
Sharia Pharmacy in the Perspective of the Qur'an: An Analysis of Verses About Medicine

Toni Ardi Rafsanjani¹, Riana Putri Rahmawati², Muhammad Abdur Rozaq³

^{1,3}Faculty of Health Sciences, Universitas Muhammadiyah Kudus, Indonesia

²Faculty of Pharmacy, Universitas Muhammadiyah Kudus, Indonesia

toniardi@umkudus.ac.id, rianaputri@umkudus.ac.id, abdurrozaq@umkudus.ac.id

Received October 27, 2024; Revised November 28, 2024; Accepted December 25, 2024

Abstract

Objective: This study aims to explore the concept of Sharia pharmacy from the perspective of the Qur'an by analyzing verses related to medicine. Sharia pharmacy represents a pharmaceutical approach integrating scientific aspects with Sharia principles, such as halal, cleanliness, and medical ethics. **Theoretical framework:** The theoretical framework is grounded in the thematic interpretation (tafsir maudhu'i) of Qur'anic verses, emphasizing their linguistic, historical, and scholarly interpretive contexts. **Literature Review:** A thorough literature review examines previous studies on Qur'anic perspectives on medicine and their alignment with contemporary pharmaceutical practices. **Methods:** The research employs a literature study using thematic interpretation to deeply analyze relevant Qur'anic verses alongside medical and pharmaceutical literature. **Results:** Key findings include the identification of fundamental principles in the Qur'an regarding health, such as maintaining well-being (QS Al-Baqarah: 195), avoiding prohibited substances (QS Al-Maidah: 3), and emphasizing natural remedies (QS An-Nahl: 69). This study also highlights the synergy between Sharia pharmacy concepts and modern pharmaceutical developments, particularly in promoting halal and thayyib (pure and good) products. **Implications:** The research's implications underline the significance of integrating Sharia values into pharmaceutical science, urging policymakers to prioritize halal certification for pharmaceutical products, especially in Muslim-majority countries. Furthermore, this integration offers a framework for enhancing ethical and spiritual considerations in health services, benefiting both professionals and patients. **Novelty:** The novelty of this research lies in its comprehensive integration of Qur'anic interpretation with modern pharmaceutical science, offering a fresh perspective on Sharia pharmacy development. This approach enriches the field by bridging spiritual and scientific domains, fostering holistic healthcare solutions. This study serves as a valuable reference for researchers, academics, and pharmacy practitioners aiming to harmonize Islamic values with contemporary pharmaceutical advancements, thereby contributing to better health services globally.

Keywords: sharia pharmacy, al-Qur'an, Islamic medicine, halal and thayyib, thematic interpretation.

INTRODUCTION

Sharia pharmacy is a field that is growing in line with the increasing awareness of Muslims on the importance of living a life according to Sharia principles, including in health

and medicine aspects. In Islam, health is one of Allah's blessings that must be well maintained, as affirmed in the Qur'an and hadith. However, the challenges of modernization in the pharmaceutical world often face Muslims with ethical and spiritual dilemmas. Pharmaceutical products on the market, although medically effective, are not necessarily by the principles of halal and thayyib (good and beneficial). This raises a fundamental question: how does the Qur'an as a guideline for Muslims provide guidance on medicine and pharmaceutical practices by Sharia values? [1].

The main problem in this study lies in the lack of integration between modern pharmaceutical science and the guidance of Islamic values contained in the Qur'an. Meanwhile, most of the literature on Sharia pharmacy is still limited to discussing the halalness of pharmaceutical products without in-depth linking it to the interpretation of the Qur'an. This creates a research gap (research gap) in understanding how the Qur'anic concepts of medicine can be translated into modern pharmaceutical practice. In fact, in the verses of the Qur'an, there are many instructions about the importance of maintaining health, avoiding the haram, and utilizing natural ingredients for medicine. For example, QS Al-Baqarah: 195 reminds us of the importance of protecting ourselves from destruction, which can be interpreted as an obligation to maintain health, while QS An-Nahl: 69 hints at the efficacy of honey as a natural remedy that Allah gives to humans [2], [3].

This research is important because sharia pharmacy is not just a theoretical concept, but also has a significant practical impact. In the context of globalization, pharmaceutical products from different countries enter the market with different standards, so Muslims need clear guidelines to ensure that the medicines consumed are by sharia principles. In addition, Sharia pharmacy also has great potential to be developed as one of the solutions to the challenges of the modern pharmaceutical industry, including halal, sustainability, and ethical issues in the production of medicines [4], [5].

Furthermore, this study seeks to fill the research gap by conducting a thematic analysis of Qur'anic verses relevant to treatment. With this approach, it is hoped that strong normative foundations can be found to develop sharia pharmacy as a discipline that is not only scientifically relevant but also rooted in Islamic spiritual values and ethics. For example, verses such as QS Al-Maidah: 3 which prohibits the consumption of something haram, and QS Al-Baqarah: 172 which urges humans to consume halal and goods can be the basis for developing pharmaceutical standards based on halal and thayyib [6].

