinal. Jurnal Anestesi Perioperatif, 1(2), 86-93.

Valchanov, Kamen., Vebb, Stepen.T., & Sturgess, J. (2011). Anaesthetican Perioperative Complication. England: Cambridge University Press.

Wrobel, M. (2011). Pokok-Pokok Anestesi. Jakarta: EGC

The Relationship Between Self-Efficacy and Adherence to a Healthy Lifestyle in Hypertension Sufferers in the Working Area of the Ponre Community Health Center

Andi Suswani1, Asri-2, Dian As'adiyah-3
Departement of Community Nursing, Stikes Panrita Husada Bulukumba, Indonesia
Email Correspondence: asadiyahdian@gmail.com

Abstract

Introduction: Hypertension is still the biggest obstacle in Indonesia because every year the incidence rate increases. Hypertension can be treated by modifying lifestyle, including a low-salt diet, reducing alcohol consumption, not smoking, exercising or being physically active. Self-Efficacy is the most important factor to encourage lifestyle changes in all sufferers of chronic diseases, including hypertension. Hypertension patients must have high self-efficacy to motivate and convince themselves that they are able to achieve a healthy lifestyle.
Method: This research uses a correlation analytical research method with a cross sectional approach. With a total sample of 103 people. The sampling technique in this research was using a nonprobability sampling method using a sampling technique, namely consecutive sampling.
Results: The results of the Pearson Chi Square test showed a value of p = 0.001 < 0.05, which means that H0 was rejected and Ha was accepted, meaning that there is a significant relationship between self-efficacy and lifestyle compliance.
Conclusions and Suggestions: In this study it can be concluded that there is a significant relationship between self-efficacy and lifestyle compliance. From the results of this research, it is hoped that health workers can increase education and provide media information about lifestyle modifications to people who have a history of hypertension to help increase people's self-efficacy so they are able to make healthier lifestyle changes.
.

Keywords: Self Efficacy, Lifestyle Compliance, Hypertension

Introduction

Hypertension or high blood pressure is a health problem experienced by many people in the world and even in Indonesia. (Marni, 2023). According to data from the World Health Organization in 2023, an estimated 1.28 billion adults aged 30-79 years worldwide suffer from hypertension, and it is estimated that this will reach 1.5 billion in 2025. (WHO, 2023). The American Heart Association (AHA) in 2021, said an estimated 103 million Americans or about half of all United States adults have high blood pressure. Over the same time period, the number of deaths from high blood pressure rose nearly 38%. (AHA, 2021). Based on 2023 Riskesdas (SKI) data, the prevalence of hypertension in the population aged ≥18 years based on a doctor's diagnosis is 8.6% and based on blood pressure measurements is 30.8%. The order of the three provinces in Indonesia with the highest prevalence of hypertension in residents aged ≥ 18 years based on measurements is Central Kalimantan (40.7%), South Kalimantan (35.8%), and West Java (34.4%) (Riskesdas, 2023).

Based on the Riskesdas of South Sulawesi Province in 2021, in South Sulawesi Province, of the population aged ≥ 18 years, based on a doctor's diagnosis, there were 7.22% of the 21,142 sufferers of hypertension, while based on the results of blood pressure measurements according to the population ≥ 18 years, it was 36.68% of the population. 21,142 sufferers of hypertension (South Sulawesi Provincial Health Service, 2021).

Based on data from the Bulukumba Health Service in 2021, the prevalence of hypertension in Bulukumba Regency was 10.48% and in 2022 it was 16.48%, then increased in 2023 with a prevalence of 26%. Bonto Bangun Community Health Center is the highest contributor of hypertension data with a prevalence of 27.68% and the lowest is Tanah Toa Community Health Center with a prevalence of 5.58%, while data from Ponre Community Health Center in 2021 has 312 cases and the prevalence is 10.11%, whereas in 2022 there will be 1,000 people suffering from hypertension. and the prevalence is 20.10%, then in 2023 the number of sufferers will increase to 2,116 people and the prevalence is 28.92%. The Ponre Community Health Center is included in the top five contributors to the highest hypertension data in 2023, making the Ponre Community Health Center area one of the areas with the highest number of hypertension sufferers in Bulukumba Regency. One of the causes of the prevalence of hypertension is unhealthy behavior such as lack of exercise, alcohol consumption, obesity and stress. Hypertension sufferers who do not follow an unhealthy diet and lifestyle are at risk of experiencing a recurrence of high blood pressure. Only 30% of hypertension sufferers change their lifestyle to control their blood pressure (Suprayitno, 2019).

In modifying lifestyle, hypertensive patients must have high self-efficacy to motivate and convince themselves that they are able to achieve a healthy lifestyle. Hypertension sufferers who have good self-efficacy can benefit from treating hypertension, such as maintaining a healthy lifestyle and taking antihypertensive medication (Br.Siahaan, 2022). This is in line with several research results which state that there is a relationship between Self Efficacy and chronic diseases such as hypertension, diabetes and arthritis, one of which (Okatiranti, 2019), shows that there is a relationship between Self Efficacy and self-care for hypertensive elderly people at one of the Community Health Centers in the City Bandung.

Based on interviews conducted by researchers with 5 hypertensive patients in the Ponre Community Health Center working area regarding Self Efficacy and style compliance, there were 2 hypertensive patients who said they were unable to convince themselves to avoid foods that could increase blood pressure so they liked eating meat (sate, meatballs, etc.) , 1 patient said that he rarely checked his blood pressure at the health service, 2 other patients said he could not control his desire to smoke and drink coffee but regularly checked his blood pressure at the health service.

Based on the description above, researchers are interested in conducting research on "The relationship between self-efficacy and adherence to a healthy lifestyle in hypertension sufferers in the work area of the Ponre Community Health Center."

Methods

The type of research used in this research is quantitative with a correlation analytical research design with a cross sectional approach. The population in this study was all hypertension sufferers in the Ponre Community Health Center working area in October-December, totaling 685 people in 2023 with a sample size of 103 people. The sampling technique in this research was using a nonprobability sampling method using a sampling technique, namely consecutive sampling. This research was carried out on May 20 - June 20 2024. The instrument used for the independent variable is the General perceived Self Efficacy scale. This questionnaire was translated into Indonesian and used by previous researchers (Nursakinah, 2021). It has been tested for validity and reliability with a Cronbach's Alpha value of 0.83, while the instrument for the dependent variable uses the riskesdas instrument which is adopted from Kotimah's research (2018). The instrument for measuring this variable has been tested for validity and it is stated that all items are valid with a corrected item total correlation value between 0.639-0.941. Data processing uses univariate and bivariate analysis to determine the closeness of the relationship between the independent variable and the dependent variable, so the analysis used is Chi-Square (2xK). This research has received approval from the STIKES PHB ethics committee with ethics number: 001054/KEP Stikes Panrita Husada Bulukumba/2024.

Result

1. Respondent Characteristics

Table 5.1
Frequency distribution of characteristics of respondents with hypertension in the work area Ponre Community Health Center

Respondent Characteristics	Frequency (n)	Percentage (%)
Age		
36-45	36	35,0
46-55	61	59.2
56-65	6	5,8
Gender		
Man	18	17,5
Woman	85	82,5
Education		
Junior High School	21	20,4
Senior High School	73	70,9
S1/D3	9	8.7
Work		
IRT	78	75,7
Farmer	17	16,5
Civil servants	5	4.9
Honorary	3	2,9
Long Suffering		
<5 years	75	72,8
>5 years	28	27,2
Hypertension Classification		
Light	45	43,7
Currently	51	49,5
Heavy	7	6,8
Total	103	100,0

Based on table 5.1 showing data on respondent characteristics, it can be seen that the majority of respondents (59.2% or 63 people) were in the age range of 46-55 years. The majority of respondents were female, 85 respondents (82.5%). The education level of the majority of respondents is at the high school level, 73 respondents (70.9. The majority of respondents' occupation is working as a housewife with a total of 78 respondents (75.7%), the majority of people suffering from hypertension are under 5 years, 75 respondents (72.8%) The majority of respondents' hypertension classification was in the moderate hypertension category, 51 people (49.5%).

2. Univariate Analysis

Table 5.2
Frequency distribution of self-efficacy of hypertensive respondents in the work area Ponre Community Health Center

Self Efficacy	Frequency (n)	Presentage (%)
Tall	58	56.3
Low	45	43.7
Total	103	100,0

Based on table 5.2, it can be seen that of the 103 respondents, 58 respondents (56.3%) had high self-efficacy and 45 respondents (43.7%) had low self-efficacy.

Table 5.3
Frequency distribution of adherence to a healthy lifestyle in hypertension sufferers in the working area of the Ponre Health Center

Style Compliance Healthy living	Frequency (n)	Presentage (%)
Obedient	24	23,3
Lack of Compliance	59	57,3
Not obey	20	19,4
Total	103	100,0

Based on table 5.3, it can be seen that out of 103 respondents, there were 59 (57.3%) respondents who adhered to a healthy lifestyle in the Less Compliant category. There were 24 (23.3%) respondents who adhered to a healthy lifestyle in the compliant category, and there were 20 (19.4%) respondents who adhered to a healthy lifestyle in the non-compliant category.

3. Bivariate Analysis

Tabel 5.4

The Relationship Between Self-Efficacy And Healthy Lifestyle Compliance In Hypertension Patients In The Work Area Puskesmas Ponre

Self Efficacy	Healthy lifestyle compliance								P-Value
	Obedient		Lack of Compliance		Not Obey		Total		0,001
	N	%	n	%	n	%	n	%	
Total	7	12.1	34	58,6	17	29,3	58	100.0	
Low	17	37,8	25	55,6	3	6,7	45	100.0	
Total	24	23,3	59	57,3	20	19,4	103	100.0	

Based on table 5.4, it can be seen that of the 58 respondents who have high self-efficacy, there are 34 (58.6%) who adhere to a healthy lifestyle in the less compliant category, then there are 17 (29.3%) respondents who have the non-compliant category, and There were 7 (12.1%) respondents who were in the obedient category. Of the 45 respondents who had low self-efficacy, there were 25 (55.6%) respondents who adhered to a healthy lifestyle in the less compliant category, then there were 17 (37.8%) respondents in the compliant category and there were 3 (6.7%)) respondents in the non-compliant category.

Discussion

1. Self-Efficacy

Based on the research results, it shows that the majority have a high level of Self Efficacy, amounting to 58 respondents (56.3%), and have a low level of Self Efficacy, amounting to 45 respondents (43.7%).

With high Self Efficacy, it is hoped that medication, low salt diet, physical activity, not smoking, and effective weight control will increase. Vice versa, someone with a low level of self-efficacy may think that their abilities will not necessarily enable them to achieve the expected results (Amila, 2018)

In line with research (Mulyana Hilma, 2019), with the title "Description of Self- Efficacy of Hypertension Sufferers in One of the Community Health Centers in Bandung City" with a total of 50 respondents, it was found that the majority of respondents had high self-efficacy, 30 people (60%). The results of this research are also in line with research conducted by (Aisyah Wulan Rachmawati, 2020), which was conducted on hypertension sufferers in RW 006, Darmo Village, Surabaya, showing that out of 80 people with good Self Efficacy, 56 people had 70.0%.

Someone who has a high level of self-efficacy cannot be separated from the factors that influence it. Age, gender, education, and length of suffering are some factors of self-efficacy. Judging from education, the majority had a high school education, namely 73 people (70.9%). Researchers assume that someone who has a high level of education will have high confidence, because they have received more formal education, apart from that, someone who has a high level of education will learn to overcome problems in their life. According to (Ariani, 2022), patients with a higher level of education have high self-efficacy and good care behavior. These results are in accordance with research which states that there is a relationship between education level and self-efficacy. (Baiq Ruli Fatmawati, 2021)

Most of the respondents were female, 85 people (82.5%). The researcher's assumption is that women are more likely to comply with doctor's recommendations. In addition, according to (Santrock, 2018), the size of the corpus collosum of women is larger than that of men, which means they understand their own emotions better, which results in confidence and the ability to deal with their illness. This is in line with research from (Maryam, 2022), which states that women who have roles other than being housewives, but also as career women, will have high self-efficacy when compared to men who work. The total results of 103 respondents had suffered from hypertension for less than 5 years, 75 (72.8%) respondents and more than 5 years, 28 (27.2%) respondents. Researchers assume that respondents who have suffered for less than five years show a high level of confidence in recovering. If someone has a high level of efficacy in dealing with problems, they will try their best to solve the problem (Manuntungi, 2023) Another factor that influences self-efficacy is age, from the research results the average age of respondents is 46-55 years.

The researchers' assumption is that most of them are still pre-elderly so that the deterioration that occurs in sufferers has not occurred significantly in that age range so that self-efficacy still tends to be high. Old age respondents can guide themselves and assess themselves in accepting everything that happens to them, that the respondent has hypertension and has more experience than young individuals so that older individuals are able to face obstacles and resolve in their lives. These results are in accordance with research which states that Self Efficacy decreases along with a person's physical decline (Ariani, 2022). Meanwhile, of the 103 respondents, a total of 45 (43.7%) respondents had low Self Efficacy, according to the researcher's assumption, namely because in taking action the respondent feels insecure. The results of the questionnaire distributed by researchers to respondents showed that they were not influenced by their life choices. For example, even though they know about the rules for eating, drinking and any actions that are prohibited for people suffering from hypertension, they still break them. From the research results of 103 respondents, it was found that 86 (83.5%) respondents answered that they were unable to take medication according to the predetermined rules when receiving medication from health workers, 72 (69.9%) respondents answered that they were unable to do sports, As many as 70 (68%) respondents answered that they were unable to carry out examinations at health services. This is supported by a statement from (Alwisol, 2017), Those who have high self-efficacy values will set high targets and always follow them. In contrast, those with low self-efficacy scores will set initial targets and estimate low achievement of outcomes.

2. Healthy Lifestyle Compliance

Based on the research results, it was found that the majority of respondents had a level of compliance with a healthy lifestyle with the less compliant category being 59 respondents (57.3%), while the compliant category was 24 respondents (23.3%) and the non-compliant category was 20 respondents (19.4%). Adherence to self-care is necessary for hypertensive patients to improve their health. Self-care for hypertension includes reducing salt consumption, reducing alcohol consumption, not smoking, participating in sports or physical activity, and taking anti-hypertensive medications. Patients who are not aware of the importance of adopting a healthy lifestyle can cause repeated recurrences of hypertension and even death complications. Due to a lack of understanding and support from those closest to them or the environment, patients are considered to find it difficult to fulfill their lifestyle (Hanifah Erma, 2021).

The results of this research are in line with previous research by (Khotimah, 2018), with the title Model for increasing adherence to a healthy lifestyle in hypertensive patients based on social cognitive theory in the work area of the Bima City Health Center. The results obtained were that of the 239 respondents, it was found that most of them had a healthy lifestyle and were less compliant, 171 (71.5%) respondents.

This research is also in line with research conducted by (Abdul, 2020), entitled Analysis of Determinant Factors Associated with Compliance with Lifestyle Modification Recommendations for Hypertension Patients. In this study, the results obtained were that from 140 respondents, it was found that compliance with lifestyle modifications in hypertensive patients was only 40 (28.6%) respondents. This research is also in line with research conducted by (Muriyati, Safruddin, 2018), with the title lifestyle and the incidence of hypertension in the mountainous and coastal areas of Bulukumba district. In this study, the results obtained were that there was a significant relationship between smoking lifestyle, diet, and consumption of alcoholic drinks with the incidence of hypertension in the mountainous and coastal areas of Bulukumba Regency in 2018.

The researcher's assumption is that the factors that cause lack of self- compliance in respondents are that they do not adopt a good lifestyle such as lack of exercise, wrong eating patterns such as consuming excessively salty foods, consuming too much salt per day, frequently consuming fatty foods, caffeinated drinks, obesity, the occurrence of psychological factors such as stress and the habit of smoking which is still frequently practiced. Of the 103 respondents, the results were obtained, as many as 66 (64.1%) respondents consumed more than 1 spoonful of sodium a day, as many as 54 (52.4%) respondents did not have a habit of exercising, as many as 40 (38.8%)respondents had a habit of consuming fatty foods, as many as 52 (50.5%) respondents were unable to control their weight. The above is a trigger for hypertension, proven by research conducted by (Taufiq, 2020), that there is a relationship between lifestyle and the incidence of hypertension in the elderly in the Meo-Meo Health Center Working Area

Bau-Bau City, where respondents who lack sports or activity habits Physically, 14.5% of respondents experienced hypertension, 29.1% of respondents whose diet was at risk of experiencing hypertension, 25.5% of respondents who had a smoking behavior experienced hypertension, and 30.9% of respondents who had a habit of consuming caffeine experienced hypertension. Lifestyle greatly influences the development of hypertension, because an unhealthy lifestyle can cause this disease. Therefore, hypertension sufferers are expected to maintain their lifestyle by doing lots of physical activity such as exercising and consuming foods that are low in sodium and cholesterol.

3. Relationship between Self-Efficacy and Adherence to a Healthy Lifestyle

Based on the results of the research conducted, it is known that of the 58 respondents who have high Self Efficacy, there are 34 (58.6%) who adhere to a healthy lifestyle in the less compliant category, then there are 17 (29.3%) respondents who have the non-compliant category, and there were 7 (12.1%) respondents who were in the compliant category. Of the 45 respondents who had low Self Efficacy, there were 25 (55.6%) respondents who adhered to a healthy lifestyle in the less compliant category, then there were 17 (37.8%) respondents in the compliant category and there were 3 (6.7%) respondents in the non-compliant category. The results of the Pearson Chi-Square Test obtained a value of $p = 0.001 < 0.05$, which means that Ho is rejected, and Ha is accepted, which means that there is a relationship between Self Efficacy and lifestyle compliance in hypertension sufferers in the Ponre Health Center working area.

Related to self-efficacy are a person's attitudes, motivation and perception of their own abilities. People who have high self-efficacy tend to have strong confidence in their ability to overcome the challenges and obstacles they may encounter during self-care. High self-efficacy in terms of lifestyle compliance in hypertension sufferers can encourage them to monitor their blood pressure, avoid risk factors, take medication regularly, and maintain a healthy diet. This self-confidence can help people overcome problems and difficulties that may arise, such as problems maintaining compliance over the long term or circumstances that affect their self-care behavior This research is in line with the results of research conducted by (Baiq Ruli Fatmawati, 2021), with the title Self-efficacy and healthy behavior in modifying the lifestyle of hypertension sufferers in Mambalan Village.

The research results showed that the majority of respondents had high Self Efficacy at 73.3%, and 83.3% had a healthy lifestyle. The results of statistical tests show that there is a very strong relationship between Self Efficacy and lifestyle in hypertensive patients (p=0.001, p<0.05).

This research is also in line with research conducted by (Susi, 2022) with the title The Relationship between Self-Efficacy and Self-Management of Hypertension Sufferers at the Kassi-Kassi Community Health Center, Makassar City in 2022. The results of the research show that there is a significant relationship between Self-Efficacy and self-management of hypertension sufferers . The results of data analysis obtained a p value = 0.000 In line with research conducted by (Amila, 2018), in her research entitled Self Efficacy and Lifestyle of Hypertension Patients. This research shows a very strong relationship between self-efficacy and the lifestyle of hypertensive patients at Mutiara Homecare. The statistical test results show the p value = 0.001 The results of the research that has been carried out show that there are respondents who have high self-efficacy but are less compliant in adopting a healthy lifestyle. The researcher's assumption is that one of the factors that causes the respondents' high level of self-efficacy is the fact that even though they are aware that maintaining a good diet, regularly taking medication as recommended, and exercising are beneficial for health and can help overcome high blood pressure, they are unable to do so. implementing a healthy lifestyle. As a result, respondents' self-compliance was in the lower category. The results of the research analysis show that in the self-efficacy statement, 24 (23.3%) respondents answered that they were confident that choosing the right food can prevent blood pressure, while looking at the statement on a healthy lifestyle, 45 (43.7%) respondents still had the habit of consuming salty foods and there were 40 (38.8%) respondents consuming excessively fatty foods. This means that respondents believe that consuming and maintaining a good diet can help overcome their high blood pressure but are unable to carry out this habit, which causes compliance in respondents to tend to be less and there is an increase in blood pressure. Excessive sodium consumption causes the sodium concentration in the extracellular fluid to increase. The increase in extracellular fluid volume causes an increase in blood volume, which has an impact on the emergence of hypertension. The blood pressure of people who have hypertension can decrease if they follow a diet that is low in salt.

Reducing salt consumption can reduce stimulation of the renin-angiotensin system, which has an excellent function as an antihypertensive. A person is advised to consume 50-100 mmol of sodium every day, or 3-6 grams of salt. So it is very important to educate hypertension sufferers about the DASH diet (Asri, Suswani, 2022). Hyperlipidemia is a condition of increased blood lipid levels in lipoproteins (cholesterol and triglycerides). If the consumption of fat and cholesterol exceeds the amount needed by the body, the fat will affect the blood flow process due to plague on the blood vessel walls so that the blood vessels narrow and can increase blood pressure (Wade, 2016).

Apart from that, in the fourth statement, 22 (21.4%) respondents were able to answer the self-efficacy question, namely the belief that exercising regularly can help overcome high blood pressure. Meanwhile, looking at lifestyle behavior, there were 54 (52.4%) respondents who did not comply with routine activities/exercise. This means that respondents believe that exercising regularly can help overcome their high blood pressure but are unable to carry out these activities so that their blood pressure values are not controlled. Regular exercise can help hypertension sufferers reduce the risk of atherosclerosis, one of the causes of hypertension. Exercising, especially aerobic exercise such as jogging, cycling, swimming and gymnastics, can also lower blood pressure. Excess body weight, also known as obesity, is a risk factor for hypertension, and is considered an independent factor, meaning it is not influenced by other risk factors. The severity of hypertension is influenced by obesity. The larger a person's body, the more blood is needed to supply oxygen and nutrients to muscles and other tissues. This is due to the fact that obesity increases the length of the blood vessels, which results in greater resistance of the blood, which should be able to travel greater distances. As a result, blood pressure increases as a result of this resistance (Putriastuti, 2016)

Conclusions

This research shows a significant relationship between self-efficacy and adherence to a healthy lifestyle for hypertension sufferers in the Ponre Community Health Center working area.

Bibliography

Abdul, Q. (2020). Analysis Of Determinant Factors Associated With Compliance With Lifestyle Modification Recommendations For Hypertension Patients. Journal Of Nurses And Midwifery (Journal Of Nurses And Midwifery). Journal Of Nursing And Midwifery, 256-263.AHA. (2021). Heart Disease And Stroke Statistics 2021 At A Glance. Tidsskrift For Den Norske Laegeforening, 897–899.

Aisyah Wulan Rachmawati. (2020). The Relationship Between Self-Efficacy And The Level Of Compliance With Taking Medication And Self-Care Management In Hypertension Sufferers In Rw 006, Darmo Village, Surabaya. Health Journal.Alwisol. (2017). Psikologi Kepribadian (Edisi Revisi). Malang: UMM Press.

Amila, J. S. (2018). Self-Efficacy And Lifestyle Of Hypertension Patients. Health Junal, 360-368.

Ariani. (2022). Self Care Management Education In Increasing Self-Efficacy And Motivation To Prevent Complications In Hypertension Patients In The Kabila Health Center Work Area. Journal Of Noncommunicable Diseases, 56-63.

Asri, Suswani. (2022). Education To Prevent Hypertension And Its Complications By Implementing Dietary Approaches To Stop Hypertension (DASH). Abdimas Panrita Journal, 51-55.

Baiq Ruli Fatmawati, M. S. (2021). Self-Efficacy And Healthy Behavior In Lifestyle Modification Of Hypertension Sufferers. YARSI Mataram Stikes Scientific Journal (JISYM), 1-7.

