PROPHET MUHAMMAD (PBUH) DIETARY AND MEDICINE: PHARMACY STUDENTS’ ASSESSMENT AND ACCEPTANCE

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ABSTRACT
Pharmacists are the profession in a healthcare who are responsible for the safety and effective use of the pharmaceutical drugs. Besides learning the subject related to pharmaceutic and pharmacotherapy, the pharmacy students at Universiti Teknologi MARA Pulau Pinang, also need to study on Islamic medicine. In pharmacotherapy, the students were taught on the scientific view on drug and biology interaction. But the knowledge of scientific evidence based on Prophet Muhammad (PBUH) dietary and medicine among students are remain uncertain. The aim of this study was to assess the students’ comprehension on a newly developed syllabus that focus on the scientific evidence based on Prophet Muhammad (PBUH) dietary and medicine. This study was conducted at Universiti Teknologi MARA Pulau Pinang, Malaysia among first year pharmacy students. The pre and post-knowledge of the students on scientific evidence based on Prophet Muhammad (PBUH) dietary and medicine before and after the new syllabus of has been determined. A paired t test was used to compare the knowledge level of respondents, pre- (M=9.17, SD=4.29) and post assessment (M=27.27 SD=4.71). On average, the knowledge of respondents after exposing with the new syllabus were significantly higher, where t (137)=-37.69, p<0.001) than the pre intervention. Our findings inspired that a scientific evidence based of Prophet Muhammad (PBUH) dietary and medicine syllabus could be a new approach of pharmacy education in Malaysia.

Keywords: Pharmacy, Prophet Muhammad (PBUH), scientific evidence, Malaysia and medicine

1. Introduction
Medical sciences are one of the important field in human life. The advance of the technology and research in medical sciences has enhanced the standard and quality of treatment. The development in medical sciences include the equipment, machine, standard of procedure, drugs and supplements. Nevertheless, the modernization of treatment in health are not completely effective and many patients are intolerant with the drugs (Neila et al. 2018). In some cases, the patient’s condition deteriorates due to drug adverse effects or treatment intolerance. Thus, complementary alternative medicines (CAM) has become the second choice of treatment among patients. CAM includes Malay traditional medicine (Raja Ikram & Abd Ghani, 2015), Indian traditional medicine, Ayurveda (Menon & Shukla, 2017), Chinese traditional medicines and practices like acupuncture (Aung & Chen, 2007) and many others.

Malaysia is a multiracial country but majority are Muslims. In Islam, Prophet Muhammad (PBUH) was the last Messenger to guide mankind to the right way and original monothestic faith (tauhid) of Adam, Abraham, Moses, Jesus and other prophets. The regulations, social, and political principles that Prophet Muhammad (PBUH) established in the light of Quran became the foundation of Islam and the Muslim civilization. Believing in the Prophet Muhammad (PBUH) is one of the pillars of Islam. Besides that, His way of life also is the role model for the Muslims to follow throughout the ages including the medicine and health perspective. Specifically, “Sunnah” or “Al Sunnah” is anything that comes from the Prophet Muhammad (PBUH) whether the word, act or admission. Generally, Islamic Medicine is defined as any practice which the basic concepts, contents, and procedures conform to or do not contradict the Qur’an and Sunnah (Kasule 1995). The notion that Islamic medicine only refers to medical practice using Quranic verses, hadiths related to medical practice, treatment of subtle disturbances and so forth is inaccurate. Hence, the concept of modern medicine or CAM practices of different ethnics such as China, India, Arab, Malays, without involving illegal, superstitious belief or shirk are permitted by Islam. Islam encourages the use any method or procedure that can cure or relieve illnesses of patients as long as there is no contradiction with Islamic teaching (Abidin, 2015).
Pharmacy is one of the fields of study that basically focus on the science and technique of preparing and dispensing drugs. Pharmacists are a health profession who are responsible to the safety and effectiveness of drug use. In the modern era, the scope of pharmacy has become wider such as involvement in complementary medicines and pharmaceutical innovations. In Malaysia, the education and monitoring of complementary alternative medicine practices is also stressed by the Pharmacy Department, Ministry of Health, Malaysia.