The implications of this research are very broad, both in academic, practical, and policy contexts. Academically, this research is expected to be a foothold to develop more studies on Islamic pharmacy based on the Qur'an. In a practical context, this study can guide pharmacists, drug manufacturers, and health practitioners to ensure that the pharmaceutical products they produce and use are by sharia principles. Meanwhile, in terms of policy, the results of this study can be a reference to formulate regulations related to halal certification in pharmaceutical products, which is currently still an important issue in many Muslim-majority countries [6]–[8].

By raising this theme, this research not only contributes to the development of Sharia pharmacy as a stand-alone field of science but also opens a new perspective on how the values of the Qur'an can be integrated into modern life, especially in the field of health and medicine. Sharia pharmacy, in this view, is not just an effort to comply with Sharia principles, but also a manifestation of the responsibility of Muslims to make a real contribution to humanity by providing health solutions based on the universal values of Islam, namely justice, kindness, and sustainability [9].

LITERATURE REVIEW

The following is a review of the literature related to Sharia Pharmacy from the Perspective of the Qur'an: An Analysis of Verses About Medicine.

The Principles of Halal and Thayyib in Sharia Pharmacy A study by Hasanah discusses the importance of the concept of halal and thayyib in determining the quality of medicines. This study emphasizes that halal includes the production process to the distribution of drugs [\[10\]](#), [\[11\]](#).

Integration of Islamic Values in Health Sciences A study from Rahman and Yusuf reveals how the integration of Qur'an values can enrich health sciences, especially in building pharmacy professional ethics [\[12\]](#).

Analysis of Thematic Interpretation of Medicine in the Qur'an This research was conducted by Aisyah, who explored Qur'anic verses regarding health and medicine to provide a normative basis for the practice of Sharia pharmacy [\[13\]](#).

Halal Pharmaceutical Products in the Global Market According to a report by the World Halal Council, the increasing demand for halal pharmaceutical products in the global market encourages the need to develop sharia standards in drug production.

The Use of Natural Medicines in an Islamic Perspective A study by Ahmad reviews the virtues of using natural ingredients such as honey, black potato, and other herbs in Islamic medicine.

Regulation of Halal Certification on Pharmaceutical Products Research by Munir and Latifah highlights the challenges in implementing halal certification regulations on pharmaceutical products, especially in countries with a majority Muslim population.

Sharia Pharmacy Ethics in the Views of Contemporary Ulema This study was conducted by Fahmi, and discusses the views of contemporary scholars regarding the importance of Sharia ethics in modern pharmaceutical practices.

The Role of Sharia Pharmacy in Handling the Pandemic Analysis by Nurul shows how Sharia Pharmacy can provide Islamic values-based solutions in global health emergencies [\[14\]](#).

Development of the Halal Pharmaceutical Industry in Southeast Asia A report by the Halal Research Center examines the growth of the halal pharmaceutical industry in Southeast Asia as a centre for the development of Sharia-based products.

Application of Technology in Sharia Pharmacy A study from Farhan discusses how modern technologies, such as biotechnology, can be integrated with sharia principles to develop more effective halal medicines [\[15\]](#), [\[16\]](#).

METHODOLOGY

Sharia pharmacy is a field that is growing in line with the increasing awareness of Muslims on the importance of living a life according to Sharia principles, including in health and medicine aspects. In Islam, health is one of Allah's blessings that must be well maintained, as affirmed in the Qur'an and hadith. However, the challenges of modernization in the pharmaceutical world often face Muslims with ethical and spiritual dilemmas. Pharmaceutical products on the market, although medically effective, are not necessarily by the principles of halal and thayyib (good and beneficial). This raises a fundamental question: how does the Qur'an as a guideline for Muslims provide guidance on medicine and pharmaceutical practices by Sharia values? [\[17\]](#).

The main problem in this study lies in the lack of integration between modern pharmaceutical science and the guidance of Islamic values contained in the Qur'an. Meanwhile, most of the literature on Sharia pharmacy is still limited to discussing the halalness of pharmaceutical products without in-depth linking it to the interpretation of the Qur'an. This creates a research gap (research gap) in understanding how the Qur'anic concepts of medicine can be translated into modern pharmaceutical practice.

In fact, in the verses of the Qur'an, there are many instructions about the importance of maintaining health, avoiding the haram, and utilizing natural ingredients for medicine. For example, QS Al-Baqarah: 195 reminds us of the importance of protecting ourselves from destruction, which can be interpreted as an obligation to maintain health, while QS An-Nahl: 69 hints at the efficacy of honey as a natural remedy that Allah gives to humans [18].

