

Analysis Of Effects Of Fruits In Medical Studies: A Study On Malay Malay Communities

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ABSTRACT

This study that pertains to medical studies which is a Malay heritage from their ancestors in the field of culture. This is because the community is also known as a society that is rich with knowledge such as a method of making medicine, treating, preparing materials, acquiring knowledge from the range up to the cultivation of plants for medicinal purposes. Thus, the objective of this study is to analysis and discuss of effects of fruits in medical studies. This study also uses *Medical Anthropology* by Hashim Awang A.R (1990) as a reinforcement of this study. Findings have shown that limes are most widely used to treat diseases in *Kitab Tib Muzium Terengganu*. The use of fruits for medicinal purposes in this medical studies' text is influenced by several factors such as belief in the animism and physicality of fruits that are often associated with nature and human life. Accordingly, this study is hoped to benefit researchers who are researching on Malay medical studies.

Keywords: fruits, *kitab tib*, anthropology, disease, medical studies.

INTRODUCTION

Every human being will experience changes in the elements of their body both in a healthy and a

sick state. This depends on the resistance of a person's antibodies to the environment they are going through such as weather and climate change. However, based on the views and beliefs of the Malays, the changes in the body can be affected by extraordinary powers. For example, interference from jinn, ghosts, goblins, magic and power from God. Therefore, the community took another initiative to treat and cure using a traditional method that the precursors are from a group of shamans, healers, midwives and mediums to treat the disease. In accordance with the statement by Mohd Koharuddin (2003) that the community has a high knowledge in treatment, cure, mitigate fever and use natural plants as healing ingredients.

In addition, Harun Mat Piah (2006) stated that medical knowledge is one of the most important fields for every group of people in the world. This is because in medical studies, there are various sub-disciplines of knowledge that are very valuable. For example, learning, medical practitioners that include methods of making medicines, treating, preparing materials and cultivating plants for medical purposes, which are believed to have evolved and spread since ancient times.

However, the use of traditional medicine is doubted by its position by society in the modern era today. For example, the society's distrust towards the methods used and lack of practitioners in interpreting health and disease. This is because, the presence of shamans, mediums, healers and midwives violates the law of Islam itself. This statement is supported by a study by Abdul Ghani Hussain (2014) that stated that finding individuals who are skilled in medicine is now quite difficult because many just memorize without understanding the whole medical process such as interpreting diseases and choosing medicine to treat.

LITERATURE REVIEW

The study of traditional medical knowledge is not a foreign thing again. Therefore, the study of these medical studies have also been touched for many years by A. Samad Ahmad (1988) entitled '*Warisan Perubatan Melayu*'. This study has brought together a wide range of Malay medical studies that comprise of taboos, treatments, dosages material used, the factor of time and also the characteristics to become a medical practitioner. Thus, the surge paradigm has attracted the attention of many local and foreign researchers who took the opportunity to study Malay medical studies that covers various aspects of the study.

Among them is the study regarding on the practice and belief of the society in Malay medical studies. For example, Mohd Zawawi Bin Mohamad (2018), Mohd Qayyum Kamarudina, Mohd Nasir Ripin, Zulkiflee Haron and Norhissam Mustafa (2019), Fairuzah Mat Salleh, Zilal Saari, Nur Najwa Hanani Abdul Rahman and Norhissam Mustafa (2020). The research of this study found the community believed to the nature of plants, animals and objects used for medical purposes has a spirit and good and bad effects on human health. In addition, discussions on the philosophy of Malay medicine and methods of treatment such as baths, herbs, baby care and postpartum. Not only that, the practice and belief in the creator in giving healing in the community are at a very high value.

Next, the study that touches on the aspects of the use of flora in medical studies is a study by Jacqlyn Patricia Jelani and Salmah Jan Noor Muhammad (2019), Siti Fatimah Abd Aziz and Yusmilayati Yunos (2019), Wan Husni Wan Abdullah, Mohammad Naqib Hamdan, Aminudin

Hehsan, Zulkiflee Haron, Arieff Salleh Rosman and Mohd Nasir Ripin (2019). In this previous study. it has touched the use of herbs in the treatment of postpartum women in the Malay Peninsular of Malaysia. In addition, the use of rinzom, flower bath and fruit intake daily is based on scientific studies by previous researchers. Therefore, this study focused on the uniqueness and wisdom of the local Malay community in using fruits in medical studies. Thus, this study will to analysis and discuss of effects of fruits in medical studies with focusing on Malay Communities

METHODOLOGY

In this study, the researcher used the *Kitab Tib Muzium Terengganu* as the main text. Furthermore, this study used text analysis method and *Medical Anthropology* by Hashim Awang A.R (1990). Meanwhile, in *Medical Anthropology*, it contains three sub-fields that are medical technology, ethnopsychiatry and medical ethno. However, the researchers only use subfields of ethno medicine as it is in accordance with the division of fever in the community rather than using the other two of subfields that emphasized as a mixture of Western views. For example, in the medical ethno, there is the etiology of fever, types of fever, healing techniques or methods, physicians, healing activities and traditional and modern medicine.