In pharmacy course syllabus, students are taught with biochemistry knowledge, drug dosage calculation, drug compounding and drug interaction in human body system. Nonetheless, in line with the development of pharmacy sector, the syllabus approach in pharmacy school should be in parallel with the demand of the industry and the stakeholders. In some tertiary institutions including Universiti Teknologi MARA, pharmacy students are exposed with other subjects such as Islamic civilization and science in Al Quran. However, there is still lack of scientific evidence based subjects on Prophet Muhammad (PBUH) dietary and medicine. Previous study by Che Lamin and colleagues (2017) had limited discussion on medical subjects and dietary in Quran and Prophet Muhammad (PBUH). Even though the Prophet Muhammad (PBUH) dietary and medicine has been revealed more than 1400 years ago, the understanding of the medical practices remains unknown. Therefore, a review of the scientific evidence on Prophet Muhammad (PBUH) dietary and medicine is deemed necessary. Besides, the Prophet Muhammad (PBUH) dietary and medicine have been practiced by Muslims worldwide including Malaysia, the evidence-based of the dietary and medicine should be considered in the teaching syllabus of medical students. Therefore, this study aimed to introduce a module of Prophet Muhammad (PBUH) dietary and medicine and assess the pharmacy student’s understanding before and after the introduction of new syllabus.

2. Methodology
The Prophet Muhammad Dietary and Medicine syllabus was developed and the committee included experts in various fields such as pharmacology, biochemistry and human physiology; and an expert from Islamic revelation. For the syllabus development, we concentrated on hadith that related to health. Figure 1 shows one example of the content of the syllabus.

| 3.3 Black Seed |
| Botanical name |
| Nigella sativa |
| Description |
| Nigella sativa is commonly known as the black seed or black cumin which originates from the western Asia. It is also known as habbatul sawdah (black seed) or habbatul barakaah (blessed seed) in the Arabic language. The blackseed is a natural herb from the Ranunculacea (buttercup) family which comes from Western Asia and has also been cultivated in Africa, Middle East, Far East, Mediterranean basin and parts of Europe. |
| Prophet medicine or dietary according to Quran or Hadith. |
| The prophetic narration on the authority of Abu Hurairah that the Prophet said “Use the black seed, because it contains a cure for every type of ailment except death.” |
| (Al-Bukhari, Muslim, At-Tirmidhi). |

This assessment of the syllabus was conducted at Universiti Teknologi MARA Pulau Pinang, Bertam campus, Malaysia. A total of 138 of first year pharmacy students were invited to participate in this study. The protocol of study had been approved by the university Research Ethic Committee.

A set of validated questionnaire had been used and consisted three different sections. Section A consist of demographic data and section B was the assessment on basic knowledge of definition on Quran, Sunnah and Prophetic medicine. Last section was section C that consisted of questions on the scientific facts of the Prophet Muhammad (PBUH) dietary and medicine. The participants were given the questionnaire before they were exposed with the new syllabus of the scientific evidence based on the study.
the Prophet Muhammad (PBUH) dietary and medicine. Then the students were given a series of lectures on the 12 topics of Prophet Muhammad (PBUH) dietary and medicine by the authors. After completed the lecture series, the respondents were given the same set of questionnaire for post-evaluation. The outcomes from the survey were analysed using SPSS Statistic version 20. Descriptive statistics were used to describe the data in this study.

3. Result and Discussion

There were 138 respondents that participated in this study. There were 33 males and 105 female’s students. This assessment was conducted among the first year pharmacy students who aged 18 years old.

About 73.2% of students were aware and also practise the Prophet Muhammad (PBUH) in dietary and medicine (Figure 2). While 15.2% of the respondents were not practicing the Prophet Muhammad (PBUH) in dietary and medicine even though they were aware of it. A Pearson’s chi-square test (with \(\alpha=0.05\)) was used to evaluate whether the student’s awareness of the Prophet Muhammad (PBUH) in dietary and medicine was parallel with their practices. The chi-square test was statistically significant, \(\chi^2 (1, N=138) = 42.97, p<0.001\). The association between the student’s awareness and their practise on the Prophet Muhammad (PBUH) in dietary and medicine was strong, with phi value, \(\phi = 0.558\). Previous study by Ishak et al. (2013) justified that male and female students at as International Islamic University of Malaysia (IIUM) had equal awareness level in type of Sunnah diet (black seed and milk) except for honey. The outcome also indicated even though most of students at IIUM were aware of Prophet Muhammad (PBUH) dietary, they preferred modern diet because they claimed that modern diet was more relevant and convenient for today’s lifestyle.

Majority of the students were not aware of Prophetic Medicine according to the definition of Al-Quran and Sunnah. Based on the figure 3, there were about 34.8% of the respondents who only got 1 correct answer out of 5 questions and 3.6% who got zero mark. While 30.4% and 23.2% of respondents got two and three correct answers respectively. Finally, about 7.2% of respondents were able to get 4 correct answers and none of respondents were successfully answered all the questions correctly. However, after the lecture series on this new syllabus, the students’ scores had showed improvement. None of the students had zero mark. Up to 57.2% of the students were able to get at least 3 scores and above.