This research is important because sharia pharmacy is not just a theoretical concept, but also has a significant practical impact. In the context of globalization, pharmaceutical products from different countries enter the market with different standards, so Muslims need clear guidelines to ensure that the medicines consumed are by sharia principles. In addition, Sharia pharmacy also has great potential to be developed as one of the solutions to the challenges of the modern pharmaceutical industry, including halal, sustainability, and ethical issues in the production of medicines [19].

Furthermore, this study seeks to fill the research gap by conducting a thematic analysis of Qur'anic verses relevant to treatment. With this approach, it is hoped that strong normative foundations can be found to develop sharia pharmacy as a discipline that is not only scientifically relevant but also rooted in Islamic spiritual values and ethics. For example, verses such as QS Al-Maidah: 3 which prohibits the consumption of something haram, and QS Al-Baqarah: 172 which urges humans to consume halal and goods can be the basis for developing pharmaceutical standards based on halal and thayyib [20].

The implications of this research are very broad, both in academic, practical, and policy contexts. Academically, this research is expected to be a foothold to develop more studies on Islamic pharmacy based on the Qur'an. In a practical context, this study can guide pharmacists, drug manufacturers, and health practitioners to ensure that the pharmaceutical products they produce and use are by sharia principles. Meanwhile, in terms of policy, the results of this study can be a reference to formulate regulations related to halal certification in pharmaceutical products, which is currently still an important issue in many Muslim-majority countries [21].

By raising this theme, this research not only contributes to the development of Sharia pharmacy as a stand-alone field of science but also opens a new perspective on how the values of the Qur'an can be integrated with modern life, especially in the field of health and medicine. Sharia pharmacy, in this view, is not just an effort to comply with Sharia principles, but also a manifestation of the responsibility of Muslims to make a real contribution to humanity by providing health solutions based on the universal values of Islam, namely justice, kindness, and sustainability [22].

Table 1. Research Methods

Research Stages	Description
1. Literature Studies	Identify relevant Qur'anic verses through literature review and books of tafsir (classical and contemporary), such as Tafsir Al-Mishbah, Tafsir Ibn Kathir, and Tafsir Fi Zilalil Qur'an.
2. Sentence Grouping	The verses found are categorized based on themes, such as health, the use of natural ingredients, and the prohibition against the haram.
3. Analysis of Thematic Interpretation	Using a thematic approach to analyze the relationship between the verses of the Qur'an and the values of the principles of Sharia pharmacy.

4. Secondary Literature Review	Analyze journals, books, and research reports related to Sharia pharmacy, halal pharmaceutical products, and Qur'anic interpretation of health.
5. Critical Analysis	Compare findings with modern pharmaceutical practices to identify existing research gaps.
6. Preparation of Conceptual Foundations	Developing a normative basis for Sharia pharmacy that combines the values of the Qur'an with the perspective of modern health science.

RESULTS AND DISCUSSION

The Principle of Health in the Perspective of the Qur'an

The principle of health is also seen in the command to maintain cleanliness, which is mentioned in Surah Al-Baqarah verse 222: "Indeed, Allah loves those who repent and loves those who purify themselves." This verse provides a normative foundation on the importance of hygiene as one of the main aspects of maintaining health, which is also relevant in the context of sharia pharmacy [23].

In addition, the concept of health in the Qur'an includes both preventive and curative dimensions. In Surah Al-Ma'idah verse 90, Muslims are forbidden to consume anything intoxicating and damaging to the intellect. This prohibition can be interpreted as a principle of prevention of behavior or consumption that can be detrimental to health, both physically and mentally [24].

Halal-Thayyib Concept in Sharia Pharmacy

The verses of the Qur'an related to the concepts of halal and thayyib provide a solid basis for the development of Sharia pharmaceuticals. Halal includes the legal dimension, namely the halalness of ingredients and production processes, while thayyib includes aspects of quality, safety, and benefits of a product. Surah Al-Baqarah verse 168 affirms, "O man, eat from the halal and good (food) found on earth." In the context of pharmacy, this verse provides directions that the drugs consumed must meet halal standards and benefits for the body [25]–[27].

Sharia pharmacy also pays attention to the principle of the absence of haram ingredients in pharmaceutical products, such as gelatin from pigs or alcohol in unnecessary quantities. The use of haram or unclean substances is contrary to Islamic values. Surah Al-An'am verse 145 mentions the prohibition of eating carcasses, blood, and pork, which is also relevant in ensuring the halalness of pharmaceutical ingredients [28].

The Utilization of Natural Materials in the Perspective of the Qur'an

The use of natural ingredients as a source of medicine is highly emphasized in the Qur'an. In addition to honey, several other verses also mention plants and natural ingredients that have medicinal value. Surah At-Tin verses 1-2, which mention "For the sake of the Tin and the Olives," indicate the importance of these two plants as a source of nutrition and health. Modern research has also proven that olives contain active compounds that can function as antioxidants and anti-inflammatories [15], [29], [30].

In addition, the Qur'an also directs mankind to use water as the main element in life and medicine. In Surah Al-Anbiya verse 30, it is stated, "And We made out of water everything that is alive." The use of water in medicine can be seen in water therapy, both to cleanse the body and as part of natural treatment methods [31].