Br. Siahaan, U. H. (2022). The Relationship Between Family Support And Self-Efficacy With The Motivation Of Hypertensive Elderly In Controlling Blood Pressure. Journal Of Holistic Nursing And Health Science, 43–53.

South Sulawesi Provincial Health Service. (2021). South Sulawesi Province Health Profile.

DEPARTMENT OF HEALTH (2021). South Sulawesi Province Health Profile.

Hanifah Erma. (2021). Healthy Lifestyle. Jakarta: Means To Build A Library.

Khotimah. (2018). Model For Increasing Adherence To A Healthy Lifestyle In Hypertension Patients Based On Social Cognitive Theory In The Bima City Community Health Center Work Area (Doctoral Dissertation, Airlangga University).

Manuntungi. (2023). The Relationship Between Self-Efficacy And Quality Of Life In Hypertension Patients In The Working Area Of The Rangas District Health Center. Mamuju, West Sulawesi Province. Journal Of Health Sciences.

Marni, D. (2023). Management Of Hypertension. Bojong: PT Nasya Expanding Management.

Maryam. (2022). Tthe Relationship Between Self Efficac And Interset Of Enterpreneurs Among Faimily Welfare Education Student. Psikoislamedia Jurnal Psikologi, 109-118.

Mulyana Hilma. (2019). Description Of Self-Efficacy Of Hypertension Sufferers In One Of The Bandung Community Health Centers. Indonesian Community Health Journal, 45-48.

Muriyati, Safruddin. (2018). Lifestyle And The Incidence Of Hypertension In The Mountainous And Coastal Areas Of Bulukumba Regency. Panrita Husada Health Journal, 101-117.

Okatiranti. (2019). The Relationship Between Self-Efficacy And Self-Care For Elderly Hypertension. Case Study: One Of The Community Health Centers In Bandung City. Journal Of Nursing.

Putriastuti. (2016). Analysis Of The Relationship Between Exercise Habits And The Incident Of Hypertension In Patients Aged 45 Years And Over. Periodical Journal Of Epidemiology, 225–236.

Riskesdas. (2023). Riskesdas Main Results. Indonesian Ministry Of Health.

Santrock. (2018). Educational Psychology [Psikologi Pendidikan] (2nd Ed.). Jakarta: Kencana.

Suprayitno. (2019). Description Of Blood Pressure Status Of Hypertension Sufferers In Karanganyar Village, Kalianget District, Sumenep Regency. Journal Of Health Science, 20–24.

Susi (2022). The Relationship Between Self Efficacy And Self-Management Of Hypertension Sufferers At The Kassi-Kassi Health Center, Makassar City In 2022. Jambi Public Health Journal, 48-58.

Taufiq. (2020). Relationship Between Lifestyle And The Incidence Of Hypertension In Hypertension Sufferers In The Working Area Of The Meo Meo Health Center, Bau Bau City. Journal Of Creative Industries, 45-56.

Wade. (2016). Treating Hypertension. Bandung: Scholarly Nuance.

WHO. (2023). Word Health Organization. In World Health Organization.

Windri, T., Kinasih, A., & Sanubari, T. (2019). The Influence Of Physical Activity On The Quality Of Life Of Hypertensive Elderly At The Maria Sudarsih Ambarawa Nursing Home. JMP Journal Online, 1444–1451.

EFFECT OF PROGRESSIVE MUSCLE RELAXATION ON ANXIETY LEVELS IN HIPERTENSION AT PONRE HEALTH CENTER

Fatmawati1, Haryanti Haris2, Nini Aryani3
1Departement of Psychiatric Nursing, Stikes Panrita Husada Bulukumba, Indonesia
2Departement of Psychiatric Nursing, Stikes Panrita Husada Bulukumba, Indonesia
3S1 Nursing Study Program Stikes Panrita Husada Bulukumba, Indonesia
Email Correspondence: nengfatma80@gmail.com

Abstract

Hypertension is an increase in blood pressure greater than 140/90 mmHg. High levels of anxiety can affect blood pressure and worsen the condition of hypertension. Data on hypertension patients at the Ponre Health Center in 2021 there were 321 patients, in 2022 there were 1,000 patients, and in 2023 there was an increase to 2,116 patients. Anxiety data of hypertensive patients with very severe anxiety levels in stage 1 hypertension amounted to 38.5% and stage 2 hypertension amounted to 61.5%, severe anxiety levels with stage 1 hypertension amounted to 40% and stage 2 hypertension amounted to 60%, moderate anxiety levels with stage 1 hypertension amounted to 72.2% and stage 2 hypertension amounted to 27.5%. This study used a quasi-experimental research design with a non-equivalent control group design approach. With a total sample of 66 respondents, sampling in the study using non-probability random sampling method, namely consecutive sampling technique. The results of the analysis with statistical tests using the Unpaired T Test obtained a p-value of 0.000 (p <0.05), eating a p value <0.05 so that there is an effect of progressive muscle relaxation on the anxiety level of hypertensive patients at the Ponre Health Center. Conclusions and Suggestions The effect of progressive muscle relaxation on anxiety levels in people with hypertension at the Ponre Health Center in 2024 can complement references in the Stikes Panrita Husada Bulukumba Nursing Student Library and provide additional information for students and health workers to improve the quality of services provided, it is hoped that it will also benefit the local community.

Keywords: Progressive Muscle Relaxation, Anxiety, Hipertension

Introduction

Hypertension or high blood pressure is one of the non-communicable diseases that is a problem in Indonesia. Hypertension is often called a silent disease because patients will not know that they have hypertension before checking their blood pressure (Pome et al., 2019). According to the World Health Organization (WHO), the incidence of hypertension in 2023 is estimated to be 1.28 billion adults aged 30-79 years worldwide suffering from hypertension, with an estimated 46% of adults with hypertension unaware that they have the disease (WHO, 2023). Based on the 2018 Riskesdas data, the prevalence of hypertension based on blood pressure measurements in Indonesia was 34.11%. Hypertension occurs in the age group 31-44 years (31.6%), age 45-54 years (45.3%), age 55-64 years (55.2%).

The prevalence of anxiety disorders shows that 6% at the age of >15 years or around 14 million people in Indonesia experience mental emotional disorders indicated by symptoms of anxiety and depression. Based on data from Riskesdas in 2018, the prevalence of hypertension based on blood pressure measurements in South Sulawesi Province in 2018 was 31.68% and the highest in Soppeng Regency was 42.57%, the prevalence of hypertension in Bulukumba Regency was 33.28% (RISKESDAS, 2018).

Based on data from the Bulukumba Regency Health Office, hypertension sufferers in Bulukumba Regency from year to year are increasing, in 2022 there were 19,034 sufferers with a prevalence of 16.48% and in 2023 there were 30,946 sufferers with a prevalence of 26%. Data on hypertension patients at the Ponre Health Center in 2021 there were 321 patients, in 2022 there were 1,000 patients, and in 2023 there was an increase to 2,116 patients. The mortality rate due to hypertension in Ponre Health Center has also increased every year in 2021 there were 28 people died, in 2022 there were 40 people died, and in 2023 there were 55 people died. This makes the Ponre Health Center area one of the areas most affected by blood pressure, which is caused by various factors such as family history, stress, lack of activity, and consuming unhealthy food.

Based on the results of research conducted by Sari et al., (2023) in the Tamalate Health Center work area, the level of anxiety is very severe with stage 1 hypertension by 38.5% and stage 2 hypertension category by 61.5%; severe anxiety level with stage 1 hypertension by 40% and stage 2 hypertension category by 60%; moderate anxiety level with stage 1 hypertension by 72.5% and stage 2 hypertension category by 27.5%. This is due to the respondent's very high burden of thought which affects the increase in blood pressure.

Hypertension can arise due to depreciation in the elasticity of the aortic wall, heart valves thicken and become stiff, the power of the heart to pump blood, loss of blood vessel elasticity and increased peripheral vascular resistance. In addition to a decrease in physiological function in the cardiovascular system, a person will also face many life situations and pressures that can cause individual responses (Fitrianti & Putri, 2018).

This can trigger feelings of fear and anxiety about decreased physiological function in the patient's body. So that stress hormones increase and anxiety disorders arise. Anxiety occurs because the stress factor / adrenaline hormone has increased so that it also causes blood pressure to increase, this situation can be dangerous for hypertensive patients. Therefore, hypertensive patients who experience anxiety need good care in reducing their anxiety levels (Pome et al., 2019).

According to Harwani (2006) in the book Nurlina & Fatmawati (2022), anxiety is an affective disorder characterized by feelings of deep and sustained fear or worry, no disturbance in assessing reality, intact personality, behavior can be disturbed but still within normal limits. Anxiety is inevitable from individual life in maintaining balance. A person's anxiety experience is not the same in some situations and interpersonal relationships. One of the anxiety treatments is the psychotherapy method. Psychotherapy methods include progressive muscle relaxation, 5-finger hypnosis, relaxation techniques and others. Nonpharmacological measures that can be taken to reduce anxiety are progressive muscle relaxation, because progressive relaxation techniques can focus attention on a muscle activity by identifying tense muscles and then reducing tension by performing relaxation techniques to get a feeling of relaxation (Suharno & Gita, 2019; Nurlina et al., 2022).

Research was also conducted by Putri et al. (2023) with the title “The Effect of Progressive Muscle Relaxation on Stress Levels and Blood Pressure in Hypertensive Patients in Lumajang Regency” based on this study it is known that progressive muscle relaxation is a nonpharmacological technique to reduce stress levels and lower blood pressure. Progressive muscle relaxation therapy lowers muscle tension so that it makes it more relaxed.

From the results of initial observations made on 5 hypertensive patients, it was found that 3 of them experienced anxiety. Based on interviews conducted with hypertensive patients at the Ponre Health Center, hypertensive patients often experience anxiety caused by increased blood pressure, fear of worsening conditions, and stress. Therefore, based on the description above, the researcher formulated the problem “Is there an effect of progressive muscle relaxation on anxiety levels in hypertensive patients at the Ponre Health Center”.

Methods

The type of research used in this study is quantitative with a quasi-experimental research design with a non-equivalent control group design approach. The population in this study were all patients with hypertension at the Ponre Health Center in October-December 2023 as many as 685 people with a sample size of 66 respondents. The research instrument used was the HARS questionnaire. The sample criteria in this study were hypertensive patients who experienced anxiety. The sampling technique in this study was to use nonprobability sampling method using consecutive sampling technique. Data analysis using the unpaired t-test. This research was conducted on May 20 - June 20, 2024.

Result

Charecteristics of Respondents	Treatment Group		Control Group	
	n	%	n	%
Age				
18-45	2	6.1	6	6.1
46-59	20	60.6	19	60.6
≥60	11	33.3	8	33.3
Gender				
Male	7	21.2	12	21.2
Female	26	78.8	21	78.8
Education				
Not in school SD	2	6.1	9	6.1
SMP	21	63.6	8	63.6
SMA	10	30.3	5	30.3
Work		00.0	11	00.0
Working	0			
Not working	16	48.5	21	48.5
Blood Pressure	17	51.5	12	51.5
Hypertension stage 1	8	24.2	8	24.2
Hypertension stage 2	25	75.8	25	75.8

Based on table 5.1, it is known that of the 66 respondents, the most studied in the treatment group were at the age of 45-59 as many as 20 respondents (60.6%) and the control group was at the age of 46-59 as many as 19 respondents (57.6%). In gender, the number of hypertensive patients who experience anxiety is more common in women, the treatment group as many as 26 respondents (78.8%) and the control group as many as 21 respondents (63.6%). In education, the majority of the education level of the treatment group was elementary school as many as 21 respondents (63.6%) and the control group had an average high school education level of 11 respondents (33.3%). The average occupation was not working in the treatment group as many as 17 respondents (51.5%) and the average control group worked as many as 21 respondents (63.6%). In measuring blood pressure, the majority experienced stage 2 hypertension in the treatment group as many as 25 respondents (50.0%) and the control group as many as 25 respondents (50.0%).

Group	n	Avarage (S.B)
Treatment	33	23.97 (4.377)
Control	33	25.05 ((4.198)

Table 5.2

shows that the mean score of anxiety level before intervention in the treatment group was 23.97 with a standard deviation of 4.377 while in the control group it was 25.05 with a standard deviation of 4.198.

Group	n	Avarage (S.B)
Treatment	33	16.70 (4.991)
Control	33	25.61 (3.561)

Based on table 5.3

shows that the mean score of anxiety level after intervention in the treatment group is 16,700 with a standard deviation of 4,991 while in the control group it is 25.61 with a standard deviation of 3,561.

Group	n	Avarage (S.B)	Difference	P Value
Treatment	33	16.70 (4.991)	1.067	0.000
Control	33	25.61 (3.561)		

Based on table 5.4 shows that the mean score of anxiety level in the treatment group was 16.70 while in the control group it was 25.61 with a difference of 1.067. The results of statistical tests using the Unpaired T test showed a value of p = 0.000 (p <0.05), indicating that H0 was rejected so it was concluded that there was a difference in the average level of anxiety between the treatment group and the control group.

Discussion

1. Anxiety Level Before Progressive Muscle Relaxation is Performed

Based on the results of research on anxiety levels before progressive muscle relaxation, the results showed that the mean score of anxiety levels before intervention in the treatment group was 23.97 with a standard deviation of 4.377 while in the control group it was 25.05 with a standard deviation of 4.198. Based on the analysis of the anxiety level questionnaire using HARS to respondents including 14 items. From the researcher's observation that hypertensive patients experience fear of their own minds, because they are afraid they will die because of their illness. While there are some hypertensive patients who reveal that they often experience somatic symptoms such as joint pain and muscle stiffness so that they cannot carry out activities freely. And some respondents also said that blurred vision, nausea, chest pain, palpitations, difficulty sleeping, so they were anxious because they felt if there was danger in themselves. These feelings can trigger the cause of conflict for individuals so that individuals feel anxious.

The results of research conducted by (Sri Wanti et al., 2022) show that the implementation of progressive muscle relaxation techniques has similarities in the implementation procedure, namely involving the facial muscles to the feet using 13 movement guidelines for progressive muscle relaxation techniques. The implementation of progressive muscle relaxation can help someone feel relaxed when experiencing anxiety. Researchers assume that the provision of progressive muscle relaxation therapy is a method consisting of stretching and relaxing a group of muscles and focusing on feelings of relaxation so that after doing this muscle relaxation can reduce blood pressure, and can be done to reduce anxiety levels. When a person experiences anxiety, the nerves that work are more dominant, namely the sympathetic nervous system, while when the relaxed state works is the parasympathetic nervous system.

In addition, this relaxation movement can stimulate the release of endorphin hormones that provide a sense of happiness and comfort to the body. This hormone can function as a natural tranquilizer produced by the brain and spinal cord. After a person does progressive muscle relaxation can help his body relax. Based on this, it can be seen that the level of anxiety felt by individuals will vary. In line with research (Widiarta et al., 2023) anxiety can be caused by anxiety-provoking stressors that may come from internal and external sources which can be grouped as threats to one's integrity which include impending physiological abilities or decreased capacity to carry out daily living activities and threats to one's self-system can endanger one's integrated identity, self-esteem and social functions.

2. Anxiety Level After Progressive Muscle Relaxation is Performed

Based on the results of research on anxiety levels after progressive muscle relaxation which was carried out once a day for 10-15 minutes and carried out for 6 meetings (2 weeks) on hypertensive patients who experienced anxiety at the Ponre Health Center, the results showed that the mean score of anxiety levels after intervention in the treatment group was 16.700 with a standard deviation of 4.991 while in the control group it was 25.61 with a standard deviation of 3.561. Increased blood pressure can occur due to stress, stress factors from a cognitive and behavioral point of view such as anxiety can cause diseases associated with increased high blood pressure. Patients with hypertension who experience anxiety cause blood pressure due to anxiety the adrenaline hormone will increase which causes the heart to pump blood faster so that blood pressure increases (Nurfitri et al., 2021).

This research is in line with research (Sigit & Winarti, 2021) providing Progressive Muscle Relaxation therapy interventions for clients with hypertension who experience anxiety, namely there is a difference in anxiety levels in clients before therapy and after therapy, namely experiencing a decrease in anxiety levels. In this case study, the method of implementation in the intervention group was carried out by providing progressive relaxation therapy in the morning and evening for 15 minutes. Evaluation is carried out after 7 days of therapy implementation. Research (Risma Anggraeni, 2019) which states about progressive muscle relaxation for 3 days with a frequency of 1 time / day for 15 minutes and is carried out using 13 movement guidelines for progressive muscle relaxation techniques.

Relaxation is one of the self-management techniques based on how the sympathetic and parasympathetic nervous system works, besides that when the muscles have relaxed, the body's organs will return to normal function. After someone relaxes, it can help the body relax, thereby improving various aspects of physical health (Nur Hikmah, 2019). Researchers assume that progressive muscle relaxation techniques focus on stretching muscle tension by focusing on breathing combined with movements that tighten and relax muscles in one part of the body to provide a feeling of relaxation. When the body responds to relaxation due to progressive relaxation therapy, there will automatically be a change in stress range. This condition will decrease the secretion of adrenal hormones, thus the body conditions that previously experienced an increase in heart work, breathing patterns, blood pressure and metabolism will decrease along with changes in stress ranges. Thus, progressive relaxation therapy provides a good effect in reducing the range of anxiety.

This is in line with research (Raziansyah & Sayuti, 2022), in the treatment group respondents were given progressive muscle relaxation for 7 meetings for 2 weeks, then the control group was only examined 2 times before and after 2 weeks without treatment. Research conducted by (Solikah & Prajayanti, 2023) that progressive muscle relaxation can reduce anxiety levels in people with hypertension by providing relaxation for 7 days.

3. Differences in Anxiety Levels between Hypertension Patients who get Progressive Muscle Relaxation and those who do not.

Based on statistical tests using the Unpaired T Test, the p-value is 0.000 ($p < 0.05$), so the p value <0.05 so that there is an effect of progressive muscle relaxation on the anxiety level of hypertensive patients at the Ponre Health Center. The results showed that the mean score of anxiety level in the treatment group was 16.70 while in the control group it was 25.61 with a difference of 1.067. The results of statistical tests using the Unpaired T test showed a value of $p = 0.000$ ($p < 0.05$), indicating that H0 was rejected so it was concluded that there was a difference in the average level of anxiety between the treatment group and the control group. Anxiety experienced by hypertensive patients at the Ponre Health Center is caused by the respondents' fear of death and complications from their disease.

Progressive muscle relaxation is a systematic technique to achieve a state of relaxation where the method is determined through a progressive method with continuous training stages. Progressive muscle relaxation can be done by tensing and relaxing the skeletal muscles so that the muscles relax and reduce anxiety levels and treatment to lower blood pressure in people with hypertension Progressive muscle relaxation therapy stimulates the release of endorphin and ensephalin chemicals and stimulates brain signals that cause muscles to relax and increase blood flow to the brain (Sri Wanti et al., 2022).

This research is in line with research (Raziansyah & Sayuti, 2022) Providing Progressive Muscle Relaxation therapy interventions to clients with hypertension who experience anxiety, getting results, namely there are differences in anxiety levels in clients before therapy and after therapy, namely experiencing a decrease in anxiety levels, namely the anxiety level of the majority of respondents is in the moderate category. Special measures to reduce anxiety in hypertensive patients such as pharmacological and nonpharmacological techniques. Respondents can experience a decrease in anxiety because the core of progressive muscle relaxation is the movement of stretching the muscles and relaxing the muscles so that the complaints and symptoms felt can be reduced, and make the respondent relax. According to the researcher's assumption that there is an effect of progressive muscle relaxation on reducing anxiety levels in hypertensive patients at the Ponre Health Center, so this therapy can be applied to hypertensive patients who experience anxiety.

The technique of progressive muscle relaxation is to resist the formation of stress responses, especially in the nervous and hormonal systems. Ultimately this technique can help minimize physical symptoms due to stress when the body is overworked. This relaxation technique is one of the self-management techniques based on the workings of the sympathetic and parasympathetic nervous system and also when the muscles are relaxed it will normalize the functions of the body's organs. After a person relaxes, it can help his body relax, thereby improving aspects of his physical and psychological health (Khasanah & Khairani, 2019). This is in accordance with the theory that progressive muscle relaxation can reduce anxiety levels in a person because progressive muscle relaxation has a calming effect and relaxes the body.

So the use of progressive muscle relaxation techniques can be applied because it is easy to do, this relaxation only involves the muscle system without the need for other tools and can be done at rest, so it is easy to do at any time.

Conclusions

Based on the results of research that has been conducted related to the Effect of Progressive Muscle Relaxation on Anxiety Levels in Hypertension Patients at the Ponre Health Center, it can be concluded that there is an effect of giving progressive muscle relaxation on anxiety levels in hypertension patients who get relaxation with those who do not get relaxation at the Ponre Health Center with a value of p = 0.000 (p = <0.05).

Bibliography 239

Alfarisi, M. F. (2020). Hubungan Self Efficacy Dengan Kecemasan Pada Penderita Hipertensi Di Dusun Sawahan Desa Margomulyo Seyegan Sleman Yogyakarta. Jurnal Pendidikan Dan Konseling, 5, 128–142.

Ambarwati, P., & Supriyanti, E. (2020). Relaksasi Otot Progresif Untuk Menurunkan Kecemasan Pada Pasien Asma Bronchial. Jurnal Manajemen Asuhan Keperawatan, 4(1), 27–34. Https://Doi.Org/10.33655/Mak.V4i1.79

Amigo, T. A. E., Erwanto, R., Muflih, Suwarsi, & Lathu, F. (2017). Buku Keterampilan Klinis Lansia Dan Keperawatan Keluarga. Nuha Medika.

BALITBANGKES. (2021). Pedoman Dan Standar Penelitian Dan Pengembangan Kesehatan Nasional. In Komisi Etik Penelitian Dan Pengembangan Keseheatan Nasional. Lembaga Penerbit Badan Penelitian Dan Pengembangan Kesehatan (LPB).

Donsu, J. D. T. (2017). Psikologi Keperawatan. Pustaka Baru Press.

Ekasari, M. F., Suryati, E. S., & Badriah, S. (2021). Hipertensi: Kenali Penyebab, Tanda Gejala Dan Penangannya. Pustaka Baru Press.

Fitrianti, S., & Putri, M. E. (2018). Pemberian Relaksasi Otot Progresif Pada Lansia Dengan Hipertensi Essensial Di Kota Jambi. Jurnal Ilmiah Universitas Batanghari Jambi, 18(2), 368–374. Https://Doi.Org/10.33087/Jiubj.V18i2.481.

Handayani, R. S., & Rahmayati, E. (2018). Pengaruh Aromaterapi Lavender, Relaksasi Otot Progresif Dan Guided Imagery Terhadap Kecemasan Pasien Pre Operatif. Jurnal Kesehatan, 9(2), 319. Https://Doi.Org/10.26630/Jk.V9i2.984

Hariyono. (2020). Buku Ajar Asuhan Keperawatan Sistem Cardiovaskuler Untuk Profesi Ners (I. Y. Romli (Ed.); 1 St Edn). ICME Press.

Hastuti, A. P. (2020). Hipertensi. Penerbit Lakeisha.

Hidayat, A. A. (2017). Metode Penelitian Keperawatan Dan Kesehatan. Salemba Medika.

Ibrahim. (2018). Asuhan Keperawatan Pada Lansia Dengan Hipertensi. IDEA Nursing Journal, II No. 1, 60–70.

Imelisa, R., Roswendi, A. S., Wisnusakti, K., & Ayu, I. R. (2020). Keperawatan Kesehatan Jiwa Psikososial. Edu Publisher.

Irfannuddin. (2019). Cara Sistematis Berlatih Meneliti. Rayyana Komunikasindo.

Iriani, N., Dewi, G. A. K. R., Sudjud, S., Talli, A. S. D., Surianti, Setyowati, R. D. N., Lisarani, V., Arjang, Nurmillah, & Nuraya, T. (2022). Metodologi Penelitian. Rizmedia Pustaka Indonesia.