A paired sample \(t\) test with an \(\alpha\) of 0.05 was used to compare the knowledge level of respondents before and after the students had been exposed with definition of Prophet Muhammad (PBUH) dietary and medicine according to Islamic view. There was a significant difference in the score of pre-assessment section B (M=1.98 SD=1.04) and post-assessment (M=2.61, SD=1.63); \(t(137) = -6.32, p=0.001\). On average, respondent’s score marks after exposing with the new syllabus were -0.63 (95% CI: -0.82 to -0.43) higher than their marks during pre-assessment.
On the other hand, with regards to Prophet Muhammad (PBUH) dietary and medicine, we ranged the level knowledge into four categories: weak (1-10 correct answers), satisfactory (11-20 correct answers), good (21-30 correct answers) and excellent (31-41 correct answers). Figure 4 shows the pre and post assessment outcomes of the knowledge level of scientific evidence based of Prophet Muhammad (PBUH) dietary and medicine. Before students were exposed to the new syllabus, 60% of them were weak or low in the level of knowledge on scientific facts on Prophet Muhammad (PBUH) dietary and medicine. None of them achieved good and excellent knowledge level. Interestingly, the percentage of students with weak level of knowledge had drastically decreased from 60% into 0.7%. This new syllabus had increased the number of students with good and excellent knowledge level, from 0% into 68.1% and 25.4% respectively.

The average score after exposing to new syllabus were \(-18.10\) (M=27.27 SD=4.71; 95% CI: -19.05 to -17.5), significantly higher than the mark during pre-assessment (M=9.17, SD=4.29); \(t(137) = -37.69, p<0.001\). There were several universities that implemented the Islamic integration approach in medical curriculum such as IIUM and Universiti Sains Islam Malaysia (USIM). But the curriculum approach was more on Islamic knowledge and value, memorizing of selected Quranic verses in their practices. It was also crucial to stress on the scientific backgrounds of those practices to increase understanding and thus their application in improving physical health. Previous study by Jamilah et al.
(2014) had demonstrated a positive impact on the medicine students based on their ability to management of clinical cases and consultation in holistic ways.

After exposing the students with our new content of syllabus, the student’s acceptance on the new module of the Prophet Muhammad (PBUH) dietary and medicine were determined. Figure 5 shows that 92% of students agreed that the content of Prophet Muhammad (PBUH) dietary and medicine were relevant to the pharmacy syllabus. They claimed that the content could help the students to look at the Prophet Muhammad (PBUH) dietary and medicine differently and scientifically. Nevertheless, 8% of the respondent, were unsure to suggest the scientific evidence based of Prophet Muhammad (PBUH) dietary and medicine as a part of pharmacy curriculum. This could be because that there are existing pharmacy courses which are demanding, and students might afraid of the additional burden from the new module. Basically, the scientific evidence based Prophet Muhammad (PBUH) dietary and medicine is like pharmaceutical approach of Islamic revelation and hadith study. This might be the reason of “unsure” status among 8% of these respondents. None of the respondents rejected the suggestion of new syllabus to be part of the pharmacy curriculum subject. This finding was almost similar to Jamilah et al. (2014), the students understood the need of having knowledge related to Islamic practices in the pharmacy curriculum.

Fig. 5: Respondent’s perception of scientific evidence based of Prophet Muhammad (PBUH) dietary and medicine as a part of pharmacy syllabus.

**Conclusion**

Education is the essential fundamental to development and growth of a country. Therefore, the education system in Malaysia should always be improvised and relevant with national requirement. Since Islam is the official religion, our study suggested that our newly developed syllabus is practical and relevant for pharmacy students or maybe also suitable for all students regardless their major courses. The development and improvement of the syllabus which is related to pharmacy and medical sciences in Islam would be useful in increasing the level of knowledge among students. This study also inspired the teaching institutions to adopt new and relevant syllabus. We believed that scientific evidence based module of Prophet Muhammad (PBUH) dietary and medicine is a new and interesting approach in education in Malaysia. The students need to have an official and proper learning process of Prophet Muhammad (PBUH) dietary and medicine to ensure they gain sufficient information on Prophet Muhammad (PBUH), which is verified by the hadith specialists. Besides that, students also need to be well equipped with the ability of analysing the explanation of the social practice, confusion and issues raised about Prophet Muhammad (PBUH) dietary and medicine scientifically. This would later help in their professional practices in educating patients. Further studies involving students, educators and other health practitioners are required for validation in supporting this new syllabus in the teaching pharmacy or medical students about Prophet Muhammad (PBUH) dietary and medicine.

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