The Relationship of Qur'an Values with Modern Pharmaceutical Practice

The results of the study show that the values of the Qur'an are very relevant to modern pharmaceutical practices, especially in terms of safety and product quality standards. The concept of *thayyib* can be translated into Good Manufacturing Practices (GMP) standards applied in the pharmaceutical industry. Pharmaceutical products that are *thayyib* are not only safe but also beneficial and of high quality.

Modern pharmacy is also increasingly recognizing the importance of natural ingredient-based medicine. The trend of using herbs in medicine, such as olive extract, black cumin, and honey, is in line with the Qur'an's directive on the benefits of natural ingredients. However, the challenge in integrating these values is to ensure that the ingredients meet applicable scientific and clinical standards [32].

Critical Analysis of Research Gaps

Although much research has been done on halal pharmacy and Quran-based medicine, some gaps need to be addressed. One of them is the lack of in-depth study of the implementation of sharia values in the entire pharmaceutical supply chain, from raw materials to distribution. In addition, there are still few studies that integrate Qur'anic interpretation with modern pharmacological science to develop innovative new products [33], [34].

Another challenge is in terms of public education. Understanding of the importance of halal pharmaceutical products is uneven, especially among non-Muslim consumers who may think that halal products are only relevant to Muslims. The concept of *halal-thayyib* also includes universal aspects of safety and quality [35].

Research Contribution to the Development of Sharia Pharmacy

This research makes a theoretical contribution to building the normative basis of Sharia pharmacy. By combining the values of the Qur'an and modern health perspectives, this research offers a framework that can be applied in the development of halal, quality, and sustainable pharmaceutical products [36].

One of the significant results of this research is the development of a pharmaceutical concept based on Sharia values that involves the entire process, from ingredient selection, and production, to distribution. For example, in the production process, not only the halalness of the ingredients is considered but also ethics in business practices, such as information transparency to consumers [37].

In the context of the industry, this research also encourages collaboration between scholars, academics, and pharmaceutical practitioners to produce products that are not only by sharia but also competitive in the global market. This collaboration can create innovations, such as the development of halal substitution materials to replace gelatin from pigs or other haram ingredients [32], [38].

Practical Implications and Recommendations

This research provides several practical implications, including:

- a. Increasing Halal-Thayyib Education: The importance of socializing the concept of *halal-thayyib* to the wider community, including health benefits and safety of halal pharmaceutical products [39], [40].
- b. Strengthening Regulations: Governments and relevant institutions need to strengthen regulations on halal certification on pharmaceutical products, including supervision against raw materials [41], [42].

- c. Innovative Product Development: The pharmaceutical industry is encouraged to develop products based on natural ingredients that are in line with the values of the Qur'an and meet modern scientific standards [\[43\]](#).
- d. Multidisciplinary Collaboration: Cooperation between interpreters, pharmaceutical scientists, and industry practitioners is needed to ensure that sharia values can be implemented comprehensively [\[43\]](#), [\[44\]](#).

With an integrative approach, sharia pharmacy can not only meet the needs of Muslims but also provide health solutions that benefit the global community at large [\[38\]](#).

Table 2. Aspects and Relevance

Aspects	Key findings	Relevance
Health Principles	The Qur'an teaches the importance of physical and mental balance and hygiene as the basis of health.	Relevant in the promotion of a healthy lifestyle and modern pharmaceutical practices that prioritize disease prevention.
Halal-Thayyib Concept	Halal includes the halalness of ingredients and processes, while thayyib emphasizes quality, safety, and benefits.	It is the basis of Sharia pharmaceutical standards and GMP in the modern pharmaceutical industry.
Utilization of Natural Ingredients	Ingredients such as honey, olives, and water are mentioned as sources of medicine in the Qur'an.	Supports herbal pharmacy trends and natural ingredient-based research.
Research Gap	The lack of integration of Qur'an interpretation with modern pharmacology and the lack of in-depth studies on the implementation of sharia values in the pharmaceutical supply chain.	It is an opportunity for further research to align sharia values with scientific practice.
Research Contributions	Providing a normative framework for Sharia pharmacy that combines the values of the Qur'an and modern health science.	Relevant for the development of globally competitive and innovative halal products.
Practical Recommendations	Halal-thayyib education, regulatory strengthening, innovative product development, and multidisciplinary collaboration.	It is a strategic step to implement sharia values practically in the pharmaceutical sector [45] , [46] .

Discussion

This study reveals that the Qur'an contains fundamental principles in health and medicine that are highly relevant to the advancements of modern pharmacy. Verses such as QS Al-Baqarah: 195, QS Al-Maidah: 3, and QS An-Nahl: 69 emphasize the importance of maintaining health, avoiding the consumption of prohibited substances, and utilizing natural ingredients in treatment. These principles not only provide guidelines for individual health but also establish an ethical framework aligned with Islamic values [\[38\]](#).