Irmawartini, & Nurhaedah. (2019). Metodologi Penelitian. Kementrian Kesehatan RI.

Irwan. (2016). Epidemiologi Penyakit Tidak Menular. Deepublish Publisher.

Kasron, & Susilawati. (2017). The Effect Of Progressive Muscle Relaxation On Sleep Quality In Patients With Hypertension In South Cilacap City. Nurscope : Jurnal Penelitian Dan Pemikiran Ilmiah Keperawatan, 3(2), 20. Https://Doi.Org/10.30659/Nurscope.3.2.20-28

Kurnia, A. (2020). Self-Management Hipertensi. CV. Jakad Media Publishing.

Majid, A. (2019). Asuhan Keperawatan Pada Pasien Dengan Gangguan Sistem Kardiovaskular. Pustaka Baru Press.

Marhabatsar, N. S., & Sijid, S. A. (2021). Review: Penyakit Hipertensi Pada Sistem Kardiovaskular. Prosiding Biologi Achieving The Sustainable Development Goals, November, 72–78.

Nirwan, Sari, R., & Semmagga, N. (2023). Pengaruh Terapi Relaksasi Otot Progressif Terhadappenurunan Kecemasanlansia Dengan Penyakithipertensi Di Puskesmas Lamasi. Jurnal Kesehatan Luwu Raya, 10(1), 44–52.

Nurfitri, Safruddin, & Akbar Asfar. (2021). Hubungan Tingkat Kecemasan Terhadap Peningkatan Tekanan Darah Pada Lansia Di Puskesmas Jumpandang Baru. Window Of Nursing Journal, 02(02), 139–148. Https://Doi.Org/10.33096/Won.V2i2.991

Nurlina, & Fatmawati. (2022). Buku Ajar Keperawatan Kesehatan Jiwa. Lembaga Penelitian Dan Pengabdian Masyarakat (LP2M).

Nurlina, Fatmawati, & Asri. (2022). PENYULUHAN PEMBERIAN RELAKSASI OTOT PROGRESIF UNTUK MENGATASI KECEMASAN MASA PANDEMI COVID-19 DI DESA TACCORONG KAB. BULUKUMBA. Jurnal ABDIMAS Panrita, 3(1), 7–11. Https://Doi.Org/10.37362/JAP.V3I1.801

Pome, G., Endriyani, S., & Rizal, F. (2019). Pengaruh Teknik Relaksasi Progresif Terhadap Penurunan Tingkat Kecemasan Pada Pasien Hipertensi Di Puskesmas Makrayu Palembang. Jurnal Keperawatan Sriwijaya, 6 No. 2, 1–6.

PPNI. (2021). Pedoman Standar Prosedur Operasional Keperawatan (Edisi 1). DPP PPNI.

Pratiwi, A. (2023). Konsep Keperawatan Jiwa. Muhammadiyah University Press.

Putri, A. D., Handoko, G., Mashuri, & Alfarizi, M. (2023). Pengaruh Relaksasi Otot Progresif Terhadap Tingkat Stress Dan Tekanan Darah Pada Pasien Hipertensi Di Kabupaten Lumajang. Jurnal Keperawatan Mandira Cendekia, 2 No. 2, 10–18.

Qiu, T., Jiang, Z., Chen, X., Dai, Y., & Zhao, H. (2023). Comorbidity Of Anxiety And Hypertension: Common Risk Factors And Potential Mechanisms. International Journal Of Hypertension, 2023. Https://Doi.Org/10.1155/2023/9619388

Rahmadhani, M. (2021). Faktor-Faktor Yang Mempengaruhi Terjadinya Hipertensi Pada Masyarakat Di Kampung Bedagai Kota Pinang. Jurnal Kedokteran STM (Sains Dan Teknologi Medik), 4(1), 52–62. Https://Doi.Org/10.30743/Stm.V4i1.132

Rasmini, N. W. (2021). Buku Ajar Statistik Pendidikan. Pusat Pengembangan Pendidikan Dan Penelitian Indonesia.

Raziansyah, R., & Sayuti, M. (2022). Penerapan Relaksasi Otot Progresif Pada Pasien Hipertensi Yang Mengalami Kecemasan Di Puskesmas Martapura 2. Jurnal Ilmu Kesehatan Insan Sehat, 10(2), 93–99. Https://Doi.Org/10.54004/Jikis.V10i2.96

RISKESDAS. (2018). Laporan Provinsi Sulawesi Selatan Riskesdas 2018. Lembaga Penelitian Badan Penelitian Dan Pengembangan Kesehatan (LPB).

Robinson, J. M., & Saputra Lyndon. (2016). Pocket Visual Nursing Kardiovaskular. Binarupa Aksara.

Safruddin, Muriyati, Siringoringo, E., & Asri. (2023). Buku Ajar Besar Sampel Dan Uji Statistik Untuk Mahasiswa Kesehatan. Lembaga Penelitian Dan Pengabdian Masyarakat Stikes Panrita Husada Bulukumba.

Saputra S, H. S. (2023). Penurunan Nyeri Kepala Melalui Teknik Relaksasi Autogenic Pada Penderita Hipertensi. Jurnal Ilmu Keperawatan Dan Kebidanan Vol.14, 14(1), 345–353.

Sari, R., Masriadi, & Sitti Patimah. (2023). Hubungan Status Gizi, Kualitas Tidur Dan Tingkat Kecemasan Dengan Derajat Hipertensi Di Wilayah Kerja Puskesmas Tamalate. Window Of Public Health Journal, 4(2), 208–216. Https://Doi.Org/10.33096/Woph.V4i2.656

Saryono, & Anggraeni, M. D. (2017). Metode Penelitian Kualitatif Dan Kuantitatif Dalam Bidang Kesehatan (2nd Ed.). Nusa Medika.

Setyoadi, K. (2011). Terapi Modalitas Keperawatan Pada Klien Psikogeriatrik. Salemba Medika.

Sigit, U., & Winarti, R. (2021). Penerapan Terapi Relaksasi Otot Progresif Untuk Menurunkan Kecemasan Pada Penderita Hipertensi. Paper Knowledge . Toward A Media History Of Documents, 7(1), 56–65.

Solikah, R. N., & Prajayanti, E. D. (2023). Penerapan Teknik Relaksasi Progresif Terhadap Tingkat Kecemasan Pada Pasien Hipertensi Di Desa Jeporo Kecamatan Jatipurno Kabupaten Wonogiri. Jurnal Ilmiah Penelitian Mandira Cendikia, 1 No. 3, 96–101.

Sri Wanti, S. A. O., Rachmawati, N., & Aristina, T. (2022). Literature Review : Pengaruh Terapi Relaksasi Otot Progresif Terhadap Tingkat Kecemasan Pada Pasien Hipertensi. Lentera : Jurnal Ilmiah Kesehatan Dan Keperawatan, 5(1), 23–33. Https://Doi.Org/10.37150/Jl.V5i1.1631

Suciana, F., Agustina, N. W., & Zakiatul, M. (2020). Korelasi Lama Menderita Hipertensi Dengan Tingkat Kecemasan Penderita Hipertensi. Jurnal Keperawatan Dan Kesehatan Masyarakat Cendekia Utama, 9(2), 146. Https://Doi.Org/10.31596/Jcu.V9i2.595

Sugiono. (2011). Metode Penelitian Kuantitatif, Kualitatif Dan R & D. Alfabeta.

Suharyat, Y. (2022). Metode Penelitian Pendidikan. Wawasan Ilmu.

Sutejo. (2019). Keperawatan Jiwa. Pustaka Baru Press.

Taher, R., & Nurhikmah. (2022). Buku Ajar Metodologi Penelitian. Penerbit NEM.

Tim Bumi Medika. (2018). Berdamai Dengan Hipertensi. Bumi Medika.

Unaradjan, D. D. (2019). Metode Penelitian Kuantitatif. Penerbit Universitas Katolik Atma Jaya.

Wada, F. H., Pertiwi, A., & Hasiolan, M. I. S. (2024). Buku Ajar Metodologi Penelitian. PT. Sonpedia Publishing Indonesia.

WHO. (2023). Hypertension.

Widiarta, M. B. O., Rahayuni, I. G. A. R., Putra, I. P. G. Y. S., Riyanto, D., Rahmi, C., Ariyani, I., Agustiningsih, Pertiwi, E. R., Surudani, C. J., & Welly. (2023). Buku Ajar Keperawatan Kesehatan Jiwa. PT Sonpedia Publishing Indonesia.

Yuniati, R. P., Wulandari, Y., & Suparmanto, G. (2020). Pengaruh Teknik Relaksasi Otot Progresif Terhadap Tingkat Kecemasan Pada Lansia. Jurnal Keperawatan 'Aisyiyah, 12(1), 7–12. Https://Doi.Org/10.36741/Jna.V12i1.71

Zahara Fenty. (2017). Hubungan Antara Kecemasan Dengan Tekanan Darah Pada Penderita Hipertensi Di RSU PKU Muhammadiyah Yogyakarta. Kognisi Jurnal, 2(2), 42–53.

Relationship of Motivation, Knowledge, and Attitudes of Nurses in Documenting Nursing Care in the Internal Care Room of Syech Yusuf Gowa Hospital

M. Agus Jabir1, Yasir Haskas2
1Stikes Yapikas Makassar
Email Correspondence
Email Correspondence: agusjabirmuhammad@gmail.com

Abstract

Nursing Documentation is evidence recording and reporting of nurses that is useful to the interest of clients, nurses, and the health care team in providing health services with the basic of communication that is accurate and complete in writing (Hutahaean, 2010). The purpose of this study was to determine the relationship between the Motivation of Knowledge Attitude of Nurses in the Documentation of Nursing Care in the Ward of Interna RSUD Syekh Yusuf Gowa. This study is analytically observational with a cross-sectional method, the population in this study was the nurse in the ward of interna of 42 people. The Sampling using a simple random sampling techniqueobtained 30 respondents following the inclusion criteria. Data was collected by using questionnaires and observation. Then the collected data was processed and analyzed using a computer with Microsoft Excel and Statistical Program (SPSS) version 16.0. Data analysis includes univariate analysis by looking for frequency distribution, and bivariate analysis with a chi-square test ($p < 0.05$) to determine the relationship of variables. Results of bivariate analysis available the relationship between motivation and documentation of nursing care ($p < 0.001$), there is a relationship between knowledge and documentation of nursing care ($p < 0.003$), there is a relationship between the attitude and the documentation of nursing care ($p < 0.001$). The conclusion of this study is the relationship between motivation, knowledge, and attitudes of nurses in the documentation of nursing care in Ward of Interna RSUD Syekh Yusuf Gowa, that motivation, knowledge, and attitudes of nurses have a dominant influence in the documentation of nursing care.

Keywords: Documentation of Nursing Care, Motivation, Knowledge, Attitude

Introduction

Nursing documentation is evidence of recording and reporting that nurses have in making nursing records that are useful for the benefit of clients, nurses, and health teams in providing health services based on accurate and complete communication in writing with the responsibility of nurses (Wahid & Suprapto, 2012).

Documentation is an activity of recording, reporting or recording an event and activities carried out in the form of providing services that are considered important and valuable (Dalami, 2011). Documentation that is not done completely can reduce the quality of nursing services because it cannot identify the extent of the success rate of nursing care that has been provided, in the legal aspect nurses do not have written evidence if the client demands dissatisfaction with nursing services (Nursalam, 2008; Iyer, 2001 in Yanti & Warsito, 2013).

Based on the results of the research at Syech Yusuf Gowa Hospital, the completeness of the documentation of care was assessed by conducting observations and checklist sheets. The research is on assessment, diagnosis, implementation and evaluation, discharge planning format and nursing resume. Treatment room 1 at the average assessment point is in the completeness category of 26% - 50%, with a percentage of 60%, in the diagnosis, implementation and evaluation point is in the category of 75%-100% with a percentage of 100%, discharge planning point and nursing resume with a percentage of 76.7% is in the range of 76.7%-100%. Treatment room 2 at the assessment point resulted in a percentage of 76.7%, diagnosis, implementation and evaluation points with a percentage of 100% were included in the category of completeness of filling 76%-100% and discharge planning format points and nursing resumes were included in the category of completeness of 51%-75%, namely with a percentage of 76.7% (Fatmawati et al., 2014).

Methods

The research method used in this study is analytical observational research using a sectional study design, which can be used to estimate the existence of a cause-and-effect relationship if the disease undergoes clear and fixed changes. It is also a research design that examines the dynamics, and correlation/association between dependent variables and independent variables at the same time (Point time approach) (Zulkifli, 2012). In this study, the relationship between motivation, knowledge, and attitudes of nurses in documenting nursing care will be assessed.

Result

The results of the research obtained are presented using a distribution table divided into two parts, including the distribution of respondent characteristics and the distribution of the variables studied, namely univariate and bivariate analysis.

Table 1. Results of gender statistical analysis Respond

No	Gender	Frequency	Percentage
1.	Woman	25	83,3
2.	Man	5	16,7
	Total	71	100

Table 2. Results of statistical analysis of respondents' age

No	Age	Frequency	Percentage
1.	20-30	8	26,7
2.	31-40	9	30
3.	41-50	13	43,3

Table 3. The relationship between motivation and the documentation of nursing care of Sheikh Yusuf Gowa in 2015

Motivation	Askep Documentation				Total	
	Compleate		Incomplet			
	n	%	n	%	n	%
Good	14	46,7%	2	6,7%	16	53,3%
Less	4	13,3%	10	33,3%	14	46,7%

The relationship between knowledge and documentation of nursing care at the Syech Yusuf Gowa Hospital in 2015

Knowledge	Askep documentation				Total	
	Complete		Incomplete			
	n	%	n	%	n	%
Tahu	16	53,3%	4	13,3%	18	60%
Lack of Knowledge	2	6,7 %	8	26,7%	12	40,0%
	18	60%	12	40%	30	100%
p= 0,004					a=0,05	

Table 5. The relationship between attitudes and the documentation of nursing care at the Syech Yusuf Gowa Hospital in 2015

Attitude	Askep documentation				Total	
	Complete		Incomplete			
	n	%	n	%	n	%
Good	14	46,7%	2	6,7%	16	53,3%
Less	4	13,3%	10	33,3%	14	46,7%
	18	60%	12	40%	30	100%
p= 0,001					a=0,05	

Discussion

The results of the study on the motivation of nurses with nursing care documentation showed that out of 30 respondents, 14 respondents (46.7%) had good motivation with complete documentation and there were 2 respondents (6.7%) had good motivation with incomplete documentation, 4 respondents had less motivation with complete documentation (13.3%) and 10 respondents (33.3)% had less motivation with incomplete documentation. This can be seen from the chi-square statistical test obtained a value of ρ = 0.001 < α (0.05) which shows that the value ρ is < α, then the alternative hypothesis (Ha) is accepted and the null hypothesis (Ho) is rejected.

The results of the study on nurses' knowledge of nursing care documentation showed that out of 30 respondents, 16 respondents (53.3%) had knowledge with complete documentation, 4 respondents (13.3%) had knowledge with incomplete documentation, 2 respondents (6.7%) had knowledge not knowing with complete documentation of askep, and 8 respondents (26.7%) had knowledge not knowing with incomplete documentation of askep. This can be seen in the Chi-square test obtained a value of ρ = 0.004 < α (0.05) which shows that the value of ρ is < α, then the alternative hypothesis (Ha) is accepted and the null hypothesis (Ho) is rejected. The results of the study on nurses' attitudes toward nursing care documentation showed that out of 30 respondents, there were 14 respondents (46.7%) with good attitudes and complete documentation, 4 respondents (13.3%) had poor attitudes and complete documentation. 2 respondents (6.7%) had a good attitude with incomplete documentation of askep, and 10 respondents (33.3%) had a poor attitude with incomplete documentation of askep. This can be seen in the Chi-square test obtained a value of ρ = 0.001 < α (0.05) which shows that the value of ρ is < α, then the alternative hypothesis (Ha) is accepted and the null hypothesis (Ho) is rejected.

Conclusions

Based on the discussion presented, the researcher drew 3 conclusions, namely: 1) motivation in general they lack a sense of responsibility, lack discipline, and most of them fill in the nursing documentation incompletely 2) the better the nurse's attitude, the better the documentation 3) the better the nurse's knowledge, the more complete the documentation.

Bibliography 248

Dinarti, Aryani, R., Nurhaeni, H., Chairani, R., & Tutiany. (2013). Dokumentasi Keperawatan. Jakarta: CV. Trans Info Media.

Hidayat, A. A. (2011). Metode Penelitian Keperawatan Dan Teknik Analisis Data. Jakarta: Salemba Medika.

Hutahaean, S. (2010). Konsep Dan Dokumentasi Proses Keperawatan. Jakarta: CV.Trans Info Media.

Indrajati, I., Ummah, A. B., & Sumarsih, T. (2011, Oktober). Pendokumentassian Tentang Perencanaan Dan Pelaksanaan Asuhan Keperawatan Di Ruang Barokah Rumah Sakit PKU Muhammadiyah Gombang. Retrieved September 26, 2015, From (Online), (Http:/Www. Journal.Stikesmuhgombong.Ac.Id/Index.Php/JIKK/Article/View/10).

Kebung, K. P. (2011). Filsafat Ilmu Pengetahuan.Jakarta: PT. Prestasi Pustakaraya.

Manurung, S. (2011). Keperawatan Profesional.Jakarta: CV.Trans Info Media.

Notoatmodjo, S. (2010). Promosi Kesehatan.Jakarta: PT.RINEKA CIPTA.

Nursalam. (2015). Manajemen Keperawatan.Jakarta: Salemba Medika.

Nursalam. (2014). Metodologi Penelitian Ilmu Keperawatan. Jakarta: Salemba Medika.

Nuryani, N., & Susanti, D. D. (2014, Oktober). Hubungan Pengetahuan Perawat Dengan Kelengkapan Dokumentasi Asuhan Keperawatan Di RSUD DR Soekardjo Kota Tasikmalaya. Retrieved September 26, 2015, From (Online), (Http://Www.Jmiki.Aptirmik.Or.Id/Index.Php/Jmiki/Article/Download/17/4).

Setiadi. (2013). Konsep Dan Praktik Penulisan Riset Keperawatan. Yogyakarta: GRAHA ILMU.

Sujarweni, W. V. (2014). Metodologi Penelitian.Yogyakarta: Pustaka Baru Press.

Sunaryo. (2014). Psikologi Untuk Keperawatan, Edisi .2. Jakarta: EGC.

Dinarti, Aryani, R., Nurhaeni, H., Chairani, R., & Tutiany. (2013). Dokumentasi Keperawatan. Jakarta: CV. Trans Info Media.

Hidayat, A. A. (2011). Metode Penelitian Keperawatan Dan Teknik Analisis Data. Jakarta: Salemba Medika.

Hutahaean, S. (2010). Konsep Dan Dokumentasi Proses Keperawatan. Jakarta: CV.Trans Info Media.

Indrajati, I., Ummah, A. B., & Sumarsih, T. (2011, Oktober). Pendokumentassian Tentang Perencanaan Dan Pelaksanaan Asuhan Keperawatan Di Ruang Barokah Rumah Sakit PKU Muhammadiyah Gombang. Retrieved September 26, 2015, From (Online).

Kebung, K. P. (2011). Filsafat Ilmu Pengetahuan.Jakarta: PT. Prestasi Pustakaraya.

Manurung, S. (2011). Keperawatan Profesional.Jakarta: CV.Trans Info Media.

Notoatmodjo, S. (2010). Promosi Kesehatan.Jakarta: PT.RINEKA CIPTA.

Nursalam. (2015). Manajemen Keperawatan.Jakarta: Salemba Medika.

Nursalam. (2014). Metodologi Penelitian Ilmu Keperawatan. Jakarta: Salemba Medika.

Nuryani, N., & Susanti, D. D. (2014, Oktober). Hubungan Pengetahuan Perawat Dengan Kelengkapan Dokumentasi Asuhan Keperawatan Di RSUD DR Soekardjo Kota Tasikmalaya. Retrieved September 26, 2015, From (Online), (Http://Www.Jmiki.Aptirmik.Or.Id/Index.Php/Jmiki/Article/Download/17/4).

Setiadi. (2013). Konsep Dan Praktik Penulisan Riset Keperawatan. Yogyakarta: GRAHA ILMU.

Sujarweni, W. V. (2014). Metodologi Penelitian.Yogyakarta: Pustaka Baru Press.

Sunaryo. (2014). Psikologi Untuk Keperawatan, Edisi .2. Jakarta: EGC.

Suprapto, I., & Wahid, A. (2012). Dokumentasi Proses Keperawatan. Yogyakarta: Nuha Medika.

Wawan, A., & M, D. (2010). Pengetahuan, Sikap Dan Perilaku Manusia. Yogyakarta: Nuha Medika.

Wirawan, A. E., Novitasari, D., & Wijayanti, F. (2013, Mei). Hubungan Antara Supervisi Kepala Ruang Dengan Pendokumentasian Asuhan Keperawatan Di Rumah Sakit Umum Daerah Ambarawa.Retrieved September 26, 2015, From (Online), (Http://Www.Jurnal.Unimus.Ac.Id/Index.Php/JMK/Article/View/943).

Yanti, I. R., & Warsito, E. B. (2013, November). Hubungan Karakteristik Perawat, Motivasi, Dan Supervisi Dengan Kualitas Dokumentasi Proses Asuhan Keperawatan. Retrieved September Sabtu, 2015, From (Online), (Http://Www.Jurnal.Unimus.Ac.Id/Indeks.Php/Jmk/Article/View/1006/1055).

Zulkifli, A. (2012). Epidemiologi. Makassar: Masagena Press.

THE EFFECT OF PROMOTING PLAYING SNAKES AND LADDER METHOD AND PREVENTIVE TEETH BRUSHING ON ELEMENTARY SCHOOL STUDENTS' KNOWLEDGE

Arsad 1 , Reinalda 2 , Utari Zulkaidah 3
Applied Dental Therapy Bachelor's Degree Program, Faculty of Health, Technology and Science, ITKES Muhammadiyah Sidrap, Indonesia)
Email Correspondence: arsyad@itkesmusidrap.ac.id, reinaldaaldaaa@gmail.com

Abstract

Background: According to the Ministry of Health, (2018) Only 2.8% of the Indonesian population has behaved properly brushing their teeth at least 2 times a day. The population in Indonesia experiences dental and oral problems of 57.6% (Yulistina et al., 2024) . Initial data obtained from each of the 10 students in grades IV and V who were examined, 16 students had debris and 5 students had calculus. So the researcher wanted to improve the level of dental and oral hygiene in students through counseling on brushing teeth using snakes and ladders media which was carried out by learning while playing so that the material was easy to understand and not easily bored. Research Method: The type of research used is quantitative with a one group pretest-posttest research design. The sampling technique is total sampling with a sample size of 43 students. Research Results: The results of the Wilcoxon difference test on the treatment before and after counseling with the snake and ladder game media, student knowledge with a p-value of 0.00 ($p < 0.05$), student skills in prevention with a p-value of 0.00 ($p < 0.05$) which indicates that the hypothesis in this study can be accepted . Conclusion: There is The effect of providing preventive counseling using the snakes and ladders playing method on knowledge and providing preventive counseling in tooth brushing skills for grade IV and V students of SDN 7 Baranti, Sidenreng Rappang Regency in 2024.