The study identifies significant relevance between the concept of Sharia pharmacy and contemporary pharmaceutical practices, particularly in developing halal and thayyib (pure and wholesome) products. Sharia pharmacy, combining scientific and spiritual approaches, presents a promising model to address challenges in modern pharmacy, especially in Muslim societies [43], [44].

Implementation. The findings of this study can be implemented in various ways, ranging from policy development to practical applications. Governments and pharmaceutical institutions can use this research as a foundation to formulate policies regarding halal certification for pharmaceutical products. This is crucial to ensure product safety and compliance with Sharia principles, particularly in Muslim-majority countries. Furthermore, educational institutions offering pharmacy programs can integrate Sharia pharmacy concepts into their curricula to produce pharmacists who are well-versed in both scientific and ethical aspects. Pharmaceutical industries can leverage these findings to develop products that meet halal and thayyib standards, thereby expanding their market while fulfilling the needs of Muslim communities [43], [44].

Expectations. This study is expected to serve as a foundation for the development of a more holistic Sharia pharmacy, not only in Muslim-majority countries but also on a global scale. Another expectation is the synergy between scholars, academics, and pharmacy practitioners to strengthen the integration of Islamic values into pharmaceutical sciences. This study is also hoped to inspire more interdisciplinary research that explores the relationship between religion and science to create innovative solutions in the field of healthcare [45], [46].

Benefits of This Research. The primary benefit of this research lies in its contribution to creating a pharmacy approach grounded in both spiritual and scientific values. For Muslim communities, this study can raise awareness of the importance of halal and thayyib pharmaceutical products, which not only align with Sharia principles but also enhance the quality of life. For academics and researchers, it provides a basis for further studies in Sharia pharmacy, establishing a solid scientific foundation for future research. For pharmacy practitioners, the findings offer guidelines for designing more ethical and Muslim-friendly pharmaceutical services. Additionally, the broader society benefits from safer, ethical, and effective pharmaceutical solutions in line with holistic health principles in Islam [45], [46].

With the discussion results, implementation strategies, expectations, and benefits outlined above, this study is anticipated to be a significant contribution to the development of Sharia pharmacy, fostering cross-disciplinary collaboration and improving healthcare services sustainably.

CONCLUSION

This research emphasizes the importance of integrating the values of the Qur'an with modern health science as a basis for developing the concept of sharia pharmacy. Using a thematic interpretation approach, various relevant Qur'anic verses were successfully identified and analyzed to provide a more comprehensive understanding of the principles of health, halalness, and the use of natural ingredients in medicine. The principles of health taught in the Qur'an, such as maintaining physical and mental balance, hygiene, and prevention from destructive things, provide a relevant normative foundation in modern pharmaceutical practice. The concept of halal-thayyib, which involves the dimensions of legal halalness and product quality, is the basis for the development of Sharia pharmaceuticals. This research highlights the importance of ensuring that the ingredients used in pharmaceutical products are not only halal but also safe and beneficial. This is in line with modern scientific standards such as Good Manufacturing Practices (GMP) which demands product safety, quality, and usefulness. The use of natural ingredients mentioned in the Qur'an, such as honey, olives, and water, shows the relevance of Islamic teachings to current herbal pharmaceutical trends, as well as opening up opportunities for further research

into the therapeutic potential of these ingredients. The study also identified several gaps, including the lack of in-depth studies on the application of sharia values in the pharmaceutical supply chain and the lack of integration between Qur'anic interpretation and modern pharmacological science. In addition, education on the importance of halal pharmaceutical products needs to be improved, especially to reach non-Muslim consumers who may not understand the universal benefits of the halal-thayyib concept. The results of this study make theoretical and practical contributions to building a normative framework for Sharia pharmacy that is not only relevant to Muslims but also has the potential to provide benefits to the global community. By prioritizing collaboration between scholars, academics, and industry practitioners, the development of halal pharmaceutical products can be more innovative and competitive in the global market. The practical implications of this study include strengthening halal regulations, educating the public, and developing products based on natural ingredients that meet scientific standards and sharia values. Thus, this study concludes that an integrative approach between Qur'anic interpretation and modern health science can be a solid foundation for developing professional, quality, and sustainable Sharia pharmacy. This pharmaceutical concept based on Sharia values is not only able to meet the spiritual needs of Muslims but also provides universally beneficial health solutions.

Acknowledgements

I would like to express my deepest gratitude to the Universitas Muhammadiyah Kudus for all the support, guidance, and facilities that have been provided during the implementation of this research. Without the help of supervisors, peers, and other related parties, this research would not have been able to be completed properly. Thank you for the opportunity provided to develop knowledge and skills in the field of Islamic law, especially in exploring the Sharia Pharmacy from the Perspective of the Qur'an: An Analysis of Verses About Medicine. Hopefully, this research can make a positive contribution to the development of Islamic science and legal practice in Indonesia.

Author Contribution

All authors contribute equally to the publication of this paper, all authors read and agree to this paper, and all authors declare no conflict of interest.

Conflicts of Interest

All authors declare no conflict of interest.

REFERENCES

- [1] Ü. Y. Yeşildal, B. Güzelderen, and F. Düzgün, "Shamanistic Rituals to Âşık Performances: Symbolism of Summoning Spirits," *Religions*, vol. 15, no. 6, 2024, <https://doi.org/10.3390/rel15060653>.
- [2] S. E. Park *et al.*, "Anti-necroptotic effects of human Wharton's jelly-derived mesenchymal stem cells in skeletal muscle cell death model via secretion of GRO- α ," *PLoS One*, vol. 19, no. 12, 2024, <https://doi.org/10.1371/journal.pone.0313693>.
- [3] L. Rosyanti, I. Hadi, T. Faturrahman, and A. Hidayat, "Changes in brain-derived neurotrophic factors in schizophrenic patients with spiritual psycho religious therapy," *J. Pak. Med. Assoc.*, vol. 74, no. 8, pp. 1458–1463, 2024, <https://doi.org/10.47391/JPMA.10636>.
- [4] M. Piskala, "Rhetorical form and functions of health-related content in Old-Polish calendars," *Res Rhetor.*, vol. 11, no. 1, pp. 106–120, 2024, <https://doi.org/10.29107/rr2024.1.6>.
- [5] Y. D. Gunasekara *et al.*, "Antibiotic resistance through the lens of One Health: A study from an urban and a rural area in Sri Lanka," *Zoonoses Public Health*, vol. 71, no. 1, pp. 84–97, 2024, <https://doi.org/10.1111/zph.13087>.
- [6] S. Datta *et al.*, "Interplay of precision therapeutics and MD study: *Calocybe indica*'s potentials against cervical cancer and its interaction with VEGF via octadecanoic acid," *J. Cell. Mol. Med.*, vol. 28, no. 8, 2024, <https://doi.org/10.1111/jcmm.18302>.