Keywords: Promotive, Snakes and Ladders, preventive , Brushing teeth, Knowledge

Introduction

In its 2019 report, the World Health Organization (WHO) emphasized the significant impact of oral health on overall health. This includes preventing serious conditions such as throat cancer, infections, tooth loss, decay, and periodontal disease, all of which can impede important functions such as chewing, speaking, and smiling (Maharani et al., 2022). The World Health Organization (WHO) emphasizes the importance of oral hygiene as a routine practice of caring for teeth and gums through regular brushing and flossing to prevent dental problems (Antika, 2018). According to the findings of the Ministry of Health in 2018, caring for teeth and mouth begins with simple daily habits such as proper brushing, a balanced diet, and awareness of the importance of oral health. It is sad to see that only a small portion of Indonesians brush their teeth twice a day. Statistics on oral health in Indonesia paint a worrying picture, with the majority of the population facing problems and only a few seeking professional treatment (Yulistina et al., 2023) .

To maintain the highest level of oral health, it is important to consistently practice proper maintenance. This includes gentle, effective brushing to remove plaque and food particles without causing damage to the teeth and gums. It also involves regular visits to the dentist for cleanings, fillings, and extractions when necessary. It is important to prioritize these preventive measures by scheduling checkups every six months, regardless of any current concerns or symptoms (Agung et al., 2022).

Knowledge can be beneficial for school-age children, because they have a natural curiosity and a tendency to explore new experiences. At this stage, their cognitive abilities are increasingly advanced towards the concrete operational stage, allowing them to think more logically. Providing health education to children at this age can further enhance their cognitive development (Bintari & Prasetyowati, 2022).

Based on the findings of the study conducted at SDN Gunung Sari I, Makassar City, it can be concluded that the snakes and ladders simulation game has the potential to improve understanding of dental and oral health in elementary school children. By transforming traditional games into a tool that combines images and questions related to dental health, this game serves as an interesting educational resource for students, especially elementary school students, making the topic more interesting and fostering their curiosity and enthusiasm (Sitanaya et al., 2021).

The impact of the community service initiative at SDN 7 Arawa was significant, with counseling sessions and mass toothbrushing events benefiting 83 students in grades I-VI. These activities included providing the resources needed to maintain oral hygiene in elementary school children, as well as promoting the importance of regular dental care practices. Following the counseling sessions, there was a marked improvement in oral hygiene practices, increased awareness of proper brushing techniques, use of oral care products, and the importance of regular visits to a professional dentist (Yulistina et al., 2023). From the initial data obtained directly from the research location at SDN 7 Baranti, class IV with 27 students and class V with 17 students, initial data collection was carried out by examining 10 students each from class IV and V regarding their dental hygiene and health.

From the results of the examination of class IV, there were 9 students with debris and 3 students with calculus on their teeth. The number of caries = 32. While class V had 7 students with debris and 2 students with calculus on their teeth. The number of caries 24. Based on the information provided, the researcher wants to offer a unique approach in educating students at SDN 7 Baranti about the correct tooth brushing technique through the use of the snakes and ladders method. The main goal is to improve overall dental and oral hygiene among students, with the hope of improving better dental health outcomes in the long term.

Method

The type of research used is quantitative with a one group pretest-posttest research design. This research was conducted at SDN 7 Baranti, Sidenreng Rappang Regency, for one month, namely February 13, 2024 to March 13, 2024. The population in this study were students of grades IV and V of SDN 7 Baranti, Sidenreng Rappang Regency, totaling 43 students. The sampling technique was total sampling with a sample size of 43 students. The data collection technique in this study used primary data in the form of questionnaire results and pre-test and post-test checklist sheets , as well as secondary data, namely data that was previously available and reported by someone or an agency other than the researcher himself to be used in supporting research such as name, gender, and age. Data analysis used in this study was univariate analysis and bivariate analysis . Univariate analysis involved analyzing the frequency distribution table for each variable considered relevant to the research objectives . Bivariate analysis was performed with Normality test used to analyze variables, but because the data distribution was not normal, a non-parametric Wilcoxon test was performed with the help of SPSS computer . Data presentation was collected in frequency distribution tables, percentages, and detailed explanations to provide structured and easily digestible information, assisting efficient data analysis and simplifying the decision-making process and drawing conclusions. In this study, snakes and ladders were used as a teaching tool containing how to brush teeth properly , a questionnaire to collect information from respondents in the form of written questions , and a Checklist sheet used to examine the observed phenomena.

Result and Discussion

Result

Table 1. Distribution of Respondent Characteristics Based on Age

Age	Number	Percentage (%)
9 years	14	32,6
10 years	23	53,5
11 years old	6	14,0
Total	43	100

Source: Primary Data, 2024 Based on table 1 shows that the characteristics of respondents based on the age of children in grades IV and V from a total of 43 respondents. For students aged 9 years, there were 14 students (32%), those aged 10 years were 23 students (53.5%), and those aged 11 years were 6 students (14.0%).

Table 2. Distribution of Respondent Characteristics by Gender

Gender	Number	Percentage (%)
Man	21	48,2
Woman	22	51,2
Total	43	100

Source: Primary Data, 2024 Based on table 2 shows that the characteristics of respondents based on the gender of grade IV and V children from a total of 43 respondents. For male students, there are 21 students (48.8%), and female students are 22 students (51.2%).

Table 3. Distribution of Respondents Based on Provision of Preventive with Knowledge Brushing Teeth Before And After being given promotional counseling using the Snakes and Ladders Playing Method

Knowledge	Pre-test		Post-test	
	Amountt (n)	Percentage(%)	Amountt (n)	Percentage(%)
Good	6	14,0	41	95,3
Currently	17	39,5	2	4,7
Enough	20	46,5	0	0
Total	43	100	43	100

Source: Primary Data, Year 20 24 Based on table 3, it shows that the respondents' knowledge before being given counseling on the snakes and ladders playing method, most of them were in the sufficient category, as many as 20 students (46.5%).

However, after being given counseling with the snakes and ladders playing method, the respondents experienced a significant change in knowledge, namely in the good category, as many as 41 students (95.3%).

Table 4. Distribution of Respondents Based on Provision of Preventive Tooth Brushing Skills Before and After given counseling using the Snakes and Ladders Playing Method

Skills	Pre-test		Post-test	
	Amountt (n)	Percentage(%)	Amountt (n)	Percentage(%)
Good	3	7,0	43	100
Currently	19	44,2	0	0
Enough	21	48,8	0	0
Total	43	100	43	100

Source: Primary Data, 2024 Based on table 4, it shows that the respondents' skills before being given counseling with the snakes and ladders playing method, most of them were included in the sufficient category as many as 21 students (48.8%). However, after being given counseling with the snakes and ladders playing method, the respondents experienced an increase in skills, namely in the good category as many as 43 students (100%).

Table 5. Shapiro-Wilk Normality Test Results Pre-test and Post-test Respondents' Knowledge and Skills

Variables	Kolmogorov-smirnov			shapiro wilk		
	Statistics	df	sig	Statistics	df	sig
Pre-test knowledge	233	43	.000	904	43	.002
Post-test knowledge	456	43	.000	480	43	.000
Pre-test Skills	145	43	.024	942	43	.030
Pos-test	505	43	.000	421	43	.000

Based on table 5 shows the normality test for all variables has a p-value <0.05 which indicates the data is not normally distributed. Then the next non-parametric test is carried out.

Table 6. Wilcoxon Test Results Knowledge and Skills Respondents

Brushing teeth	Mean	Sig
Pre-test knowledge	5.98	0.00
Post-test	9.70	
Pre-test Skills	5.53	0.00
Post-test	9.81	

The results of Table 6 show that there is a difference in knowledge before and after being given counseling using snakes and ladders as the media. The results of the Wilcoxon difference test obtained a p-value of knowledge of 0.00 (p <0.05), which means that there is a difference in respondent knowledge before and after being given promotion with counseling using snakes and ladders as the media, so it can be concluded that counseling using snakes and ladders as the media has a significant effect on increasing knowledge in respondents. Table 6 also shows that there is a difference in skills before and after being given counseling using snakes and ladders as the media. The results of the Wilcoxon difference test obtained a p-value of 0.00 (p <0.05), which means that there is a difference in respondent skills before and after being given counseling using snakes and ladders as the media, so it can be concluded that skills using snakes and ladders as the media have a significant effect on increasing skills in respondents.

Discussion

Knowledge of Brushing Teeth Before Conducting Counseling on the Snakes and Ladders Playing Method

Based on the results of a study conducted on students in grades IV and V of SDN 7 Baranti by providing a questionnaire sheet to measure knowledge of brushing teeth before counseling (pre-test) with the snakes and ladders game method, the most were in the sufficient category, as many as 20 students (46.6%). This problem arises from students' limited understanding of proper oral care habits. Many students only brush their teeth in the morning and evening, and there are mistakes in the use of toothpaste, such as excessive use of toothpaste. In addition, there are mistakes in choosing a toothbrush, because students often choose a toothbrush with hard bristles that have the potential to harm their teeth and gums . In line with research (Kurniawan et al., 2024) which states that the lack of understanding of the correct toothbrushing technique, including the correct use of a toothbrush, brushing time, choosing toothpaste, and preference for a soft-bristled toothbrush, contributes to the poor categorization of knowledge in this area. Another factor that influences the lack of knowledge is because students have not maximized their knowledge about brushing their teeth.

In line with research (Larasati et al., 2023) It is important to consider the various factors that contribute to the lack of knowledge about proper brushing, such as limited access to information and the absence of consistent education on the topic.Therefore, it is important to prioritize the education of elementary school children about the importance of proper oral hygiene practices.

Knowledge of Brushing Teeth After Conducting Counseling on the Snakes and Ladders Playing Method

Based on the results of a study conducted on students in grades IV and V of SDN 7 Baranti by filling out a questionnaire to measure knowledge of brushing teeth after counseling (*post-test*) with the snakes and ladders game method, the most in the good category were 41 students (95.3%) which showed that there was an increase in knowledge of brushing teeth after counseling using the snakes and ladders media. This increase in knowledge occurred due to the influence of the media used, namely the snakes and ladders game, which increased students' enthusiasm for learning about brushing their teeth. Learning while playing can make a positive contribution to refreshing the learning atmosphere, so that a passive atmosphere becomes active, building a bored atmosphere into a cheerful and enthusiastic one. This is evidenced by the enthusiasm of students in studying each material in each snakes and ladders box so that they can reach the finish line quickly. This is in line with research (Sabila et al., 2021) The use of snakes and ladders games in health education can effectively increase student understanding and involvement. By including elements of competition and skill, this game not only has the potential to attract students' interest but also increase learning motivation. In addition, the test results obtained showed that counseling with snakes and ladders media had a significant effect on increasing knowledge in respondents. In line with research (Dini et al., 2021), the use of snakes and ladders games in counseling has a significant impact on increasing individual understanding of dental and oral health.

Tooth Brushing Skills Before Conducting Counseling on the Snakes and Ladders Playing Method

Based on the results of a study conducted on students in grades IV and V of SDN 7 Baranti by filling out a checklist to measure tooth brushing skills before counseling

(pre-test) with the snakes and ladders playing method, the most in the sufficient category were 21 students (48.8%). This happened because of errors in the method and steps of brushing the teeth of the right tooth surface, the left tooth surface, the front tooth surface, and the inside tooth surface. Based on these data, the reason students made mistakes was because they did not know the correct way and steps to brush their teeth. In line with research (Nurzamilah et al., 2020), the reason respondents did not apply these tooth brushing skills was because respondents did not know how to brush their teeth properly in an effort to maintain dental and oral health.

Tooth Brushing Skills After Conducting Counseling on the Snakes and Ladders Playing Method

Based on the results of a study conducted on students in grades IV and V of SDN 7 Baranti by filling out a checklist to measure tooth brushing skills after counseling (post-test) using the snakes and ladders playing method, all students were in the good category, this happened because students had experienced an increase in knowledge which affected the level of tooth brushing skills. Students paid attention and followed the counseling enthusiastically so that they could understand the methods and steps of brushing their teeth so that they could practice them correctly. In line with research (Sariyem et al., 2023) the understanding that children have about the importance of brushing their teeth will greatly affect their ability to maintain oral hygiene effectively. Furthermore, the test results showed that the use of snakes and ladders as a counseling tool had a significant impact on improving participants' abilities. This was achieved by adapting the game to focus on dental hygiene skills, allowing direct practice of each step in brushing teeth. As a result, all students were able to improve their skills to a satisfactory level. In line with research (Sitanaya et al., 2021) The use of snakes and ladders media as a learning tool through play offers unique opportunities for educational growth and material progress, which have the potential to be optimized in various ways.

Conclusion and Suggestion

Tooth brushing knowledge before counseling on the snakes and ladders playing method was conducted on students in grades IV and V of SDN 7 Baranti, Sidenreng Rappang Regency showed that most were in the sufficient category, as many as 20 respondents.

After counseling, most were in the good category, as many as 41 respondents. Meanwhile, tooth brushing skills before counseling on the snakes and ladders playing method on students in grades IV and V of SDN 7 Baranti, Sidenreng Rappang Regency showed that most were in the sufficient category, as many as 21 respondents.

After counseling, all respondents were in the good category, as many as 43 respondents. This shows that there is an influence of counseling using the snakes and ladders playing method on the knowledge and skills of brushing teeth in grade IV and V students of SDN 7 Baranti, Sidenreng Rappang Regency in 2024. Therefore, it is hoped that this research will be information that can contribute to improving the practice of dental and oral hygiene of grade IV and V students at SDN 7 Baranti, Sidenreng Rappang Regency, can be a source of reference for all students in an effort to improve the level of dental and oral hygiene through counseling using the snakes and ladders playing media, especially in the Applied Dental Therapy Undergraduate Study Program and Dental Health Diploma Three at the ITKES Muhammadiyah Sidrap library and can be developed more widely in further research, and can be useful for researchers to increase insight related to efforts to improve the level of dental and oral hygiene through counseling using the snakes and ladders playing media.

Bibliography

Adnyasari, NLPSM, Syahriel, D., & Haryani, IGAD (2023). Plaque Control in Periodontal Disease. Interdental Journal of Dentistry (IJKG), 19 (1), 55–61. https://doi.org/10.46862/interdental.v19i1.6093

Agung, AA, Lily, AY, & Palgunadi, PT (2022). Mass Tooth Brushing of Saraswati Elementary School Students, Denpasar, to Celebrate National Dental Health Day 2022. Senadiba II 2022 , 192–198.

Ahmad Fadillah. (2021). Relationship between Knowledge Level and Oral and Dental Health Care Behavior in Elementary School Students in Grades IV-VI in Gunung Bahagia Village, Balikpapan City. Thesis , September , 86.

Amin, NF, Garancang, S., & Abunawas, K. (2023). General Concepts of Population and Samples in Research. Pillar Journal , 14 (1), 15–31.

Anang, A., & Robbihi, HI (2021). Relationship between Knowledge and Dental and Oral Health Behavior. JI-KES (Journal of Health Sciences) , 4 (2), 55–59. https://doi.org/10.33006/ ji-kes.v4i2.176

Antika. (2018). The relationship between tooth brushing habits and dental health status in pregnant women at Wirobrajan Health Center, Yogyakarta. Thesis .

Aqidatunisa, AH, & Hidayati, S. (2022). Relationship between toothbrushing patterns and oral hygiene in elementary school children . 13 (2), 105–112.

Audina, R., Setyaningsih, K., & Fitri, I. (2022). The Influence of Snakes and Ladders Game Media on the Cognitive Development of 5-6 Year Old Children at Dharma Wanita Pampangan Oki Kindergarten. Multidisciplinary Scientific Journal , 1 (3), 295–304. http://ulilalbabinstitute.com/index.php/JIM/article/view/93.

Bidjuni, M., Harapan, IK, & Astiti, NLR (2023). Level of Knowledge About How to Maintain Dental and Oral Health with the Incidence of Gingivitis During Puberty in Class VII A Students of SMP Negeri 8 Manado. Journal of Dental Health , 61–77. https://doi.org/10.33992/jkg.v10i2.2750

Bintari, T., & Prasetyowati, S. (2022). Improving the Knowledge of Ukgs Cadres on How to Maintain Dental and Oral Health Through Counseling . 2 (3), 361–366.

Dewi, DA, Hamid, SI, Kamila, JT, Putri, SB, & Haliza, VN (2021). Instilling Smart Young And Good Citizen Characters for Elementary School Children. Basicedu Journal , 5 (6), 5234–5240. https://doi.org/10.31004/basicedu.v5i6.1614

Dini, NN, Agustin, ED, & Amurwaningsih, M. (2021). Snakes and Ladders Game Improves Dental and Oral Health Knowledge of Children with Hearing Disabilities . 10 (1), 1–6.

Febria, ND, & Arinawati, DY (2021). Dental and Oral Health Counseling and Training during the Covid-19 Pandemic. Proceedings of the National Seminar on Community Service Programs , March 2021. https://doi.org/10.18196/ppm.34.274.

Guarango, PM (2022). Relationship between Level of Knowledge About Dental Health and Dental Care Behavior in Fifth Grade Children at State Elementary School 1 Gianyar . 8.5.2017 , 2003–2005.

Harahap, AF (2023). The Effect of Health Education About Brushing Teeth Using Videos on Increasing Knowledge in Students of SDN 050698 Sei Tasik, Langkat Regency .

Hariyadin, & Nasihudin. (2021). Skills Development in Learning. Indonesian Journal of Education , 2 (4), 733–743.

Hendrawan. (2020). Overview of Fishermen's Knowledge Level on Occupational Health and Safety. Saintara Journal , 5 (1), 26–32.

Ircham, M. (2022). Quantitative and Qualitative Research Methodology in Health, Midwifery, Medicine. Revision 202.

Fitramaya. Junnifar, A., & Tresnasari, E. (2021). Bersiwak in QS Sabâ:16 and Hadith Bukhari No. 887 Perspective of Scientific Interpretation . 887 , 76–99. https://ojs.stiudarulhikmah.ac.id/

Kurniawan, A., Larasati, R., Edi, IS, Sugito, BH, Gigi, JK, & Surabaya, PK (2024). Overview of Tooth Brushing Knowledge in Grade 4 Elementary School Students. Scientific Journal of Dental Nursing (JIKG) , 5 (1), 121–130.

Larasati, N., Ekawaty, F., & Mekeama, L. (2023). Effectiveness of Tooth Brushing Education on Knowledge and Behavior in Reducing the Incidence of Caries in Elementary School Children 114 / X Pandan Jaya Geragai . 7 , 1842–1851.

Larasati, R., Wahyuni, DF, Prasetyowati, S., & Hadi, S. (2022). Systematic Literature Review: Knowledge and Behavior of Brushing Teeth in Elementary School Children. Journal of Dental and Oral Health (JKGM) , 4 (1), 45–52. https://doi.org/10.36086/jkgm.v4i1.823

Maharani, AK, Edi, IS, & P, IGAKAN (2022). Mother's Knowledge of Dental Caries in Children Aged 6-12 Years . 3 (3), 416–428.

Mahendra, D., Jaya, IMM, & Lumban, AMR (2019). Health Promotion Textbook. Diploma Three Nursing Study Program, Faculty of Vocational Studies, UKI , 1–107.

Markus, H., Harapan, IK, & Raule, JH (2020). Description of Dental Caries in Employee Patients of PT Freeport Indonesia Based on Characteristics at Tembagapura Hospital, Mimika Regency, Papua in 2018-2019. JIGIM (Journal of Dental and Oral Sciences) , 3 (2), 65–72. https://doi.org/10.47718/jgm.v3i2.1437

Martin, EN, & Sirat, NM (2018). Description of Dental and Oral Hygiene and Tooth Brushing Skills in Grade IV Students of SDN 7 Dauh Puri. Journal of Dental Health , 6 (1), 12–16. http://repository.poltekkes-denpasar.ac.id/3491/1/7. Article ELLYNDA - 2018.pdf

Melani, N. (2022). CHAPTER 4 Research Ethics. Poltekkes Denpasar , 21–34. http://repository.poltekkes-denpasar.ac.id/9099/5/BABIVMetode Penelitian.pdf

Nasution, A. (2020). FSA Teaching Materials 21st Batch 2020 Hypothesis Testing. Pusdiklat.Bps.Go.Id , 4.

Ngatemi, N., Sariana, E., & Yulfita, Y. (2020). The Effect of Consumption of High-Fiber Foods on Dental Hygiene in Elementary School Students of Lontar Baru, Serang City. Indonesian Journal of Health Sciences (JIKSI) , 1 (2), 1–8. https://doi.org/10.57084/jiksi.v1i2.410

Novriani, A., & Zainur, Z. (2020). Effectiveness of Consuming Papaya and Watermelon in Reducing Debris Scores. Journal of Dental and Oral Health (JKGM) , 2 (2), 27–31.

Nurzamilah, R., Megananda, R., & Putri, H. (2020). Description of Tooth Brushing Skills in 5 Year Old Children. 1 (1), 229–236.

Pariati, NAL (2021). Dental and Oral Hygiene Against Caries Occurrence in Elementary School Children in Makassar. Dental Health Media: Makassar Health Polytechnic , 20 (1), 49–54. https://doi.org/10.32382/mkg.v20i1.2180

Prasetyowati, S., Purwaningsih, 2 Endang, Susanto, J., Jurusan, D., Gigi, K., & Surabaya, P. (2018). Effectiveness of Combination Tooth Brushing Techniques Against Indexed Plaque (Study on Fifth Grade Students of SDN I Sooko Mojokerto). Journal of Dental Health , 6 (1), 5.

Pratama, D. (2021). Theoretical Foundations of Intervening Variables. Chapter III Research Methods , Chapter iii me , 1–9.

Pujirahayu, R. (2020). The Effect of Gargling Black Tea Solution (Bless Tea) in Reducing Plaque Accumulation on Teeth of Elementary School Children. Human Care Journal , 5 (4), 901. https://doi.org/10.32883/hcj.v5i4.593

Purwaningsih, E., Aini, AS, Ulfah, SF, & Hidayati, S. (2022). Literature Review: Toothbrushing Behavior in Adolescents as an Effort to Maintain Dental and Oral Health. Journal of Dental and Oral Health (JKGM) , 4 (1), 15–23.

https://doi.org/10.36086/jkgm.v4i1.819 Purwanto, N. (2019). Variables in Educational Research. Jurnal Teknodik , 6115 , 196–215. https://doi.org/10.32550/teknodik.v0i0.554

Putri, D . (2022). Level of Knowledge and Attitude of Mothers Towards Tooth Persistence in Elementary School Children . July , 1–23.

Putri, VS, & Maimaznah, M. (2021). Effectiveness of Mass Tooth Brushing and Oral Health Education for Children Aged 7-11 Years at SDN 174 Kel. Murni, Jambi City. Journal of Community Health Services (JAK) , 3 (1), 63. https://doi.org/10.36565/jak.v3i1.152

Putu, AAR (2018). Benefits of Counseling About Menarche on Students' Knowledge at Elementary School 2 Tanjung Benoa in 2018. Journal of Chemical Information and Modeling . Benefits of Counseling About Menarche on Students' Knowledge at Elementary School 2 Tanjung Benoa in 2018.

Rachman, AK, Alamsyah, S., & Digdowiseiso, K. (2023). Islands District In The 2017-2021 Budget Year Analysis of Financial Performance of the Regional Government of Meranti Islands Regency in the 2017-2021 Budget Year . 4 (5), 5921–5928.

Rahmawati, F. (2021). Description of Personal Hygiene Behavior of Teeth and Mouth in Elementary School Students in Grade 1. Indonesian Florence Nightingale Nursing Journal , 2 (1), 57–64.

Ria, N. (2019). Knowledge of Toothbrush Selection on Dental and Oral Hygiene Values in Class II C Students of Smp Negeri 31 Jl. Jamin Ginting Km 13.5 Medan. PANNMED Scientific Journal (Pharmacist, Analyst, Nurse, Nutrition, Midwivery, Environment, Dentist) , 13 (2), 156–158. https://doi.org/10.36911/pannmed.v13i2.406

Ristina, M. (2019). Good and Correct Tooth Brushing Behavior in Elementary School Children. 4–22.