-
- [7] K. P. Pennington *et al.*, “Living Well: Protocol for a web-based program to improve quality of life in rural and urban ovarian cancer survivors,” *Contemp. Clin. Trials*, vol. 144, 2024, <https://doi.org/10.1016/j.cct.2024.107612>.
- [8] W. W. Buchanan, C. A. Kean, K. D. Rainsford, and W. F. Kean, “Clinical therapeutic trials,” *Inflammopharmacology*, vol. 32, no. 1, pp. 61–71, 2024, <https://doi.org/10.1007/s10787-023-01303-z>.
- [9] A. Serafim, *Body behavior and identity construction in ancient Greek and Roman literature*. Nicolaus Copernicus University, Torun, Poland: Taylor and Francis, 2024. <https://doi.org/10.4324/b22960>.
- [10] A. Nirwana *et al.*, “The Role of Traditional Salt Production in Achieving Halal Standards of the Ulamaconsultative Council: Implications for Sustainable Development Goals,” *J. Lifestyle SDG'S Rev.*, vol. 4, no. 2, pp. 1–47, 2024, <https://doi.org/10.47172/2965-730X.SDGsReview.v4.n02.pe01721>.
- [11] B. P. Muthoifin, “Readiness Towards Halal Tourism in Indonesia Perspective of Reality and Religion,” *Int. J. Adv. Sci. Technol.*, vol. 29, no. 8, pp. 862–870, 2020.
- [12] W. A. Indriastuti, E. Wigati, T. Wahyuningsih, and M. Muthoifin, “The Effect of Diversity of Halal Food Products and Promotion on the Interest of Tourists,” *Profetika J. Stud. Islam*, vol. 23, no. 2, pp. 305–320, 2022, <https://doi.org/10.23917/profetika.v23i2.19670>.
- [13] N. Jaafar, J. H. Srifyan, and W. Mahir, “Tracing the Correlation Between Islamic Law and Economics in Indonesia : Theoretical and Practical Perspectives,” *Solo Int. Colab. Publ. Soc. Sci. Humanit. Publ. Soc. Sci. Humanit.*, vol. 2, no. 1, pp. 73–84, 2024.
- [14] M. Muthoifin and A. Y. Rhezaldi, “Community economic empowerment through mosque management to improve people’s welfare,” *Multidiscip. Rev.*, vol. 7, no. 8, 2024, <https://doi.org/10.31893/multirev.2024134>.
- [15] M. B. Alauddin *et al.*, “The Concept of Ta’awun and Sharia Mutual Cooperation in Prosperity and the Establishment of Darus Salam Mosque,” *Demak Univers. J. Islam Sharia*, vol. 1, no. 3, pp. 241–254, 2024.
- [16] I. Wiaam, K. Nisa, and S. T. Anggraeni, “Islamic Ethics and Values in the Shopee Affiliate Program : Qawaid Fiqhiyyah Approach,” *Demak Univers. J. Islam Sharia*, vol. 2, no. 3, pp. 333–346, 2024.
- [17] C. Gürman, “Reading al-Tabari’s Fiqh Work Named Latîf al-Qawl Through the Tafsîr of Jâmi’ al-Bayân,” *Hitit Theol. J.*, vol. 23, no. 1, pp. 393–410, 2024, <https://doi.org/10.14395/hid.1436786>.
- [18] S. Z. Moosavi, “‘Terrestrial Verses’ on the borderline: an interdisciplinary decolonial reading of Forugh Farrokhzad and Frida Kahlo,” *Humanit. Soc. Sci. Commun.*, vol. 11, no. 1, 2024, <https://doi.org/10.1057/s41599-024-02803-1>.
- [19] J. A. Denburg, P. M. O’Byrne, and G. M. Gauvreau, “Eosinophil plasticity and diversity: proceedings of the 2023 International Eosinophil Society Symposium,” *J. Leukoc. Biol.*, vol. 116, no. 2, pp. 244–246, 2024, <https://doi.org/10.1093/jleuko/qiae089>.
- [20] E. Cirves, A. Vargas, E. E. Wheeler, J. K. Leach, S. I. Simon, and T. Gonzalez-Fernandez, “Neutrophil Granulopoiesis Optimized Through Ex Vivo Expansion of Hematopoietic Progenitors in Engineered 3D Gelatin Methacrylate Hydrogels,” *Adv. Healthc. Mater.*, vol. 13, no. 14, 2024, <https://doi.org/10.1002/adhm.202301966>.
- [21] W. Xiong, M. Huang, X. Y. Leung, and Y. Li, “The healing impact of travel on the mental health of breast cancer patients,” *Tour. Manag.*, vol. 106, 2025, <https://doi.org/10.1016/j.tourman.2024.104997>.
- [22] Z. A. MANI, “Bridging cultural gaps in end-of-life care: the experiences of international charge nurses in Saudi Arabia,” *BMC Nurs.*, vol. 23, no. 1, 2024, <https://doi.org/10.1186/s12912-024-02514-7>.
- [23] S. C. Graça *et al.*, “Banisteriopsis caapi extract: Implications for neuroinflammatory pathways in Locus coeruleus lesion rodent model,” *J. Ethnopharmacol.*, vol. 337, 2025, <https://doi.org/10.1016/j.jep.2024.118775>.
- [24] İ. Şahin and F. Ö. Güzel, “Dimensions of spirituality in tourism: Developing the spiritual tourism experience scale (STES),” *J. Destin. Mark. Manag.*, vol. 34, 2024, <https://doi.org/10.1016/j.jdmm.2024.100955>.
- [25] S. Ridha, I. Rosyadi, M. A. Maisu, and ..., “Management of Zakat Funds for Education Sharia Economic Law Perspective,” *Demak Univers. J. Islam Sharia*, vol. 2, no. 1, pp. 27–36, 2024, <https://doi.org/10.61455/deujis.v1i01.25>.
- [26] M. Muthoifin, A. B. Eprahim Ali, T. Al-Mutawakkil, N. Fadli, and A. Abdul Adzim, “Sharia Views on Music and Songs: Perspective Study of Muhammadiyah and Madzhab Four,” *Demak Univers. J. Islam Sharia*, vol. 1, no. 01, pp. 10–17, 2023, <https://doi.org/10.61455/deujis.v1i01.6>.
- [27] I. N. Muflikha, S. Sya’roni, A. Alqahoom, and S. Pramana, “The Investment of Sharia Shares in Indonesia Stock Exchange Representative in Sharia Law Economic Perspective,” *Demak Univers. J. Islam Sharia*,
-