Rivalina, GA, & Larasati,R., & Edi, I. . (2022). The relationship between tooth brushing methods and high calculus index in grade X students of Widya Darma High School, Surabaya. E-Indonesian Journal of Health and Medical , 2 (3), 257–265. http://ijohm.rcipublisher.org/index.php/ijohm

Riyanti, E. (2018). Prevalence of Malocclusion and Crowded Teeth Based on Gender and Age in Elementary School Children in Bandung. Journal of Community Service (PKM) , 1 (1), 631–640.

Robbihi, HI (2020). Study of the Benefits of Basil (Ocimum Basilicum) on Halitosis. Scientific Journal of Dental Nursing , 1 (1), 73–80. https://doi.org/10.37160/jikg.v1i1.509

Rosma, M., Simaremare, RT, & Sihombing, KP (2022). Overview of the Level of Toothbrushing Knowledge of Children Given Counseling Using Lecture and

Role Play Methods. Global Health Science , 6 (1), 68–71. http://jurnal.csdforum.com/index.php/ghs

Rosyida, A., Kiswaluyo, K., & Dwiatmoko, S. (2020). Effectiveness of Wall Mounted Automatic Toothbrush Device for Disabilities in SLB in Jember on Oral Hygiene Index. Health Library , 8 (3), 173. https://doi.org/10.19184/pk.v8i3.11978

Rusnita, Rosniati, Lestari, S. ., & Alim, A. (2023). Qualitative Study of the Management Information System of Batara Guru Belopa Regional General Hospital, Luwu Regency. Journal of Applied Health Research , 1–16.

Sabila, S., M, KNN, Ayunda, SS, & Khasanah, N. (2021). PGMI National Seminar 2021 Application of Educational Games (Snakes and Ladders) to Increase Concentration on Students' Learning Interests played by 2 or more people using. Proceedings of the PGMI National Seminar , 499–518.

Sari, M., & Jannah, NF (2021). Overview of Oral Health Knowledge, Oral Health Behavior, and Dental Status of the Elderly in Surakarta Nursing Homes. Surya Masyarakat Journal , 3 (2), 86. https://doi.org/10.26714/jsm.3.2.2021.86-94.

Sariyem, S., Sadimin, S., & Sutomo, B. (2023). Effectiveness Of 3d Story Telling Video As an Effort to Form Teeth-Brushing Skills in Elementary School Children in Padangsari, Banyumanik, Semarang. Journal of Dental Health , 10 (1), 36–41. https://doi.org/10.31983/jkg.v10i1.9360.

Senjaya, A. (2018). The Relationship Between Knowledge and Dental and Oral Hygiene of Grade VII Students at SPMN 3 Selemadeg Timur Tabanan in 2018. Dental Health Journal , 6 (2), 19–22.

Simaremare, JPS, & Wulandari, ISM (2021). Relationship between Level of Knowledge of Oral Dental Health and Dental Care Behavior in Children Aged 10-14 Years. Muhammadiyah Nursing Journal , 6 (3). https://doi.org/10.30651/jkm.v6i3.8154

Sitanaya, RI, Lesmana, H., Irayani, S., & Septa, B. (2021). Snakes and Ladders Game Simulation as a Media to Improve Dental and Oral Health Knowledge of Elementary School Children. Dental Health Media: Makassar Health Polytechnic , 20 (2), 28–33.

Solekha, AU (2022). Handwashing Ladder Towards Increasing Handwashing Behavior with Soap (Ctps) of Elementary School Children in the Covid Pandemic Era

http://repository.unissula.ac.id/id/eprint/26424%0Ahttp://repository.unissula.ac.id/26424/1/Ilmu Keperawatan_30901800013_fullpdf.pdf

Sumiati, A., Sulastri, S., & Almujadi. (2020). The Relationship between Toothbrushing Knowledge and Debris Index Status in Mentally Disabled Children at SDLB BC Wiyata Dharma IV Godean. Dental Nursery Department of Poltekkes Kemenkes Yogyakarta , April , 5–24. Trisutrisno., I. (2022). Health Education and Promotion .

Wahyuni, AN, Fadilah, A., Asmara, AN, Rahayu, A., Rahmat, D., & Koswara, A. (2021). The effect of health knowledge about stroke on the family level. Journal of Collaboration for Civil Society Inspiration , 1 (1), 42–51.

Warat, A., & Zuraidah, E. (2023). Analysis of the Quality of Library Membership Websites Using . 4 (2), 841–853. https://doi.org/10.30865/klik.v4i2.1079

Waruwu, M. (2023). Educational Research Approaches: Qualitative Research Methods, Quantitative Research Methods and Mixed Method Research Methods. Tambusai Education Journal , 7 (1), 2896–2910.

Wicaksana, A., & Rachman, T. (2018). Health Counseling Concept. Angewandte Chemie International Edition, 6(11), 951–952. , 3 (1), 10–27. https://medium.com/ @arifwicaksanaa/understanding-use-case-a7e576e1b6bf

Winnursita, LH, Nurizza, E., Yulistina, Tullah, MF, Sunarjo, L., & Sastrawati, A. (2021). Main Module "Human Snakes and Ladders" as an Effort to Promote Dental and Oral Health at SD N 1 Bulungan, Pakis Aji District, Jepara Regency .

Wiyono, H., Arisandy, T., Septiani, N., Nursing, S., Harap, SE, Raya, P., & Tengah, K. (2023). The Relationship Between Knowledge About Dental and Oral Health and Dental and Oral Care Behavior in Children Aged 7-9 Years at Mis Miftahul Huda 1 Palangka Raya. Scientific Journal of Medicine and Health , 2 (2), 5–9.

Yani, H., & Pakanna, MK (2023). Differences in Health Education Using Pop Up Book Media and Video Media on Tooth Brushing Skills in Preschool Children .

Yulistina, Arsad, Yasin, SA, Zulkaidah, U., & Dirman, R. (2023). Dental and Oral Health Counseling Combined with Mass Toothbrushing at SDN 7 Arawa. Community Development Journal , 4 (2 June 2023), 4075–4078. Zulkaidah, U. (2022). Indonesian Sign Language Visualization Model Bisindo Dental and Oral Health Based on Website on Tooth Brushing Behavior in Deaf Children .

The Relationship Between Family Support And Adherence To Taking Medication In Hallucination Patients In The Working Area Of The Toili 1 Health Center, Kec. Moilong

Muhammad Tahir1, Novrit Krisfayani Labulu2 ,Abd Rahman3
1 Faculty of Health, Institute of health technology and science muhammadiyah sidrap, SidenrengRappang, Sulawesi Selatan, Indonesia
2 Puskesmas Toili, Banggai, Sulawesi Tengah, Indonesia
3 Poltekkes Kemenkes Pare-pare, Pare-pare, Sulawesi Selatan, Indonesia
Email Correspondence: tahir78itkes@gmail.com

Abstract

Mental disorders are one type of behavioural deviation due to emotional distortion characterized by disruption of thought processes, behaviour, and perception. Mental disorders that are common in society include depression, anxiety, schizophrenia, bipolar disorder, personality disorder, epilepsy, etc. This study aims to determine the relationship between family support and adherence to taking medication for hallucination patients in the Toili 1 Health Center Working Area, Moilong District. This type of research uses a Cross-Sectional Study design, which studies the dynamics of correlation and association between the independent variable and the dependent variable and uses the Chi-square test. The research was conducted from from July 17 to August 17, 2024. This type of research is an observational method with a Cross-Sectional Study approach. This study consisted of all hallucination patients, totaling 30 respondents, using the Accidental Sampling technique. It was carried out in the Toili 1 Puskesmas Work Area, Moilong District. Based on statistical tests, using the Chi-Square test, the ρ value = 0.030 is smaller than α = 0.05, so H0 is rejected, and Ha is accepted. Thus, it can be concluded that there is a relationship between family support and adherence to medication for hallucination patients in the Toili 1 Health Center Working Area, MoilongKec. Moilong. Family support is a significant factor in improving adherence to taking medication because individuals with good family support have a higher motivation to recover. One of the ways that patients do in order to recover and be productive again.

Keywords: Hallucinations, Family Support, Adherence.

Introduction

Mental disorders are a type of behavioral deviation caused by emotional distortions, characterized by disruptions in thinking, behavior, and perception. Common mental disorders in society include depression, anxiety, schizophrenia, bipolar disorder, and personality disorders (Fajar , 2016; Nurhapiyah et al., 2022). In 2022, the percentage of individuals with mental disorders receiving services at healthcare facilities (Fasyankes) in Indonesia was 26.9%. Among the 34 provinces reporting, South Sulawesi had the highest percentage at 40.6%, followed by Yogyakarta (44.2%) and Jambi (49.4%). In contrast, the provinces with the lowest percentages were Gorontalo (7.7%), Papua (5.5%), and West Papua (4.8%).

In general, the percentage of the population aged ≥ 15 years at risk for mental health issues who received screening in 2022 was 10.1%. The province with the highest percentage was the Bangka Belitung Islands (53.8%), followed by Gorontalo (46.6%). However, the provinces with the lowest screening rates were West Papua (1.1%) and Papua (0.1%) (Ministry of Health of the Republic of Indonesia, 2023). The mental health issue in Indonesia is quite significant, with a prevalence rate of 7 per thousand for schizophrenia, and a prevalence of depression among those aged ≥ 15 years at 12.3%. Central Sulawesi ranks highest for emotional mental disorders above the age of 15, with a rate of 9.8% for severe mental disorders (Riskesdas 2018). The treatment gap for mental disorders reaches 90%, indicating that only about 10% of individuals with mental disorders receive mental health services. In 2021, the number of visits related to mental disorders in Central Sulawesi reached 24,024, with 11,643 visits by males and 11,974 by females (Central Sulawesi Health Office, 2022). In Banggai Regency, there were 637 visits for mental disorders in 2022, with 280 visits from males and 357 from females. The highest number of visits was recorded at Puskesmas Toili II, with 299 visits, while several other Puskesmas reported no visits at all (Banggai Health Office, 2023).

Schizophrenia, including hallucinations, is one of several types of mental disorders. Hallucinations are sensory experiences without external stimuli, which can affect one or more of the five human senses, such as sight, hearing, smell, taste, and touch. Many individuals with this disorder hear voices that do not exist, see people or objects that are not present, and smell odors that others cannot detect (Samsara, 2020). Approximately 70% of hallucinations are auditory, 20% are visual, and the remaining 10% are composed of taste, touch, and smell hallucinations (Stuart, 2021).

Family plays a crucial role in the success of nursing care for patients experiencing hallucinations. Family support during hospitalization is vital to motivate patients toward recovery. This support is equally important when patients are at home. A family that consistently supports the patient can help them maintain an optimal treatment program. Conversely, if the family is unable to care for the patient, the likelihood of relapse increases, making recovery more challenging. Therefore, nurses must provide health education to families to empower them to be effective supporters of patients with hallucinations, both in hospit als and at home (Muhith , 2015).

In addition to family support, patient adherence to medication is a critical factor in recovery. Patients who struggle to adhere to medication schedules and types need family guidance to ensure they take their medications correctly and regularly. Medication adherence involves the ability to take medications according to the prescribed schedule, dosage, and type (Haryanti et al., 2022; Pratiwi et al., 2023). Research indicates a significant relationship between family support and medication adherence among clients with hallucinations, where strong family support can enhance a patient's motivation to recover.

From survey data collected, the number of cases of people with mental disorders (ODGJ) was 38 patients in 2021, 38 patients in 2022, 40 patients in 2023, and 41 patients in 2024, with 30 of these diagnosed with schizophrenia (Data from Puskesmas Toili I, 2024). Based on the above description, this motivated the researcher to conduct a study titled "The Relationship Between Family Support and Medication Adherence in Patients with Hallucinations in the Working Area of Puskesmas Toili 1, Moilong District."

Methods

This study uses a descriptive analytical research method with a cross-sectional study approach. According to Sugiyono (2018), descriptive research aims to determine the values of independent variables, whether one or more, without comparing or relating them to other variables. The variables examined in this study are family support as the independent variable and medication adherence as the dependent variable. The research was conducted in the Work Area of Puskesmas Toili 1 from July 17 to August 17, 2024.

The population in this study consists of all 30 patients who share similar characteristics, in accordance with the definition of population by Handayani (2020). The sample used also comprises 30 patients, employing a total sampling technique where all members of the population are included as the sample, as explained by Sugiyono (2017). Data collection was conducted using a questionnaire consisting of 20 questions regarding family support, as well as questions about medication adherence modified with the Gultman scale and Likert scale.

After data collection, the steps for data presentation include data verification (editing), coding, and tabulation before conducting the analysis. The tabulated data is then entered into SPSS (Statistical Package for Social Science) for analysis.

Data analysis is conducted univariately to obtain a frequency distribution overview of the variables studied, and bivariately to determine the relationship between family support and medication adherence using the chi-square test with a significance level of p value 0.05. In terms of research ethics, the researcher adheres to the principles of beneficence, non-maleficence, justice, and autonomy as outlined by Notoatmodjo (2018). The researcher provides an explanation regarding the purpose and benefits of the research to respondents, refrains from actions that may harm them, treats all respondents fairly without discrimination based on social status, and maintains privacy by anonymizingrespondents' identities using initials.

Result

The research was conducted from July 17 to 17 August 2024. Type of This research uses an observational method with a cross-sectional study approach. Sectional Study Approach. The sample in this study were all patients Hallucinations amounted to 30 respondents using The accidental sampling technique was carried out in the Toili 1 Health Center Work Area Toili 1 Puskesmas Work Area Kec. Moilong.

The results of the study are presented in the following:

1. CHARACTERISTICS OF THE RESPONDEN

a. Age

Tabel 1.1 Distribution of Respondents by Age

Family Support	N	%
Good	18	60,0
Enough	9	30,0
Less	3	10,0
Total	**30**	**100**

In the Toili1 Health Center Working Area, Kec. Moilong

Source : Data Primer 2024

Table 1. 1 based on the a ge of the respondents obtained age <20 years, as many as two respo ndents (6.7%), age 20-35 years 41 as many as 12 respondents (40%), and age> 35 years as m any as 16 respondents (53.3%). Respondents (53.3%).

According to Sulistyowati et al. (2018), age can affect a person's attention span and mindset . The more mature the age, the more mature the age, and the more developed a person's atten tion span and mindset will be. Age also affe cts a person's experience; the higher the ag e, the more experience it will affect a person's knowledge. Knowledge is one aspect of mental health literacy, and good knowledge can affect a person's level of mental health literacy. Good knowledge can affect a person's level of mental health literacy (Mahardika , 2021).

b. Gender

Tabel 2.1 Distribution of Respondents by Age

Gender	N	%
Man	20	66,7
Woman	10	33,3
Total	**30**	**100**

in the Toili 1 Health Center Working Area, Kec. Moilong

Table 2.1 above is based on the gender of the respondents in get 20 respondents (66.7%) male and 10 (33.3%) female. As many as 10 (33.3%). Women are also more able to build good interpersonal interpersonalrelationships, especially with family members in providing the much-needed attention and support in supporting the recovery process of ODGJ patients (Dewi & Lia, 2021). This is by research conducted by Alfianur et al. (2022) state that women have a higher greater attention compared to men because can always get a source of support from their life experiences, while men do not tend to have a stronger strongerrelationships so that men involve others in caring forpeople with mental disorders. Caring for people with mental disorders.

2. UNIVARIATE ANALYSIS

a. Family Support

Tabel 2.1Distribution of Respondents by Family Support

Family Support	N	%
Good	18	60,0
Enough	9	30,0
Less	3	10,0
Total	**30**	**100**

in the Toili 1 Health Center Working Area, Kec. Moilong

bTable 2.1 above based on respondents' Family Support, obtained respondents with good family support as many as 9 respondents (30%), sufficient family support as many as 18 respondents (60%), and less family support as many as 3 respondents (60%) and less family support as many as 3 respondents (10%).

b. Medication adherence

Tabel 2.2 Distribution of Respondents by Medication adherence

Medication Adherence		
Obedient	19	63,3
Non-compliant	11	36,7
Total	**30**	**100**

in the Toili 1 Health Center Working Area, Kec. Moilong

Table 2.2 above based on respondent compliance in taking medication, 19 respondents were found to be compliant respondents (63.3%), and 11 respondents who were not compliant respondents (36.7%).

3. BIVARRIATE ANALYSIS

Distribution of Respondents Based on Family Support

with Adherence to Taking Medicine in the Work Area Puskesmas Toili 1 Kec. Moilong

Family Support	Medication Adherence				Total	%	P
	Obdient	%	Non-Compliant	%			
Good	8	26,7	1	3,3	9	30,0	0,030
Enough	8	26,7	10	33,3	18,0	60,0	
Less	3	10,0	0	0	3	10,0	

Table 5.5 above shows good family support with adherence by as many as 8 respo ndents and good Family Support with non-compliant compliance by as many a s 1 respondent (3.3%). Support Sufficient family support with com pliant compliance as many as 8 respondents (26.7%), sufficient family support with non-adherent compliance, and as many as 10 respondents (33.3%). 10 respondents (33. 3%). Moreover, family support with compliant compliance was a s many as 3 respondents (10%), while less family support with non-compliant comp liance was 0 respondents (0%). Obedient 0 respondents (0%). Based on statistical tests, u sing the Chi- Square test , the ρ value = 0.030 is more minor than α = 0.05, so H0 is rejected, andHa is accepted. It is rejected, and Ha is accepted. Thus, it can be concluded that there is a relationship between family support and adherence. Relationship between family support and adherence to taking medication in hallucinations. Hallucination patients in the Toili 1 Pus kesmas Working Area, Kec.Moilong .

Discussion

The results of this study indicate a significant relationship between family support and adherence to taking medication in hallucination patients in the Toili 1 Health Center Working Area, Moilong District. 63.3% of patients showed medication compliance, and most received excellent or sufficient family support. Family support in the form of emotional, instrumental, and information is critical to improve patient compliance, which directly affects the success of treatment and prevention of relapse. Based on the Chi-Square test, a value of ρ = 0.030 was obtained, indicating that good family support positively correlates with patient medication compliance. This study is in line with previous studies that emphasize the importance of the family's role in supporting the care of patients with mental disorders. Good support from the family can increase the patient's motivation to recover and adhere to regular medication, which has an impact on reducing the risk of relapse.

Conclusions

Based on the results of the research and discussion that has been submitted, the following conclusions can be drawn: Family support in respondents showed that nine respondents (30%) had good family support, 18 respondents (60%) with sufficient support, and three respondents (10%) with less support. Regarding medication compliance, 19 respondents (63.3%) were compliant, while 11 respondents (36.7%) were not. The analysis showed a significant relationship between family support and adherence to taking medication in hallucination patients in the working area of PuskesmasToili 1 Kec. Moilong, with a p-value of 0.030, which is smaller than α = 0.05, so H0 is rejected and Ha is accepted.

Acknowledgments

Thank you to Institute of health technology and science muhammadiyah sidrap for supporting this research.

Bibliography

Dinas Kesehatan Kabupaten Banggai. (2023). Profilkesehatan Kabupaten Banggai Tahun 2022. Dinaskesehatan Kabupaten Banggai.

Dinas Kesehatan Sulawesi Tengah. (2022). Profilkesehatan Sulawesi Tengah 2021. Dinaskesehatan Provinsi Sulawesi Tengah.

Friedman, M. M. (2010). Buku Ajar Keperawatankeluarga : Riset, Teori Dan Praktek. EGC.

Hutagaluh, M. S. (2019). Panduan Lengkap Stroke : Mencegah, Mengobati Dan Menyembuhkan (Q. 'Aina Abata (Ed.)). Penerbit Nusa Media.

Karitas, M. D., Fahdi, F. K., & Yulanda, N. A. (2023). Hubungan Dukungan Keluarga Dengan Kepatuhanminum Obat Pada Klien Halusinasi. MAHESA : Malahayati Health Student Journal, Https://Doi.Org/10.33024/Mahesa.V3i11.11879

Kementerian Kesehatan RI. (2023). Profil Kesehatanindonesia 2022. Kementerian Kesehatan Republikindonesia.

Manurung, N., Manurung, S. S., & Manurung, R. (2020). Vasektomi & Tubektomi Dalam Perspektifsuami, Sosio Demografi Dan Sosial Budaya(Guepedia/Fz, Ed.). Penerbit Guepedia.

Muhith, A. (2015). Pendidikan Keperawatan Jiwa : Teoridan Aplikasi (M. Bendetu (Ed.)). Penerbit Andi.

Nurhapiyah, E. S., Wibowo, D. A., & Rohman, A. A. (2022). Studi Literatur Hubungan Dukungankeluarga Dengan Kepatuhan Minum Obat Padapasien Skizofrenia. JUWARA GALUH : Jurnalmahasiswa Keperawatan Galuh, 1(1), 9-20. Https://Doi.Org/10.25157/Juwara.V1i1.2865

Pratiwi, F. W., Yulianto, S., & Priambodo, G. (2023). Hubungan Dukungan Keluarga Dengan Kepatuhanminum Obat Pada Pasien Halusinasi Di Poliklinikrsjd Dr. Arif Zainudin Surakarta. Universitaskusuma Husada Surakarta.

Ratnaningtyas, T. O., & Indah, F. P. S. (2023). Buku Ajar Media Promosi Kepatuhan Konsumsi ARV Padaodha (L. O. Alifariki (Ed.)). Penerbit Media Pustakaindo.

Rodin, M. A., Asniar, A., & Syamson, M. M. (2024). Efektifitas Teknik Menghardik Terhadapkemampuan Mengontrol Halusinasi Pendengaranpada Pasien Skizofrenia Puskesmas Lamurukabupaten Bone. Journal Of Nursing Innovation, 3(1), 29-34.

Samsara, A. (2020). Mengenal Kesehatan Jiwa. In Lautan Jiwa. Penerbit Lautan Jiwa.

Sitorus, R. (2022, August). Artikel Kesehatan : Kepatuhan Lansia Untuk Minum Obat. Dinas Sosialdan Pemberdayaan Masyarakat Desa. Slametiningsih, Yunitri, N., Nuraenah, & Hendra. (2019). Buku Ajar Keperawatan Jiwa. Universitasmuhammadiyah Jakarta.

Stuart, G. W. (2021). Prinsip Dan Praktik Keperawatankesehatan Jiwa Stuart, Edisi Indonesia Ke-2 (B. A. Keliat (Ed.)).

Elsevier Health Sciences. Swarjana, I. K. (2022). Konsep Pengetahuan, Sikap, Perilaku, Persepsi, Stres, Kecemasan, Nyeri, Dukungan Sosial, Kepatuhan, Motivasi, Kepuasan, Pandemi Covid-19, Akses Layanan Kesehatan-Lengkap Dengan Konsep Teori, Cara Mengukur Variabel, Dan Contoh Kuesioner (R. Indra (Ed.)).

Andi. Tanjung, A. I., Neherta, M., & Sarfika, R. (2023). Penyebab Kekambuhan Pada Pasien Skizofrenia. Penerbit Adab. Https://Books.Google.Co.Id/Bo Oks. Tondok, S. B., Dewi, S. U., Bugis, D. A., Askar, M., Aisyah, Susanto, W. H. A., Juliati, Nasrullah, Basri, H. M., & Hidayati, L. N. (2023). Perawatan Paliatif (K. B. Y. Pellondou & P. Simanullang (Ed.)). Penerbityayasan Hamjah.

Diha. Ulfa, N. M., & Nugroho, I. (2021). Metode Medication Picture Kombinasi Pill Count Dalam Meningkatkankepatuhan Minum Obat Oral Antidiabetes Dan Antihipertensi Pada Pasien Lansia (S. S. Fandinata(Ed.)). Penerbit Graniti.