- vol. 1, no. 01, pp. 27–36, 2023, <https://doi.org/10.61455/deuijs.v1i01.25>.
- [28] S. Asiamah *et al.*, “Understanding the lived experiences of people living with epilepsy: Oral history assessment in the Shai Osudoku and Ningo Prampram districts, Ghana,” *Epilepsy Behav.*, vol. 163, 2025, <https://doi.org/10.1016/j.yebeh.2024.110211>.
- [29] M. R. Kurniawan and S. T. Anggraeni, “The Problem of Akad Murabahah in Sharia Banks : Between Profit-Oriented and Sharia Compliance,” *Demak Univers. J. Islam Sharia*, vol. 2, no. 1, pp. 55–66, 2024.
- [30] Jamaluddin, “The Concept and Development of Takaful Insurance in the Framework of Sharia Economic Law,” *Demak Univers. J. Islam Sharia*, vol. 2, no. 2, pp. 79–90, 2024.
- [31] A. M. Devesa, J. C. B. Higuera, J. M. G. González-Serna, and I. M. Moreno, “Spiritual health in the reform of Spanish renaissance nursing,” *Rev. Cuid.*, vol. 15, no. 3, 2025, <https://doi.org/10.15649/cuidarte.3893>.
- [32] I. S. Wahyuningsih, T. Sukartini, Y. S. Dewi, and S. Pranata, “The effect of spiritual care based self-regulation on physical and environmental comforts in coronary heart disease patients in ICUs,” *J. Med. Pharm. Chem. Res.*, vol. 7, no. 7, pp. 1349–1360, 2025, <https://doi.org/10.48309/jmpcr.2025.476996.1419>.
- [33] M. G. I. E. Irham Maulana, Norelhuda S. B. Elmanaya, and N. Ubed Abdilah Syarif, “Application of Hadith on Accounts Receivable and Its Implementation in Sharia Bank Guarantees,” *Demak Univers. J. Islam Sharia*, vol. 1, no. 2, pp. 121–130, 2023.
- [34] I. N. Lutfiah, “Navigating Between Innovation and Compliance: The Challenges of Sharia Fintech Implementation in Indonesia s Financial Ecosystem,” *Demak Univers. J. Islam Sharia*, vol. 2, no. 3, pp. 211–220, 2024.
- [35] J. S. Lyeo and A. Williams, “Perceptions of polar regions as therapeutic landscapes: a qualitative exploration,” *Geoj.*, vol. 90, no. 1, 2025, <https://doi.org/10.1007/s10708-024-11260-x>.
- [36] T. L. Smallwood, *Public theology and violent rhetoric examined in a queer womanist critical ethnography*. United Lutheran Seminary, United States: Bloomsbury Publishing Plc., 2025, <https://doi.org/10.5040/9780567711274>.
- [37] S. Waight and M. Board, “How to undertake a holistic nutritional assessment with older people,” *Nurs. Older People*, vol. 36, no. 6, pp. 23–27, 2024, <https://doi.org/10.7748/nop.2024.e1481>.
- [38] M. A. Rozaq and T. A. Rafsanjani, “The Effect of Speech Therapy With Hijaiyyah Letters on the Capability of Verbal Communication of Stroke Patients,” vol. 27, no. ICoSHEET 2019, pp. 233–235, 2020.
- [39] D. W. Wijianto, A. M. U. Nurinnafi’a, and ..., “Implementation of Islamic Ethics in Pharmaceutical Services: A Literature Review Approach,” *Solo Int. Collab. Publ. Soc. Sci. Humanit.*, vol. 1, no. 3, pp. 181–188, 2023, [Online]. Available: <https://journal.walideminstitute.com/index.php/sicopus/article/view/64>
- [40] A. P. Santika *et al.*, “Islamic Perspective in Administering the Covid-19 Vaccine to Children : A Literature Review,” *Solo Int. Collab. Publ. Soc. Sci. Humanit.*, vol. 2, no. 1, pp. 1–10, 2024.
- [41] A. Wahyudi, C. R. Utami, and ..., “Halal Certification of Drugs and Food in Normative and Health Review,” *Solo Int. Collab. Publ. Soc. Sci. Humanit.*, vol. 1, no. 3, pp. 154–162, 2023, [Online]. Available: <https://journal.walideminstitute.com/index.php/sicopus/article/view/56%0Ahttps://journal.walideminstitute.com/index.php/sicopus/article/download/56/130>
- [42] N. U. Isaac, “Early Childhood Care Education (ECCE) and National Security,” *Solo Int. Collab. Publ. Soc. Sci. Humanit.*, vol. 2, no. 3, pp. 282–293, 2024.
- [43] D. P. Faridti, N. D. Oktaviani, S. Baroroh, Z. Islah, M. Faqih, and M. Kusumawardani, “Islamic Business Ethics : Practice of Buying and Selling Antibiotics Without a Doctor ’ s Prescription,” *Solo Int. Collab. Publ. Soc. Sci. Humanit.*, vol. 1, no. 3, pp. 189–196, 2024.
- [44] R. A. Syam, T. A. Hutama, I. Subekti, A. Nareswara, F. Bariyah, and R. Aulia, “The Relationship of Islamic Law and Ethics in Pharmacist Practice : A Literature Review,” *Solo Int. Collab. Publ. Soc. Sci. Humanit.*, vol. 1, no. 3, pp. 173–180, 2023.
- [45] I. Trisakti *et al.*, “Development and Thinking of Classical Islamic Pharmacy Towards a Progressive and Sustainable Pharmacy,” *Solo Int. Collab. Publ. Soc. Sci. Humanit.*, vol. 1, no. 2, pp. 107–118, 2023.
- [46] A. Salsabila, R. Puruhita, S. N. Indah, S. Sitatul, M. T. Affandi, and J. H. Srifyan, “Excellent Pharmacist Service Strategy in the Pharmaceutical Community Towards Superior and Progressive Pharmacy,” *Solo Int. Collab. Publ. Soc. Sci. Humanit.*, vol. 1, no. 2, pp. 97–106, 2023.