Usraleli, Gasper, I. A. V., Laoh, J. M., Kristina, Indarna, A. A., Hasibuan, E. K., Terok, M., Unayah, M., Gasril, P., Pramesti, D., Rosy, A., & Erlin, F. (2023). Bunga Rampai : Keperawatan Jiwa (W. S. Hajri & Rahmawati (Ed.)). Penerbit PT. Media Pustaka Indo.

Yulianto, B. (2020). Perilaku Penggunaan APD Sebagaialternatif Meningkatkan Kinerja Karyawan Yang Terpapar Bising Intensitas Tinggi (N. Saadah (Ed.)). Penerbit Scopindo Media Pustaka.

Formulation And Physical Stability Test Sari Sarang Facial Serum Preparation White Swallow (Collocalia Fuciphagas) Origin Of Ciro-Ciroe Village

Fitriana Bunyanis1, Dewi Lidiawati-2
Affiliation Department of Pharmacy, Faculty of Pharmacy, Muhammadiyah Institute of Health Technology and Science Sidrap, Sidrap, Indonesia
Email Correspondence: fitriana646@yahoo.com

Abstract

Collagen is a type of fibrous and insoluble natural protein which is the most abundant in the human body. Although the body can produce collagen naturally, the amount of collagen can decrease with age. White swallow nest (Collocalia Fuciphagas) is a rich source of collagen. One of the cosmetic preparations that can be used for facial care is facial serum. This study aims to formulate a facial serum from the essence of the white swallow's nest (Aerodramus Fuciphagas). This type of research was conducted using experimental methods. The results of the research on the formulation of facial serum using white swallow's nest essence as an active ingredient, after being tested the results of the facial serum preparation of white swallow's nest essence were the organoleptic test results did not experience any changes, the pH test results ranged from 5.9 to 6.5 so it is safe for In use, the results of the facial serum homogeneity test have a homogeneous composition, the results of the spreadability test above 5 cm indicate that the facial serum preparation meets the requirements for a good spread test.

Keywords: Serum, White Swallow's Nest Sari

sIntroduction

Cosmetics, as an integral part of personal care, have an official definition according to the Republic of Indonesia Food and Drug Administration Regulation No. 27 of 2013. Based on these regulations, cosmetics are defined as materials or preparations that are used on the outside of the human body, such as the epidermis, hair, nails, lips, external genital organs, as well as teeth and oral mucous membranes. Cosmetics have a broad purpose, including cleaning, perfuming, changing appearance, improving body odor, as well as protecting and maintaining the body to keep it in good condition (Ditjenpom, 2013).

Using cosmetics has various benefits, including increasing cleanliness, attractiveness through make-up, and self-confidence. Apart from that, cosmetics also play an important role in protecting skin and hair from damage caused by UV rays, pollution and other environmental factors. Cosmetics also function to prevent aging, and in general, help individuals to enjoy and appreciate life more (Khairunnisa, 2018).

In the context of facial skin care, cosmetics can be categorized as daily care or periodic care. Daily care includes cleanser, toner and moisturizer. Meanwhile, regular maintenance includes the use of additional products such as skin peeling, massaging creams and masks (Khairunnisa, 2018).

Cleansing cosmetics, for example, are available in various forms such as oils, creams, thick liquids (emulsions), and solids. This product is designed to remove dirt from the skin that is fat or oil and dust, and can be used for both daily and periodic care (Tambunan, 2019). Toner, or facial toner, is used after cleansing with the aim of giving a fresh feeling to the skin, replacing evaporation that occurs, and helping to remove cleanser residue that may still be left on the skin, and tightening pores (Tambunan, 2019).

The skin is the largest outer organ of the human body, with an area of around 1.5-2.0 m^2 and a weight of around 20 kg. The epidermis, namely the part of the skin that is visible from the outside, weighs between 0.05-0.5 kg. Skin is a very complex, elastic and sensitive organ, with characteristics that vary depending on factors such as climate, age, gender, race and body location (Putri and Aruan, 2017). As a protective "blanket", the skin has the main function of protecting the body from various external disturbances and stimuli. Skin thickness varies; for example, the skin on the soles of the feet is thicker compared to the skin on the lips, chest and thighs which appears thinner (Putri and Aruan, 2017).

Skin consists of three main layers that have different functions. The epidermis is the outermost and top layer, is thin (about 0.001 inch), and consists mostly of dead cells. The epidermis is divided into four layers: the horn layer (stratum corneum), the grain layer (stratum granulosum), the crown layer (stratum spinosum), and the shoot layer (stratum basale) (Khairunnisa, 2018). Below the epidermis is the dermis, which is a deeper layer of skin, containing blood vessels, oil glands, hair follicles, nerve endings, and sweat glands. The dermis also holds about 5% of the body's total blood. The lowest layer is the hypodermis or connective tissue under the skin, which functions as a storage place for fat, although the boundary between the hypodermis and dermis is not clear.

Skin has various important functions. As a protector, the epidermis, especially the horny layer, covers deeper body tissues and protects the body from injury and infection. The outer layer of skin which is coated with thin fat also makes it resistant to water. In addition, the skin functions as a touch organ, responding to stimuli such as temperature, pressure, and vibration through sensation nerve endings. The skin also helps regulate body temperature by adjusting blood flow and sweat glands to maintain a constant body temperature.
In addition, the skin functions as a storage place for water and fat, and has the ability to absorb certain substances, especially those contained in fat. Other functions include supporting appearance by providing clean and smooth skin conditions (Gultom, 2019).

Skin can be classified into several types. Normal skin is a healthy skin type with balanced pH, water and oil levels, and a supple and smooth texture with small pores. Oily skin, on the other hand, has excessive levels of oil which makes it appear shiny with large pores and prone to acne. Dry skin looks rough, dull, flakes easily, and lacks elasticity. Combination skin is a type of skin that has dry and oily areas at the same time, such as oily skin in the T zone (forehead, nose and chin) and dry skin in the cheek area. Lastly, sensitive skin responds excessively to certain stimuli such as temperature or cosmetic ingredients, and tends to get irritated easily (Astria, Bohari, and Alimuddin, 2018)

The swallow's nest, or edible-nest swiftlet, is known for its nest made from hardened saliva. This bird measures around 12 cm with wings 116-121 mm long and can be found in the Philippines, Palawan, Indonesia (Kalimantan, Sumatra, Java, Bali). Swallow's nest is pure white and made from protein (50.8%) and carbohydrates (18.3%). Swallow nests have long been believed to have healing and health-promoting properties, although research on their properties is limited. Swallow nests which are rich in protein and minerals such as calcium, phosphorus, potassium and iron have high value in the world of health, with research showing a protein content of around 50-60% and carbohydrates of 25% (Nurbaeti et al., 2012).

Methods

The type of research carried out is laboratory experimental

Research Place

This research was conducted in the pharmaceutical laboratory of the Muhammadiyah Sidrap Institute of Health and Science Technology.

Research Time

Research Time 6 June-6 July 2023.

Research Sample

The sample in this study was swallow's nest obtained from Ciro-ciroe village, Sidenreng Rappang (South Sulawesi).

Tool

The tools used in this research are:

Porcelain cup, Measuring cup, Horn spoon, pH meter, Stamper and lumping, Glass object, Analytical balance, Stirring rod, Blender, Scales, Sieve, Pingset, Drop pipette, Ruler, Thermometer

Material

The ingredients used include swallow's nest, carbopol, methyl paraben, glycerin, triethanolamine and distilled water.

Sampling

Samples were taken in Ciro-ciroe village, Sidenreng Rappang Regency. The sample used was 100 grams of swallow's nest.

Sample Preparation

Prepare 100 grams of swallow's nest obtained from Ciro-ciroe village, Sidenreng Rappang. The swallow's nest is cleaned of feathers and adhering dirt. Next, steam it at a low temperature for 10-15 minutes so that the vitamin content is not damaged. Next, mash it with a blender (Agustina 2018)

Result

Table 1 Formulation of White Swallow's Nest Serum (Collocalia Fuciphagas)

No	Formula	While swallows Nest Juice (Gram)	Serum Gram	Total Serum
1.	Blanko	0	20	20
2.	FI	2	18	20
3.	FII	4	16	20
4.	FIII	6	14	20

Data Source: Primary August 2023

Information:

F0: Blank (serum base without white swallow's nest essence)

F1: concentration of white swallow's nest essence 10%

F2: concentration of white swallow's nest essence 20%

F3: concentration of white swallow's nest essence 30%

Table 2 Homogeneity Test Data

No	Formula	Homogenitas
1.	Basis serum (Blanko)	Homogeneus, nograins
2.	Serum concentration 10%	Homogeneus, nograins
3.	Serum concentration 20%	Homogeneus, nograins
4.	Serum concentration 30%	Homogeneus, nograins

Data source: primary August 2023

Tabel 3. pH measurement data

No	Formula	pH
1.	Basis serum (Blanko)	6,5
2.	Serum concentration 10%	6,2
3.	Serum concentration 20%	6
4.	Serum concentration 30%	5,9

Data Source: Primary August 2023

Table 4 Spreadability measurement data

No	Formula	Spreadability
1.	Basis serum (Blanko)	7
2.	Serum concentration 10%	8
3.	Serum concentration 20%	8
4.	Serum concentration 30%	9

Data Source: Primary August 2023

Discussion

The formulation of the white swallow's nest extract facial serum (Collocalia Fuciphagas) carried out at the ITKes Muhammadiyah Sidrap Pharmaceutical Laboratory showed interesting results in terms of physical quality and effectiveness of use. The resulting serum has various concentrations of white swallow's nest essence, namely 0% (blank), 10% (F1), 20% (F2), and 30% (F3). Each formula uses a total of 20 grams of serum with different proportions of white swallow's nest essence and serum base.

1. Serum Formula Results

The formulation shows that each variation in the concentration of white swallow's nest essence produces a serum with a clear color, distinctive odor and liquid texture. The addition of white swallow's nest essence to the serum does not seem to affect the clear color produced, possibly due to the nature of white swallow's nest essence which is also clear and the basic ingredients of the serum used. The distinctive aroma detected in the serum is related to the concentration of white swallow's nest essence used, but does not interfere with the overall consistency of the product.

2. Organoleptic Test

Organoleptic tests show that all facial serum formulas, both blank and containing white swallow's nest essence, have a consistent physical form, namely clear color, distinctive odor and liquid texture. Observations were made on days 0, 3, 7, and 14, and did not show significant changes during the storage period at room temperature. These results indicate that the serum preparation remains stable in terms of color, odor and texture, meeting the parameters of good serum quality.

3. Homogeneity Test

The homogeneity test indicated that all serum formulas, including blanks and variations in the concentration of white swallow's nest extract, had a homogeneous distribution without any coarse grains. This shows that the serum making process was carried out well, ensuring that all ingredients were mixed evenly. The absence of coarse grains in the serum is very important to ensure comfortable use and effectiveness of the product

4. Test pH

The pH test results showed that serum with a concentration of white swallow's nest essence had a varying pH. Blank serum has a pH of 6.5, while serum with concentrations of 10%, 20%, and 30% have a pH of 6.2, 6, and 5.9, respectively. The decrease in pH along with increasing concentration of white swallow's nest extract shows the influence of white swallow's nest extract on serum pH. However, all formulas are still within the pH range that is safe for topical use (4.5-7.0), which means this serum has no risk of irritating the skin and is suitable for application on facial skin.

5. Spreadability Test

The spreadability test showed that serum with a concentration of white swallow's nest essence had good spreadability. Blank serum has a spreadability of 7 cm, while serum with concentrations of 10% and 20% has a spreadability of 8 cm, and serum with a concentration of 30% reaches 9 cm. The increase in spreadability at higher concentrations shows that the addition of white swallow's nest extract can influence the viscosity of the serum, thereby increasing the ability of the serum to spread on the skin. This allows for more even distribution and increases the contact of the serum with the skin surface.

Conclusions

Making facial serum formulations using white swallow's nest extract shows that the final product meets various quality standards. Serum with various concentrations of white swallow's nest essence shows good physical stability, adequate homogeneity, and a pH that suits the skin's needs. Good spreadability in all formulas means that the serum can spread effectively on the skin, making use and application easier. Overall, white swallow's nest extract has the potential to be an active ingredient in cosmetic products, especially in facial serum formulations which can provide additional benefits such as moisturizing, regenerating and brightening the skin.

Acknowledgments

Thank you to the Muhammadiyah Sidrap Institute of Health and Science Technology for facilitating research leading to the publication of this article.

Bibliography

Agustina, Lina. 2018. "Formulasi Losio Pencerah Kulit Dari Sarang Burung Walet Putih." Jurnal Universitas Tanjungpura 1–12.

Ariyanti, Evy Lestari, Reti Puji Handayani, And Elih Sutisna Yanto. 2020. "Formulasi Sediaan Serum Antioksidan Dari Ekstrak Sari Tomat (Solanum Lycopersicum L.) Dan Ekstrak Kayu Manis (Cinnamomum Burmannii) Sebagai Perawatan Kulit." Journal Of Holistic And Health Sciences 4(1):50–57. Doi: 10.51873/Jhhs.V4i1.80.

Astria, Linda Yuniar, Bohari, And Alimuddin. 2018. "Analisa Kadar Vitamin C Pada Buah Anggur Hijau (Vitis Vinifera) Dengan Variasi Lama Penyimpanan Pasca Panen." Jurnal Atomik 03(2):68–72.

Dewan Fitri, Noorsetyawati, Amri, And Habibi Hidayat. 2020. "Formulasi Dan Uji Antioksidan Serum Anti Aging Berbasis Minyak Jintan Hitam Menggunakan Metode Dpph." Skripsi.

Faradiba, Faradiba, Ermina Pakki, Aulia Wati, And Amelia Jabbar. 2012. "Formulasi Masker Gel (Peel Off Mask) Sari Buah Tomat Apel (Licopersicum Esculentum Mill)." Jurnal Ilmiah As-Syifaa 4(2):129–35. Doi: 10.33096/Jifa.V4i2.77.

Fitria, Neng, And Antonius Padua Ratu. 2022. "Karakteristik Dan Stabilitas Sediaan Serum Ekstrak Buah Kersen (Muntingia Calabura L .) Dengan Variasi Konsentrasi." 7(1):17–27.

Ginting, Ernawaty, Nilsya Febrika Zebua, And Rina Ridara. 2022. "Formulasi Sediaan Krim Menggunakan Kolagen Tulang Ayam Broiler (Gallus Gallus Domestica) Sebagai Anti-Aging." Journal Of Pharmaceutical And Sciences 5(2):381–93. Doi:10.36490/Journal-Jps.Com.V5i2.124.

Gultom, Yosephin Isabella. 2019. "Formulasi Sediaan Masker Gel Peel-Off Dari Sari Buah Pepaya California (Carica Papaya L.)." Karya Tulis Ilmiah 1–67.

Khairunnisa. 2018. "Formulasi Sediaan Masker Gel Ekstrak Etanol Biji Jagung (Zea Mays L.)."

Nurbaeti, Siti Nani, Liza Pratiwi, And Wintari Taurina. 2012. "Perbandingan Formulasi Krim Sarang Burung Walet Dengan Basis O/W Dan W/O Sebagai Pemutih Wajah."

Nurhasnawati, Henny, Fitri Handayani, And Sukarmi. 2017. "Sokletasi Terhadap Aktivitas Antioksidan Ekstrak Etanol Daun Jambu Bol (Syzygium Malaccense L)." Jurnal Ilmiah Manuntung 3(1):91–95.

Purwanti, Rima Apria, Yunahara Farida, And Shelly Taurhesia. 2022. "Formulasi Sediaan Serum Anti Aging Dengan Kombinasi Dari Ekstrak Buah Tomat (Lycopersicum Esculentum L.) Dan Ekstrak Kulit Buah Semangka (Citrullus Lanatus Thunb.)." Jurnal Fitofarmaka Indonesia9(2):19–24. Doi: 10.33096/Jffi.V9i2.864.

Putri, Linda, And Aini Aruan. 2017. Formulasi Sediaan Masker Peel-Off Yang Mengandung Ekstrak Buah Apel Hijau (Malus.

Rahmatika, Rahmi. 2019. "Pengaruh Konsentrasi Jenis Gelling Agent Hpmc, Cmc-Na, Dan Gelatin Terhadap Sifat Fisik Sediaan Masker Gel Peel-Off Lendir Bekicot (Achatina Fulica) Karya."

Raymond C Rowe, Paul J Sheskey And Marian E Quinn. 2015. "Handbook Of Pharmaceutical Excipient." Revue Des Nouvelles Technologies De L'information. E.28:257–62.

Student, M. Tech, Rahul Richa Kumar, R. Eviewers C. Omments, Ajit T Fellowship. 2021. "Kholifatul Jihan Amira." Frontiers In Neuroscience14(1):1–13.

Tambunan, Netta Agustina. 2019. "Formulasi Sediaan Masker Gel Peel-Off Dari Ekstrak Daun Kelor (Moringa Oleifera Lam) Kombinasi Madu (Mel Depuratum)." Aγαn 8(5):55.

Utilization of Organic Waste for Making Liquid Compost in Elementary School in Palopo City, South Sulawesi, Indonesia

Andi Indrawati 1, Risma Haris 2, Andi Hafidah 3, Hermawati Hamalding 4
1,2,4 Department of Midwifery, 3 Department of Management Retail, Institut Kesehatan dan Bisnis Kurnia Jaya Persada, Indonesia
Email Correspondence:andindrawaty2303@gmail.com

Abstract

Organic waste is type waste that comes from easy ingredients unraveled in a way naturally by microorganisms like bacteria and fungi. As for the types organic waste, namely: residue food, vegetables, leaves dry, and skin fruit. Organic waste own easy nature decompose, so that often utilized for making compost as fertilizer natural in plants, as well as friendly environment. Problems that exist in SD Negeri 54 Salupikung is not yet existence separation between waste of organic and non-organic, as well as waste remainder food from kitchen canteen and leaves dry not yet utilized with good. Therefore that, it is necessary for give education to inhabitant school about utilization organic waste. Research objectives this for increase knowledge inhabitant school in utilise organic waste for making liquid compost. Research implemented at SD Negeri 54 Salupikung, Kelurahan Rampoang, Palopo City, with involving 22 residents school consisting of from teachers, manpower education, bachelor school, and officers canteen. The research method used quasi-experimental with one group pretest-posttest done with giving questionnaire. Data was analyzed with N-Gain Score. Research results show the occurrence improvement average score of participants from 50.68 to 88.18, with average increase difference score of 37.50, which is classified as category tall of 0.77, with mark percentage by 77.30%. So that method education provided effective increase knowledge inhabitant school about utilization organic waste for making liquid compost..

Keywords: Education; Knowledge; Waste Organic; Liquid compost

Introduction

The problem waste always is in Indonesia and has amount the biggest is type organic waste. Based on SIPSN data acquisition (System Information Management National Waste)-Ministry of Environment and Forestry, in 2023 the number of embossment waste national reaching 38.795 million tons/year, with 62.13% of the waste being recyclable managed and 37.87% of waste that is not managed (Ministry of Environment and Forestry 2024). Problems organic waste this is one of issue urgent environment for handled. For that required efforts to reduce organic waste this can reduced with method utilized return before arrived at the place final disposal. How to overcome it so that it does not happen accumulation trash in place final disposal, can done through efforts include: (1) reduce; reduce amount garbage, (2) re-use; use items that can be used repeat, and (3) re-cycle; recycle repeat trash at home (Apriyani et al. 2023). Impact negative from increasing amount organic waste produced by the community no only impact to environment only, but also will impact for health, as well as can disturbing life creature life other (Kartika Dewi et al. 2023) .

Types of waste in a way general divided above: trash organic and non-organic waste. Organic waste is that comes from remainder creature alive, like animals, humans, plants that experience decay or weathering, classified as friendly environment and easy decomposed by microorganisms like bacteria or mushrooms. Garbage lots of organic found like remainder food, leaves dry, skin fruit, and waste kitchen which often only thrown away and left rot without utilized (Apriliana et al. 2022). While non-organic waste is that comes from remainder difficult human decomposed by bacteria, so that need long enough time to can parsed, for example waste plastic, cans, bottles and styrofoam (Wahyuningsih et al. 2023).

In quantity limited organic waste can decomposed united with land (M. Brunner et al., 2021), so organic waste this can become source valuable power If managed with well, one of them is with made become compost (Widhiarso, Jatiningsih, and Nayla 2023), namely is fertilizer organic that is beneficial for plants. Compost produced from the fermentation process material easy organic unraveled (Putri et al. 2023). Types of compost consists of on compost solid and liquid compost. Benefits of compost this can repair structure land and provide nutrients needed by plants. Use compost as source nutrition for plant is one of effort for reduce use material chemistry. Composting process this can accelerated with help microorganisms that function as bioactivator (Hamidah, Sinthia, and Anshori 2023). In the manufacturing process liquid compost use bioactivator for speed up decomposition organic and prevent unpleasant smell delicious. Speed and quality compost determined by type as well as optimum conditions for microbes active, such as aeration, growing media, and sources nutrition microbes (Nur, Noor, and Elma 2018) .

Conditions in the environment of SD Negeri 54 Salupikung lots overgrown trees and plants that everyday produce leaf dry in sufficient amount lots. Apart from that, there are waste results waste good from kitchen canteen school and also from activity inhabitant school the main thing student moment buy snacks in the canteen. Trash the no managed with well, no there is sorting between organic waste and non-organic, so that all type waste united before brought to the landfill. This is what drives researcher for do study related problem waste in SD Negeri 54 Salupikung. Organic waste this actually own opportunity big for utilized because can be recycled repeat become liquid compost which will later can given return to plant as fertilizer natural.

Therefore that, it is necessary give education to inhabitant school about utilization organic waste. Research this aiming for increase knowledge inhabitant school in utilise organic waste for making liquid compost.

Methods

Study this conducted at SD Negeri 54 Salupikung, Kelurahan Rampoang, Palopo City, South Sulawesi in August–September 2024. Number participant consisting of 22 people from: teacher, manpower education, officer canteen, and bachelor school. Research methods use quasi-experimental with one group pretest-posttest through giving questionnaire. Analysis improvement effectiveness education use N-Gain Score and N-Gain Percent with category refer to the Table 1:

Table 1. N-Gain Score Categories

N-Gain Value	Category
g >0.7	Tall
0.3 < g < 0.7	Currently
g < 0.3	Low

Table 2. N-Gain Percentage Category

N-Gain Value (%)	Category
< 40	Ineffective
40-55	Less Effective
56-75	Enough Effective
> 76	Effective

Result

Based on research conducted, granting pretest to participant as many as 22 people for measure knowledge participant before given education. The pretest results obtained as in this table:

Table 3. Pretest Result Values

Amount Participant	Minimum	Maximum	Average	SD
22	35	60	50.68	8,062

In Table 3. it is obtained average score of participants from results pretest of 50.68, indicating still lack of knowledge participant about utilization organic waste for making liquid compost. After done education, given posttest for measure whether knowledge participant can increased. The result value posttest obtained in Table 4:

Table 4. Posttest Result Values

Amount Participant	Minimum	Maximum	Average	SD
22	80	100	88.18	6.882

Based on results posttest obtained mark the average score was 88.18. This value show the occurrence increase average score of 37.50. For know effectiveness from method education provided, a Gain Normality test (N-Gain Score) was carried out as in Table 5:

Table 5. N-Gain Score Test Results

Amount Participant	Minimum	Maximum	Average	SD
22	0.64	1.00	0.7730	0.11964

The N-Gain test results were obtained mark of 0.77 which includes in category tall based on classification effectiveness improvement. While N-Gain value percent as in Table 6:

Table 6. N-Gain Percent Value

Amount Participant	Minimum	Maximum	Average	SD
22	63.64	100.00	77,3015	11.96418

Based on mark the average percentage of N-Gain is 77.30%, indicating very good improvement (effective). This result to emphasize that education provided succeed increase knowledge in a way significant in the majority participants, where the increase this is in the category high effectiveness. Achievement the indicates that method the education carried out is very effective give impact positive to knowledge inhabitant school about utilization organic waste for making liquid compost.

Discussion

Giving education that is carried out expected can influential in increase knowledge inhabitant school about utilization organic waste for making compost. Organics waste found in schools originate from leaves dry, skin fruit, and leftovers food from canteen school. During this, trash organic in the form of leaves dry usually made compost congested only, citizens school not yet know method making liquid compost. Likewise with the remains food from canteen not yet utilized for making compost. Usually the remains food the direct thrown away just to place trash, without there is sorting between organic waste and non-organic, so that cause unpleasant smell delicious. Without they realize, that the remains food the can made compost that can worth economical (Widiantoro and Minsih 2023).

Before done intervention, participants given a pretest for measure how far is the knowledge inhabitant school in utilise organic waste for making liquid compost. The pretest results obtained show knowledge inhabitant school about utilization organic waste still not enough with mark of 50.68.

After done intervention, given posttest for measure there is or whether or not improvement knowledge participants. The score value obtained of 88.18 means happen increase the average score was 37.50 which indicates existence improvement significant between results pretest and posttest. The N-Gain value of 0.77 is included in category high, meaning that interventions provided own very effective impact in increase knowledge participants. In addition, the N-gain percentage was 77.30% in the category effective, strengthening proof that part big participant experience improvement significant after get education. This result in line with research that states that with giving education to public can increase understanding and triggering awareness for apply innovations latest about management organic waste for a more environment healthy and potential in a way economy (Listyarini and Warlina 2023). The educational methods provided effective increase knowledge participants and provide more optimal impact in increase understanding or skills participants. Research others by Syahfitri et al. (2023) showed that method counseling in the form of education provided can increase knowledge student about sorting organic waste and non-organic.

The results of research conducted by Apriliana et al. (2022) showed interventions carried out in the form of education give influence positive in increase knowledge public about sorting trash. Improvement knowledge with high effectiveness this indicates that interventions carried out has succeed reach objective study with good.

Conclusions

Based on research conducted can concluded that giving education effective in increase knowledge inhabitant school about utilization organic waste for making liquid compost. Significant increase this show that method education that is applied capable give impact positive for participants. It is recommended that the utilization of organic waste always applied for minimize amount organic waste at SD Negeri 54 Salupikung in particular and in other schools in general which can done with give education or with method other.

Acknowledgments

Thanks to the Rector and Head of LPPM Kurnia Jaya Persada Health and Business Institute for their assistance and support until the completion of this research. Thanks also to SD Negeri 54 Salupikung for granting research permits. Especially to the research team, the author would like to express his deepest gratitude for their assistance and cooperation in this research.

Bibliography

Apriliana, A, N Wahdini, V Pramaningsih, R Suhelmi, And A Daramusseng. 2022. "Pendampingan Masyarakat Dalam Meningkatkan Pengetahuan." Jurnal Pengabdian Masyarakat Berkemajuan 6 (1): 336–40.

Apriyani, RK, N Rustanti, DP Rahayu, And NDU Hamid. 2023. "Sosialisasi Pengenalan Dan Pemilahan Jenis Sampah Organik Dan Anorganik Di Panti Asuhan Anak Shaleh." Jurnal Pengabdian Kepada Masyarakat 1 (2): 43–60.

Hamidah, Nur, Cici Sinthia, And M Anshori. 2023. "Pengaplikasian Komposter Sampah Organik Untuk Pemenuhan Kebutuhan Pupuk Di Desa Palengaan Dajah Kecamatan Palengaan Kabupaten Pamekasan." Communnity Development Journal 04 (04): 7980–91.

Kementerian Lingkungan Hidup dan Kehutanan. 2024. "Capaian Kinerja Pengelolaan Sampah" SIPSN. 2024. https://sipsn.menlhk.go.id/sipsn/.

Listyarini, Sri, and Lina Warlina. 2023. "Pengaruh Sosialisasi, Kondisi Sosial Ekonomi, Serta Dukungan Pemerintah Terhadap Adopsi Inovasi Pengelolaan Sampah Organik The Effect of Socialization, Socio-Economic Conditions and Governemnt Support on The Adoption of Organic Waste Innovation" 9 (1): 113–26.

M. Brunner, I Made Indradjaja, Arief Norhidayat, and Satria M. Brunner. 2021. "Pengolahan Sampah Organik Dan Limbah Biomassa Dengan Teknologi Olah Sampah Di Sumbernya." Jurnal Serambi Engineering 6 (3): 2085–95.

Nur, Thoyib, Ahmad Rizali Noor, and Muthia Elma. 2018. "Pembuatan Pupuk Organik Cair Dari Sampah Organik Rumah Tangga Dengan Bioaktivator EM4 (Effective Microorganisms)." Konversi 5 (2): 5. https://doi.org/10.20527/k.v5i2.4766.

Putri, R T H, A Aisa, M Taubah, Arrokhman, M A Abdillah, and A N Fitriyah. 2023."Sosialisasi Dan Pelatihan Pemanfaatan Sampah Organik Sebagai Pupuk Alami Eco-Enzyme Di Desa Sidomulyo." Pertanian : Jurnal Pengabdian Masyarakat 4 (1):1–5. https://ejournal.unwaha.ac.id/index.php/abdimasper/article/view/3157.

Syahfitri, Rizky Indah, Windi Ayu Anggraini, Saskia Amanda Putri, Nur Ainun Waruwu, Yana Lestari Br Bangun, and Mhd Abdul Rajab Harahap. 2023. "Pendampingan Dan Penyuluhan Edukasi Dalam Meningkatkan Pengetahuan Tentang Pemilahan Sampah Organik Dan Anorganik Pada Siswa/I SDIT Ashabul Kahfi." PubHealth Jurnal Kesehatan Masyarakat 2 (1): 1–7.

Wahyuningsih, S, B Widiati, T Melinda, and T Abdullah. 2023. "Sosialisasi Pemilahan Sampah Organik Dan Non-Organik Serta Pengadaan Tempat Sampah Organik Dan Non-Organik." DEDIKASI SAINTEK Jurnal Pengabdian Masyarakat 2 (1): 7-15. https://doi.org/10.58545/djpm.v2i1.103.

Widhiarso, Wahyu, Maria Gratiana Dian Jatiningsih, and Mahdiya Nayla. 2023. "Pemanfaatan Sampah Organik Kulit Buah Menjadi Eco-Enzyme Untuk Disinfektan Di Bank Sampah Kusuma Pertiwi." Wikrama Parahita : Jurnal Pengabdian Masyarakat 7 (2): 236–42. https://doi.org/10.30656/jpmwp.v7i2.5893.

Widiantoro, D, and Minsih. 2023. "Pemanfaatan Sampah Organik Menjadi Media Pembelajaran Pada Sekolah Adiwiyata." Jurnal Elementaria Edukasia 6 (4): 1658-70. https://doi.org/10.31949/jee.v6i4.6958.

The Effect of Aerobic Gymnastics Combined with Ergonomic Gymnastics on Changes in Blood Pressure and Cholesterol Levels in Hypertension Patients

Muriyati1, Hamdana2, Amirullah[3], Nurul Ghinaya[4], Nurkholisah Mahmudi[5]
Department of Medical Surgery, Undergraduate Nursing Study Program, Panrita Husada Health College, Bulukumba, South Sulawesi, Indonesia
Email Correspondence: hamdanadhana9@gmail.com

Abstract

Hypertension is an increase in blood pressure in the arteries that exceeds normal limits. One of the factors that causes increased blood pressure is excessive cholesterol in the walls of blood vessels which can cause atherosclerosis, namely narrowing of the blood vessels. The purpose of this study was to determine the effect of aerobic exercise combined with ergonomic exercise on changes in blood pressure and cholesterol levels in hypertensive patients in the Caile Health Center work area. This study is a quantitative study with a pre-experimental method with a one group pre-test post-test design approach, the number of respondents was 31 people. The sampling technique was carried out by non-probability sampling using a purposive sampling technique. The results of the statistical test using the Wilcoxon test with a value of p = 0.002 (p <a = 0.05). There is an effect of aerobic exercise combined with ergonomic exercise on changes in blood pressure and cholesterol levels in hypertensive patients in the Caile Health Center work area. This activity can be used as a routine program for health services in lowering blood pressure and cholesterol levels.

Keywords: Aerobic, Ergonomic, BP, Cholesterol, Hypertension

Introduction

Hypertension, also known as high blood pressure, is a condition in which the blood vessels experience persistently increased pressure.(WHO, 2023). Hypertension is a condition characterized by systolic blood pressure >140 mmHg and diastolic >90 mmHg, which is caused by resistance in the blood vessels, inhibiting the supply of oxygen and nutrients needed by the body's cells (Hastuti, 2020).

Hypertension plays a very important role in the emergence of heart health problems and is the main trigger for mortality rates worldwide which is also known as a silent killer, where the symptoms vary between individuals and often resemble the symptoms of other diseases. Although various factors can trigger this condition, most (90%) of the causes are unknown (Kurnia, 2020).

According to data from the World Health Organization (WHO, 2023), 22% of the global population suffers from hypertension. The prevalence of hypertension in the African region reaches 27%. Southeast Asia is in 3rd place with a prevalence of 25% of the total population in the region. WHO also estimates that around 20% of women worldwide suffer from hypertension. Data from the Ministry of Health of the Republic of Indonesia in 2021 recorded that the number of hypertension cases in Indonesia reached 63,309,620 people. In addition, the death toll from hypertension was 427,218 people. Hypertension is more common in the 31-44 age group (31.6%), followed by 45-54 years (45.3%), and 55-64 years (55.2%). Hypertension is often referred to as a silent killer because sufferers often do not feel symptoms so they do not realize that they have high blood pressure and only realize it after serious complications occur (Ministry of Health of the Republic of Indonesia, 2022).

Based on data in South Sulawesi in 2020, the incidence of hypertension reached 25.06%, with the best service for this condition found in Bantaeng Regency reaching 100% and followed by Pinrang Regency with a service level of 87.67%. The number of people suffering from hypertension over the age of 15 in South Sulawesi is estimated at 1,520,659 people, while only 381,133 people receive health services (South Sulawesi Provincial Health Office, 2021).

According to data from the Bulukumba Health Service (2023), the population of Bulukumba Regency is 463,981, of which 226,575 are men and 237,406 are women spread across 10 sub-districts. The most common disease for all age groups is hypertension with a total of 30,946 (26.0%). The health center with the highest incidence of hypertension in the first place is in the Bontobangun Health Center work area with a total of 3,268 (27.68%) cases. In second place is in the Bontobahari Health Center work area with a total of 2,727 (35.03%) cases. And in third place is in the Caile Health Center work area with a total of 2,668 (20.03%) cases.

Increased blood pressure is caused by increased heart rate, increased blood vessel resistance and increased blood flow which is the body's response to increased oxygen and nutrient needs. One of the things that triggers increased blood pressure is excessive cholesterol (Kurnia, 2020).

Cholesterol is a white, waxy substance produced by the liver and plays a role in the formation of cell walls and the production of certain hormones, such as adrenal cortex hormones, estrogen, progesterone, and androgen. High cholesterol levels can be caused by unhealthy dietary intake, such as consuming high-fat foods, obesity, lack of movement, stress, smoking, and alcohol use (Nugroho & Fahrurodzi, 2018).

Cholesterol levels that exceed normal limits on the walls of the arteries can cause atherosclerosis, a condition in which the arteries experience narrowing and hardening of the blood vessels which can cause increased blood pressure (RPP Sari & Indriastuti, 2020).

The impacts that will be caused by increased blood pressure accompanied by increased cholesterol levels that last for a certain period of time can cause various health problems such as stroke, chronic kidney failure, peripheral artery disease, eye damage (retinopathy), and myocardial infarction. If not treated properly, hypertension can be fatal or lead to death (Meilinda et al., 2021).

Hypertension can be treated with management that can be done by consuming drugs or by modifying lifestyle. One of them is by exercising (physical activity). Hypertension sufferers can modify their lifestyle by doing regular physical activity for at least 30 minutes per day 4-5 times per week (KEMENKES, 2023). Management of high cholesterol levels consists of pharmacological and non-pharmacological therapy. Pharmacological therapy is by consuming drugs such as statins, ezetimibe, bempedoic acid, niacin and fibrates. While non-pharmacological therapy that can be done to lower high cholesterol levels in hypertension sufferers includes a healthy lifestyle (WHO, 2023).

Ways to live a healthy lifestyle that can be done are a low-fat diet, high in fiber, consuming fruits and vegetables, quitting smoking and increasing physical activity and exercising such as gymnastics. The sports that can be done by hypertension patients who experience high cholesterol levels are aerobic gymnastics combined with ergonomic gymnastics (Wratsongko, 2015).

According to research conducted by Jumari & Putri (2021) on the effect of ergonomic exercise therapy on reducing blood pressure in elderly people with hypertension, the sample used in this study was 20 elderly respondents with hypertension. The results of this study showed that the average systolic blood pressure before the intervention was 155 mmHg and after the intervention was 140 mmHg and the diastolic blood pressure before the intervention was 93 mmHg and after the intervention was 86 mmHg. The conclusion of this study illustrates that ergonomic exercise can reduce blood pressure values in the elderly with hypertension.

Based on research conducted by Handayani et al., (2020), regarding "The Effect of Ergonomic Gymnastics on Blood Cholesterol Levels in the Elderly at the Teratai Palembang Social Home" with the aim of determining changes in blood cholesterol levels after ergonomic gymnastics in the elderly, this study used a pre-experimental method with a one group pretest posttest design approach, the results of this study indicate that ergonomic gymnastics has a significant effect of ergonomic gymnastics on reducing blood cholesterol levels in the elderly at the Teratai Palembang Social Home.

Research conducted by Ferawati et al (2020), where this study was a pre-experimental study with a one group pretest-posttest design conducted at the Posyandu Lansia, Campurejo Village, Bojonegoro, involving 30 elderly with hypertension. Paired t-test was used to analyze the data. Results: Low impact aerobic exercise effectively reduced systolic blood pressure from 162.19 mmHg to 155.91 mmHg, diastolic from 92.09 mmHg to 88.31 mmHg ($p < 0.05$).

In addition, a study conducted by Meylitha et al., (2021), entitled "the effectiveness of prolanis aerobic exercise on blood cholesterol in hypertension patients" using a descriptive exploratory research design through a secondary data analysis approach. The number of samples was 30 respondents. The conclusion of this study is that there is an effect of prolanis aerobic exercise on blood cholesterol in hypertension patients at the Mekar Health Center.

Based on this, the researcher is interested in conducting a study entitled "The effect of combined aerobic exercise and ergonomic exercise on changes in cholesterol levels in hypertension patients in the Caile Health Center Work Area."

Methods

The design in this study is to use a pre-experiment with a one group pre-test post-test design approach. Pre-experiment is a research design that does not have a comparison group (control) but has been conducted first observation (pre-test) which allows researchers to test the changes that occur after the treatment. This study was conducted on June 4-15, 2024 in the Caile Health Center work area. Aerobic exercise was carried out for a duration of 25-55 minutes while ergonomic exercise was carried out for a duration of 25-35 minutes which was carried out 3 times a week for 2 weeks.

The population in this study were patients of the heaven boat program who suffered from hypertension in the Caile Health Center Work Area as many as 55 people. The number of samples in this study was 31 people. The sampling technique in this study was non-probability sampling using a sampling technique, namely the purposive sampling technique.

The data collection tools that will be used in this study are research instruments in the form of respondent characteristic data (name, age, gender, occupation), observation sheets (blood pressure and cholesterol level measurements) and blood pressure measurement tools (Sphygmomanometer) and cholesterol levels (Nesco Multicheck).

Data analysis based on the measurement scale and research objectives using computerized program software. Data were analyzed using (1) Univariate Analysis, analysis was carried out to see the proportion. (2) Bivariate Analysis, bivariate tests were carried out to find the relationship between independent variables and dependent variables.

Results

1. Respondent Characteristics

Table 1.1 Distribution of respondent characteristics based on gender, age and occupation in the Caile Health Center work area

Respondent Characteristic	Frequency (F)	Percentage (%)
Gender		
Woman	31	100.0%
Man	0	0%
Age		
Late adulthood (36-45)	6	19.4%
Early elderly (45-55)	11	35.5%
Late elderly (56-65)	13	41.9%
Seniors (>65)	1	3.2%
Work		
Housewife	22	71.0%
Self-employed	9	29.0%
Total	31	100.0

Source: Primary Research Data 2024

Based on table 5.1, it can be seen that the respondents who were given the combined aerobic exercise intervention with ergonomic exercise were 31 people. Based on the gender of the respondents, the majority were female, 31 people (100%). Based on the number of respondents with the largest age group, namely the late elderly, 13 people (41.9%), the lowest was in the elderly age group, 1 person (3.2%). Meanwhile, based on the characteristics of the respondents' work, the largest was housewives, 22 people (71.0%), and the lowest was self-employed, 9 people (29.0%).

2. Univariate Analysis

a. Changes in systolic blood pressure in hypertensive patients before and after combined aerobic and ergonomic gymnastics

Table 1.2 Changes in systolic blood pressure in hypertensive patients before and after performing combined aerobic and ergonomic gymnastics in the health center work area. Caile Bulukumba Regency

Pre-post Systolic Blood pressure	Mean	Std.Deviation	Mean (%)
H1-H2	4.22	3.41	-19.19
H2-H3	3.41	2.54	-25.51
H3-H4	2.54	4.80	88.98
H4-H5	4.80	7.74	61.25
H5-H6	7.74	12.35	59.53

Source: Primary Research Data 2024

Table 1.2 shows the results of blood pressure after aerobic and ergonomic gymnastics, the percentage change shows the average fluctuation of systolic blood pressure from day to day. There was a decrease from day 1 to 2 of 19.19%, and from day 2 to 3 of 25.51%. Conversely, a significant increase occurred from day 3 to 4 of 88.98%, from day 4 to 5 of 61.25%, and from day 5 to 6 of 59.53%. This illustrates the variation of systolic blood pressure with significant decreases and increases between days.

b. Changes in diastolic blood pressure in hypertensive patients before and after combined aerobic and ergonomic gymnastics

Table 1.3 Changes in diastolic blood pressure in hypertensive patients before and after combined aerobic and ergonomic gymnastics in the health center work area Caile Bulukumba Regency

Pre-post Diastolic Blood pressure	Mean	Std.Deviation	Mean (%)
H1-H2	2.83	2.29	-19.08
H2-H3	2.29	2.22	-3.06
H3-H4	2.22	2.45	10.36
H4-H5	2.45	4.45	81.63
H5-H6	4.45	5.25	17.98

Source: Primary Research Data 2024

Table 1.3 shows that diastolic blood pressure decreased by 19.08% from day 1 to 2, and slowed down to 3.06% from day 2 to 3. Then, there was an increase of 10.36% from day 3 to 4, followed by a significant increase of 81.63% from day 4 to 5, and 17.98% from day 5 to 6. These changes show significant variations in diastolic blood pressure, with an initial decrease followed by a marked increase.

c. Cholesterol levels before the intervention of combined aerobic exercise and ergonomic exercise in the Caile Health Center work area, Bulukumba Regency

Table 1.4 Frequency distribution of cholesterol levels before being given combined aerobic exercise intervention with ergonomic exercise in the Caile Health Center work area, Bulukumba Regency

Criteria	Cholesterol Levels	
	Frequency (F)	Percentage (%)
Normal	2	6.5 %
High limit	13	41.9 %
Tall	16	51.6 %
Total	31	100.0%

Source: Primary Research Data 2024

Based on table 1.4, it shows that the research results show that the cholesterol levels in the blood before the intervention were given were in the high cholesterol category for 16 respondents (51.6%), in the high cholesterol category for 13 respondents (41.9%) and in the normal cholesterol category for 2 respondents (6.5%).

d. Cholesterol levels after combined aerobic exercise intervention with ergonomic exercise in the Caile Health Center work area, Bulukumba Regency

Table 1.5 Frequency distribution of cholesterol levels after being given a combination of aerobic and ergonomic gymnastics intervention in the Caile Health Center work area, Bulukumba Regency.

Criteria	Cholesterol Levels	
	Frequency (F)	Percentage (%)
Normal	7	22.6%
High limit	13	41.9%
Tall	11	35.5%
Total	31	100.0%

Source: Primary Research Data 2024 Based on table 1.5, it shows that the research results show that the cholesterol levels in the blood after being given intervention in the high cholesterol category were 13 respondents (41.9%), the high cholesterol category was 11 respondents (35.5%) and the normal cholesterol category was 7 respondents (22.6%).

3. Bivariate Analysis

a. Blood pressure

Table 1.6 The effect of combined aerobic exercise and ergonomic exercise on changes in blood pressure in hypertensive patients in the Caile Health Center work area, Bulukumba Regency

Blood Preassure syatole	Measurement Time	Mean	Std.Deviation	Percentage Change from Previous Measurement (%)	p-value
Diastole	H1	4.22	4.98	-	0.00
	H2	3.41	2.66	-19.19	0.00
	H3	2.54	7.69	-25.66	0.75
	H4	4.80	6.61	6.61	0.00
	H5	7.74	1.77	1.77	0.00
	H6	12.35	5.48	5.48	0.00
	H1	2.83	3.30	3.30	0.00
	H2	2.29	1.95	1.95	0.00
	H3	2.22	2.57	2.57	0.00
	H4	2.45	7.65	7.65	0.85
	H5	4.45	4.94	4.94	0.00
	H6	5.25	1.84	1.84	0.00

Source:Primary data of research 2024

Systolic blood pressure decreased by 19.19% from day 1 to 2, and 25.51% from day 2 to 3. However, there was a significant increase from day 3 to 4 by 88.98%, day 4 to 5 by 61.25%, and day 5 to 6 by 59.53%. While diastolic blood pressure decreased by 19.08% from day 1 to 2, slowed to 3.06% from day 2 to 3, then increased by 10.36% from day 3 to 4, 81.63% from day 4 to 5, and 17.98% from day 5 to 6, showing a pattern of initial decrease followed by a significant increase.iThe p value indicates the statistical significance of changes in blood pressure.

Most measurements have p = 0.00, indicating highly significant changes, especially in systolic on the first, second, fourth, fifth, and sixth days, and diastolic on the first, second, third, fifth, and sixth days. However, two measurements were not significant: systolic on the third day (p = 0.75) and diastolic on the fourth day (p = 0.85), indicating that the changes were influenced by hypertension risk factors. So it can be concluded that Ha is accepted and Ho is rejected, meaning that there is an effect of aerobic exercise and ergonomic exercise on changes in blood pressure in hypertension patients in the Caile Health Center work area.

Based on table 1.7 shows that cholesterol levels in hypertension patients before being given aerobic exercise intervention combined with ergonomic gymnastics in the high cholesterol category were 16 respondents (51.6%), high cholesterol category were 13 respondents (41.9%) and in the normal cholesterol category were 2 respondents (6.5%). While cholesterol levels in hypertension patients after being given aerobic exercise intervention combined with ergonomic gymnastics in the high cholesterol category were 13 respondents (41.9%), high cholesterol category were 11 respondents (35.5%) and in the normal cholesterol category were 7 respondents (22.6%). So the result of p value = 0.002 (p <a = 0.05), meaning Ha is accepted and Ho is rejected, meaning there is an effect of aerobic exercise combined with ergonomic gymnastics on changes in cholesterol levels in hypertension patients in the Caile Health Center work area.

Discussion

1. The effect of combined aerobic and ergonomic gymnastics on changes in blood pressure in hypertensive patients in the Caile Community Health Center work area

a. Changes in systolic blood pressure in hypertensive patients before and after combined aerobic and ergonomic gymnastics

The results of the study showed that blood pressure after giving aerobic exercise combined with ergonomic exercise, the percentage change showed the average fluctuation of systolic blood pressure from day to day. There was a decrease from day 1 to 2 of 19.19%, and from day 2 to 3 of 25.51%. Conversely, a significant increase occurred from day 3 to 4 of 88.98%, from day 4 to 5 of 61.25%, and from day 5 to 6 of 59.53%. This illustrates the variation of systolic blood pressure with a significant decrease and increase between days.

Aerobic gymnastics is a series of movements combined with the rhythm of selected music with a certain duration of time which aims to increase the efficiency of oxygen intake into body tissues. Aerobic gymnastics is one of the fun sports, can be done by many people and all groups. In addition, aerobics combines elements of acrobatic gymnastics, rhythmic gymnastics and often artistic gymnastics together with music, dance and choreography. Therefore, aerobic gymnastics is one type of sport that many people choose to maintain their fitness. Therefore, aerobic gymnastics is one type of sport that many people choose to maintain their fitness. Because it is fun and can maintain fitness, aerobic gymnastics is categorized as one type of sport that is beneficial for life (Pasaribu, 2022).

Ergonomic gymnastics is a gymnastics and breathing technique that aims to improve the position and flexibility of the nervous system and blood flow, as well as maximize the supply of oxygen to the brain. This gymnastics supports various body functions, including intelligence, the immune system, burning harmful substances (such as uric acid, cholesterol, and blood sugar), carbohydrate conversion, electrolyte production, and negative energy disposal. Ergonomic gymnastics movements are effective, efficient, and logical because they are inspired by prayer movements that have been carried out since the past until now (Aslidar, 2017).

Hypertension can be treated with management that can be done by consuming drugs or by modifying lifestyle. One of them is by exercising (physical activity). Hypertension sufferers can modify their lifestyle by doing regular physical activity for at least 30 minutes per day 4-5 times per week (KEMENKES, 2023).

One type of physical activity is gymnastics. Gymnastics that can be done by hypertensive patients who experience hypertension are aerobic gymnastics and ergonomic gymnastics. Aerobic gymnastics is a combination of a series of movements and music that are deliberately made so that there is harmony between the movements and the music to achieve certain goals. Aerobic gymnastics is a sport that aims to increase the heart rate, which lasts continuously for more than four minutes at a low level including the aerobic group (Muriyati & Syamsuddin, 2018).

Ergonomic gymnastics is also one way that can be done to increase immunity and reduce hypertension. Ergonomic gymnastics, which is also commonly called gymnastics inti prima raga, is a gymnastics that can help improve body position and blood vessel elasticity and can also make blood flow rich in oxygen fulfilled to the brain (Wratsongko, 2015).

Based on research conducted by Ermawati Ulkhasanah & Widiastuti (2022), with the title the effect of low impact aerobic exercise on blood pressure in hypertension patients using a one group pre-test-post-test experimental design. This study was conducted 9 times with a duration of 20 minutes of exercise. The results showed that low impact aerobic exercise reduced systolic and diastolic blood pressure in hypertension patients after exercise.

This study is also in accordance with the study conducted by Wang et al (2019), entitled Aerobic exercise intervention reduces blood pressure in post-stroke or transient ischemic attack patients: a systematic review and meta-analysis. Physical exercise interventions can produce clinically meaningful blood pressure reductions, especially if started early and in conjunction with health education.

Research conducted by Ayatullah & Wahidah (2023), entitled The effect of ergonomic gymnastics on changes in blood pressure in elderly hypertensive patients in the Jatibaru Health Center work area, Bima City. The design of this study used the Two Group Pre Test-Post Test With Control Group Design. The sampling technique used was a control group of 15 people. With the results that there is an effect of ergonomic gymnastics on changes in blood pressure in the elderly.

This study is in line with the study conducted by Boru Gultom et al (2023), The Impact of Group-Based Ergonomic Exercise on Blood Pressure Among Individuals with Hypertension, The research design used was quantitative with the Wilcoxon Signed-Rank Test. The sampling technique used purposive sampling, with a sample size of 25 people. Based on the results of the Wilcoxon Signed-Rank Test, p = 0.000 was obtained where p <0.05, which means that there is an effect of ergonomic exercise on systolic and diastolic blood pressure in hypertension sufferers at the Brotojoyo Tanjung Rejo Posyandu.

According to researchers, after being given ergonomic gymnastics, some respondents experienced increased and decreased blood pressure. Respondents who experienced increased blood pressure can be influenced by various factors. First, the body has not fully adapted to new physical activities. In addition, the presence of deep health conditions, such as other diseases that affect blood pressure, can also play a role as respondents are all female, where postmenopausal women are at high risk for hypertension.

Researchers also argue that respondents who experience decreased blood pressure are influenced by the level of respondent compliance in doing gymnastics, as well as psychological factors such as stress and anxiety, can affect the results. The influence of drugs being consumed, individual variations in physiological responses. Overall, although ergonomic gymnastics is beneficial, the results can vary depending on various factors that affect each individual.

b. Changes in systolic blood pressure in hypertensive patients before and after combined aerobic and ergonomic gymnastics

Table 1.3 shows that diastolic blood pressure decreased by 19.08% from day 1 to 2, and slowed down to 3.06% from day 2 to 3. Then, there was an increase of 10.36% from day 3 to 4, followed by a significant increase of 81.63% from day 4 to 5, and 17.98% from day 5 to 6. These changes show significant variations in diastolic blood pressure, with an initial decrease followed by a marked increase.

Research by Arobaya et al (2024), at the Mariat Health Center, Sorong, showed that low-impact aerobic exercise had an effect on reducing blood pressure in the elderly with hypertension. This quantitative study used a one-group pretest-posttest pre-experimental design without a control group, involving 50 respondents out of 60 elderly who participated in exercise. In conclusion, low-impact aerobic exercise can reduce blood pressure in the elderly. It is recommended that the Elderly Posyandu hold exercise 2 times a week routinely to maintain health and prevent hypertension.

This study is in line with the study conducted by Daimo et al (2020), entitled the effect of aerobic exercise on blood pressure in men with hypertension: A randomized controlled study showed that moderate intensity aerobic exercise for 16 weeks, three times a week, lowers blood pressure in men with hypertension. Data analysis using paired t-test and independent sample t-test with SPSS version 20, showed a significant decrease in blood pressure in stage 1 hypertension patients (P <0.05).

Research by Jumari & Putri (2021) shows that ergonomic gymnastics lowers blood pressure in elderly people with hypertension. Of the 20 respondents, the average systolic blood pressure dropped from 155 mmHg to 140 mmHg, and diastolic from 93 mmHg to 86 mmHg after the intervention. Ergonomic gymnastics has been shown to be effective in lowering blood pressure in the elderly.

Ayu et al's (2024) study used a quasi-experimental pre-post test method with a control group design to evaluate ergonomic exercise education in controlling blood pressure in hypertensive patients at the Cianjur Health Center, Permata Sukarame Bandar Lampung, and Tamanlanrea Makassar. The results showed significant differences in the intervention group in health status, knowledge, compliance, and diastolic pressure (p-value 0.000), and systolic pressure (p-value 0.003), while the control group showed no significant differences. The intervention was proven to be effective in improving health status and lowering blood pressure in patients.

The p-values in this table provide an idea of the statistical significance of the changes that occurred. Most of the measurements showed a p-value = 0.00, which means that the observed changes in blood pressure were very significant and unlikely to have occurred by chance, especially in the systolic measurements on the first, second, fourth, fifth, and sixth days and diastolic on the first, second, third, fifth, and sixth days. However, there were two measurements that were not statistically significant: the third day for systolic with a p-value = 0.75 and the fourth day for diastolic with a p-value = 0.85. This suggests that the changes at these two points were likely due to chance and were not strong enough to be considered real changes.

Daily fluctuations in blood pressure can be influenced by diet, stress, and lack of sleep. Consuming foods high in salt, caffeine, or sugar can increase blood pressure, emotional and mental stress triggers the release of hormones that increase blood pressure, and lack of sleep interferes with the body's recovery, causing higher nerve activity and increased blood pressure. The interaction of these factors causes daily variations in blood pressure, either increasing or decreasing.

2. The effect of combined aerobic and ergonomic gymnastics on changes in blood pressure in hypertensive patients in the Caile Community Health Center work area
a. Cholesterol levels before combined aerobic exercise intervention with ergonomic exercise in hypertensive patients
Based on table 1.4 above, it shows that the research results show that the cholesterol levels in the blood before the intervention were given were 16 respondents (51.6%) in the high cholesterol category, 13 respondents (41.9%) in the high cholesterol category and there were 2 respondents (6.5%) in the normal cholesterol category.

The fat burning process begins with the breakdown of triglycerides in the body into fatty acids and glycerol through the lipolysis process. Glycerol can be converted into glucose or pyruvic acid, while fatty acids undergo beta oxidation to produce ATP energy in the mitochondria. The beta oxidation process requires oxygen and carbohydrates, where fatty acids are broken down into small units which then form acetyl CoA. Acetyl CoA will enter the citric acid cycle to produce energy, as with the glucose/glycogen metabolism process (Muriyati & Syamsuddin, 2018).

According to the researcher's assumption that by doing physical activities such as gymnastics can lower cholesterol levels. This happens because gymnastics requires oxygen to help the body burn fat by breaking down triglycerides and glycerol through lipolysis. In addition, gymnastics movements can also increase the concentration of oxygenation in the blood and smooth blood flow so that cholesterol levels in the body can change with regular exercise and sufficient frequency.

b. Cholesterol levels after combined aerobic exercise intervention with ergonomic exercise in hypertensive patients

Based on table 1.5 above, it shows that the research results obtained from the cholesterol levels in the blood after the intervention were given, there were 13 respondents (41.9%) in the high cholesterol category, 11 respondents (35.5%) in the high cholesterol category and there were 7 respondents (22.6%) in the normal cholesterol category.

Cholesterol patients who have been given aerobic exercise intervention combined with ergonomic exercise 3 times a week for 2 weeks, showed changes in blood cholesterol levels before and after. This shows that ergonomic exercise intervention has the potential to help lower blood cholesterol levels. This study proves that within a period of 2 weeks, it shows that aerobic exercise combined with ergonomic exercise is very effective in lowering cholesterol levels in patients with hypertension. However, in reality, aerobic exercise combined with ergonomic exercise has not been done by hypertensive patients who experience high cholesterol levels in the Caile Health Center work area, this is very beneficial for these respondents because aerobic exercise combined with ergonomic exercise has been proven to be beneficial in lowering blood cholesterol levels.

Aerobic exercise is a type of physical exercise that involves rhythmic movements with moderate to high intensity using many large muscles of the body. Aerobic exercise is usually done regularly in terms of rhythm, intensity, and frequency and aims to improve cardio-vascular fitness, muscle strength, and flexibility, balance, accuracy and coordination (Arfanda, 2024).

According to Wratsongko (2015), ergonomic gymnastics is used to restore body position and flexibility and improve blood flow and the nervous system. Ergonomic gymnastics can increase oxygen supply to the brain, maintain body health and remove negative energy from the body. Ergonomic gymnastics is designed with movements that resemble prayer movements so that the elderly can easily follow and apply these movements.

One of the risk factors that can increase the risk of high blood pressure is high levels of cholesterol in the blood, which is caused by unhealthy eating habits and lack of physical activity. This can cause atherosclerosis, which is the narrowing and hardening of blood vessels. Non-pharmacological therapies that can be done to lower high cholesterol in people with hypertension include a healthy lifestyle and increasing physical activity and exercise such as gymnastics (Novita, 2022).

According to research conducted by Fatiha, et al. (2021), ergonomic gymnastics is an effective, easy-to-do, and beneficial therapy. Ergonomic gymnastics can relax the body and cause blood vessels to widen so that blood flow and oxygen supply are smooth, which can help lower high blood pressure in the elderly.

Hertiana's research (2022) stated that there was an effect of aerobic exercise on blood cholesterol levels in the elderly with (p value = 0.000) an average cholesterol level before exercise of 243.67 mg/dl and after exercise of 217.70 mg/dl, which indicates that there was a change in cholesterol levels before and after aerobic exercise. Because aerobic exercise is very beneficial for human health, including improving the work and function of the heart, lungs and blood vessels.

According to research by Zhao et al., (2021), aerobic exercise can affect blood lipid metabolism, as well as affect various indicators related to lipid metabolism. Exercise improves serum lipids in patients with hyperlipidemia by lowering serum triglyceride levels, total cholesterol (TC), and low-density lipoprotein cholesterol (LDL-C), while increasing high-density lipoprotein cholesterol (HDL-C) levels.

Based on research conducted by Situmorang et al. (2021), it shows that there is an average change in blood cholesterol levels after aerobic exercise with a p value = 0.000. According to Wildan (2020), Aerobic exercise can maximize lung, heart, and blood vessel function, as evidenced by a decrease in resting heart rate, an increase in HDL, and a decrease in lactate production.

According to the study of Franczyk, et al., (2023), showed that aerobic exercise was associated with a statistically significant decrease in the ratio of total cholesterol:HDL cholesterol (ÿ0.3, $p < 0.001$) and total cholesterol (ÿ0.3 mmol/L, $p < 0.001$). In another 16-week study, exercise three times a week at 70–75% HRmax for 30 minutes for the first 8 weeks, which was continued to four times a week at 85% HRmax for 45 minutes, caused a significant decrease in plasma TG (from 1.4 to 1.2 mmol/L, $p < 0.05$) and an increase in HDL cholesterol (from 1.4 to 1.8 mmol/L, $p < 0.05$)

Effective exercise is exercise that is done regularly, adjusted to the body's ability and in accordance with the right duration in exercising. The movements contained in ergonomic gymnastics are very effective, efficient and reasonable movements because they follow the natural movements of humans for years. There is no movement as beautiful as ergonomic gymnastics because the movements are adjusted by paying attention to the natural principles of the body and inspired by prayer movements. In other words, this gymnastics is able to instantly open, cleanse, and activate all body systems such as the cardiovascular system, bladder, and reproductive system (Wratsongko, 2015).

This study is in line with the study of Handayani et al., (2020), which showed that ergonomic gymnastics has a significant effect on blood cholesterol levels in the elderly. The study showed a decrease with an average total cholesterol level of 5.4 mg/dl. The average total cholesterol level before the intervention was 205.80 mg/dl while the cholesterol level after the intervention was 200.40 mg/dl with a p value = 0.000 ($p <0.05$) which indicates a significant change in cholesterol levels before and after ergonomic gymnastics. Thus, it is recommended to do this exercise 2-3 times a week, to help lower cholesterol levels in the blood.

Hana et al.'s research, (2024) that the results of the paired sample t-test statistical test showed that there was an effect of ergonomic gymnastics on cholesterol levels in the elderly at LKS Rumah Kasih Sayang Jambon with a p value = 0.000 ($p <0.05$).

The results of the study showed that the average blood cholesterol levels before and after ergonomic gymnastics were 240.73 mg / dl and 230.40 mg / dl. The difference in cholesterol levels before and after ergonomic gymnastics was 10.33 mg / dl

This is in accordance with Wratsongko's theory (2015), that ergonomic gymnastics or core prima raga gymnastics is a gymnastics technique that aims to restore or improve body posture and smooth the nervous system and blood circulation. By doing this gymnastics, the oxygen supply to the brain can be increased, helping to open the intelligence system, sweat system, body heating system, cholesterol burning system, uric acid, blood sugar, lactic acid, crystalline ozalate, and carbohydrate conversion system. Based on the researcher's assumption that respondents are very enthusiastic in participating in gymnastics because the movements are easy and simple so that respondents can cooperate during the gymnastics process. This can result in a decrease in cholesterol levels after doing aerobic gymnastics combined with ergonomic gymnastics.

Conclusions

There is an effect of combined aerobic exercise with ergonomic exercise on changes in blood pressure and cholesterol levels in hypertensive patients in the Caile Health Center Working Area, Bulukumba Regency.

Suggestion

This study is expected to be used as a reference for research on aerobic and ergonomic gymnastics and combining aerobic and ergonomic gymnastics during fasting, and using a true experimental design so that it can compare the intervention group and the control group.

Acknowledgements

The author would like to express his deepest gratitude to all parties who have provided support in this research. Thanks are given to:

1. Panrita Husada Bulukumba Health Science College which has provided facilities and infrastructure that support the smooth running of this research. The support provided is very meaningful for the author in completing this research.
2. Participants of the PERAHU KESORGA Program of Caile Health Center, Bulukumba Regency, who have participated enthusiastically in this research.
3. Caile Health Center, Bulukumba Regency, the opportunities and facilities provided during this research.

Bibliography

Arfanda, PE (2024). Basic Movements Of Aerobic Gymnastics Foot And Hand Steps. NEM Publisher.

Arobaya, R., Simon, M., & Tyas, L. W. (2024). The Effect Of Low Impact Aerobic Gymnastics On Blood Pressure In Elderly Patients With Hypertension At Mariat Community Health Care Center, Sorong Regency. 7(1), 20–28.

Aslidar. (2017). The Effect Of Ergonomic Gymnastics On Uric Acid Levels In Elderly With Gout At The Binjai Nursing Home. Flora Nursing Journal, 10(1), 43–52.

Ayatullah, A., & Wahidah, W. (2023). The Effect Of Ergonomic Gymnastics On Changes In Blood Pressure In Elderly Hypertensives In The Jatibaru Health Center Work Area, Bima City. Barongko: Journal Of Health Sciences, 1(3), 184–204. Https://Doi.Org/10.59585/Bajik.V1i3.122

Ayu Mandira, I., & Dewi Noorratri, E. (2023). The Effect Of Spiritual-Based Ergonomic Gymnastics On Changes In Blood Pressure In Elderly Hypertensive Patients In Jebres Village. Scientific Journal Of Nursing, 6, 153–161.

Ayu, SA, Yulendasari, R., Wijayaningsih, KS, Hartati, S., & Puspitasari, D. (2025). Received : July , 29 , 2024 Available Online : August , 12 , 2024 At : Https://Ejurnal.Malahayati.Ac.Id/Index.Php/Minh Ergonomics Exercises On Blood Pressure Control Among Hypertensive Patients. 07(6), 648–657.

Boru Gultom, ER, Ariesti, E., Sipollo, BV, & Sutiyarsih, E. (2023). The Impact Of Group-Based Ergonomic Exercise On Blood Pressure Among Individuals With Hypertension. Genius Journal, 4(2), 322–328. (2021). Health Profile Of South Sulawesi Province.

Daimo, M., Mandal, S., Mahmud, M., & Mathivanan, D. (2020). Effect Of Aerobic Exercise On Blood Pressure In Men With Hypertension: A Randomized Controlled Study. Turkish Journal Of Kinesiology, 6(1), 32-39.Https://Doi.Org/10.31459/Turkjkin.686578

Ermawati Ulkhasanah, M., & Widiastuti, A. (2022). The Effect Of Low Impact Aerobic Exercise On Blood Pressure Values In Hypertension Patients. Indonesian Nursing Journal, 5(3), 827–832.

Fatiha, AN, Ma'rufi, I., & Rokhmah, D. (2021) The Role Of Ergonomic Gymnastics For Health. Multidisciplinary Journal, 69-76.

Ferawati, Zahro, F., & Hardianti, U. (2020). The Effect Of Low Impact Aerobic Exercise On Changes In Blood Pressure In Hypertensive Elderly. MAKIA Health Science Journal, 10(2), 41–48. Https://Doi.Org/10.37413/Jmakia.V10i2.3

Franczyk, B., Brzozka, A.G., Rysz, A.C., Lawinski, J., Jacek, R. (2023). The Impact Of Aerobic Exercise On HDL Quantity And Quality: A Narrative Review. International Journal Of Molecular Sciences. 24, 4653.

Handayani, Eliza Desi. Herliawati, Firnaliza Rizona. (2020). The Effect Of Ergonomic Gymnastics On Blood Cholesterol Levels In The Elderly At The Teratai Palembang Social Home For The Elderly. National Nursing Seminar, 8-13.

Hana, N., Nasriati, R., Muftiana, E., Yalestyarini, EA (2024) Ergonomic Exercise Effect On Cholesterol In Elderly In LKS (Social Welfare Agency) Love House Jambon. Journal Of Global Research In Public Health. 9(10).15-32.

Hastuti, AP, (2020). Hypertension. Central Java: Lakeisha Publisher

Hertiana. (2022). Benefits Of Aerobic Exercise On Cholesterol Levels In The Noling Health Center Work Area, Bupon District. Mega Buana Journal Of Innovation And Community Service, 44-48.

Jumari, J., & Putri, WI (2021). The Effect Of Ergonomic Gymnastics Therapy On Reducing Blood Pressure In Elderly People With Hypertension. Nutrix Journal, 5(1), 48. Https://Doi.Org/10.37771/Nj.Vol5.Iss1.539

Ministry Of Health Of The Republic Of Indonesia. (2022). Performance Report Of The Directorate General Of Disease Prevention And Control (Prevalence Of Hypertension In Indonesia In 2021). Jakarta

MINISTRY OF HEALTH. (2023). Hypertension – The Silent Killer. Ministry Of Health. Https://Yankes.Kemkes.Go.Id/View_Artikel/2254/Hipertensi-The-Silent-Killer

Kurnia, A. (2020). Self-Management Of Hypertension. Surabaya: Jakad Media Publishing.

Meilinda, Nurul Khotimah, Handono, Fatkhur Rahman, Ahmad Kholid Fauzi, Sri Astutik Andayani. (2021). Massage Therapy And Deep Breathing Therapy For Hypertension. Malang: Ahli Mediapress

Meylitha, RJ, Jamaluddin & Rahmawati. (2021). Effectiveness Of Prolanis Aerobic Gymnastics On Blood Cholesterol In Hypertension Patients. Journal Of Nursing,183-190.

Muriyati, & Syamsuddin. (2018). Basics Of Overweight Obesity Aerobic (Anthropometric Changes, Adiponectin Levels, After Aerobic Exercise Combined Diet OCD And The Role Of Adiponectin Gene Polymorphism In Individuals) (Team WADE Publish (Ed.)). Wade Group.

Novita, WS, And Rahmanti. A. (2022). Application Of Ergonomic Gymnastics To Reduce Cholesterol Levels In The Elderly In Families In The Pegandan Semarang Health Center Assistance Area. Health Journal Love That Renewed, 10(2).

Nugroho, PS & Fahrurodzi, DS (2018). Obesity And Cholesterol Factors On Hypertension In Indonesia (Indonesia Family Life Survey V). Journal Of Nutrition And Health, 44-48.

Pasaribu, AMN (2022). Basic Gymnastics Textbook.

Purnamasari, RP, Taharuddin, Indriastuti, D. (2020). Total Cholesterol Levels In Pre-Elderly Hypertension Patients. Journal Of Nursing, 5-9.

Situmorang, MRJS, Jamaluddin, & Rahmawati. (2021). Effectiveness Of Prolanis Aerobic Gymnastics On Blood Cholesterol In Hypertension Patients. Journal Of Nursing, 13(1), 183-190.

Wildan, ADE, Fachry, R. (2020). Hypertension Diet With Hypertension Degree In Junrejo Health Center Working Area In 2020. Thesis. UIN Maulana Malik Ibrahim. Malang.

Wang, C., Redgrave, J., Shafizadeh, M., Majid, A., Kilner, K., & Ali, A.N. (2019). Aerobic Exercise Interventions Reduce Blood Pressure In Patients After Stroke Or Transient Ischemic Attack: A Systematic Review And Meta-Analysis. British Journal Of Sports Medicine, 53(24), 1515–1525. Https://Doi.Org/10.1136/Bjsports-2017-098903

WHO. (2023). WHO. Https://Www.Who.Int/News-Room/Fact-Sheets/Detail/Hypertension

Wratsongko, M. (2015). Miracle Of Prayer Movement & Secret Of 13 Elements Of Healthy Human Without Chemical Drugs For Superior Generation With Noble Virtues (T. Pram (Ed.)). Mizania.