DATA ANALYSIS

Fruits in Malay Medical Studies

Fruit nutrition, according to Setiawan Dalimartha and Felix Adrian (2011), is a food that has various nutrients that can treat diseases such as heart disease, stroke and even anticancer. In addition, the benefits of color in fruits contain antioxidants that help slow down the aging process in the body. However, if the intake is not controlled, then it will be detrimental to health. For example, weight gain, tooth decay and can cause diabetes due to its high sugar content. Apart from having a lot of nutrients, fruits according to Eizah Mat Hussain (2019), in the Malay community, fruits are used as a source of food and income. Whereas for Khalila Ilia Ismail and Mohd Faizal Musa (2016), fruits are a part of food that is used to the continuity of life and as a means of human communication. Therefore, the graph below shows the specialty of fruits to cure various diseases in *Kitab Tib Muzium Terengganu*.

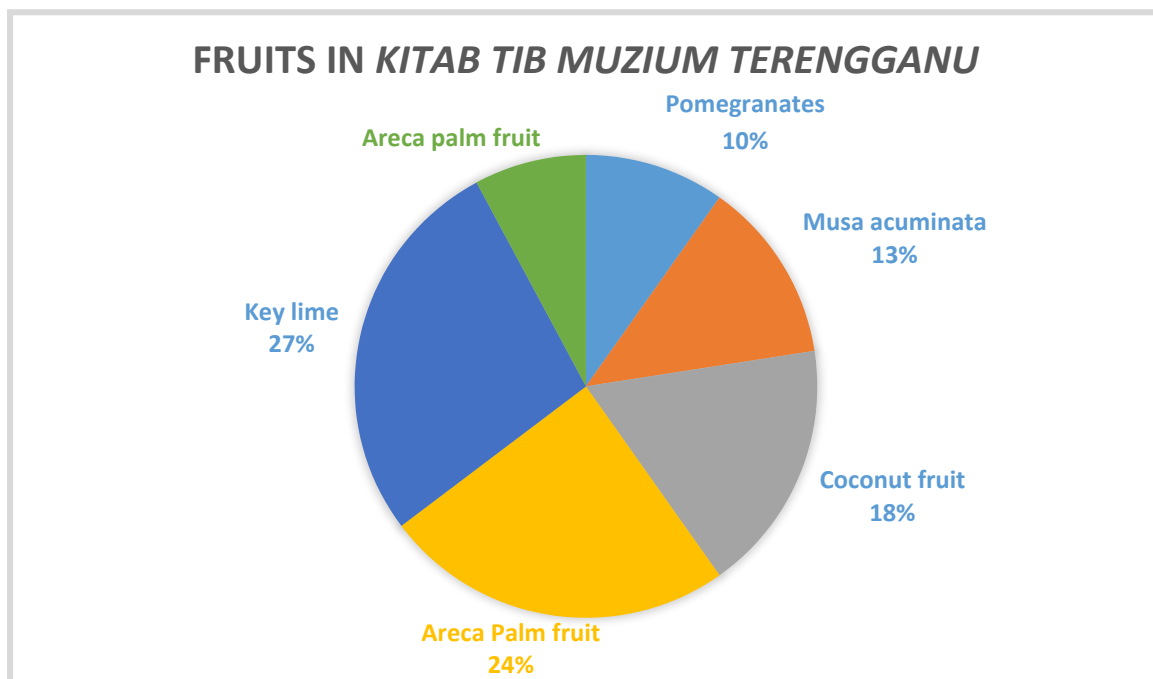


Figure 1. Fruits in *Kitab Tib Muzium Terengganu*.

Pomegranates

According to Mohd Termizi Kamson (2008), pomegranate fruit is known as *Punica Granatum L.* which belongs to the *Punicaceae* family from West Asia. Other than that, Khadher Ahmad (2016) stated that this pomegranate is a fruit that is versatile. According to Hamid Bahari (2012) in pomegranates, there are many antioxidants that can prevent the human body from various diseases. However, from the standpoint of the Malay community, a pomegranate has its own meaning that relates with the elements of nature. For example, in the Malay community, pomegranates symbolize female beauty and fertility. Therefore, this beautiful meaning refers to the reddish color of the pomegranate is often equated with the lips of a beautiful woman. Not only that, fertility also refers to the number of seeds and contents that are abundant in pomegranates. Furthermore, another advantage found in pomegranate seeds can be a gemstone and it is believed to have magical elements, Eizah Mat Hussain (2019).

So, based on Figure 1, pomegranates are used as much as 10% to treat diseases found in the *Kitab Tib Muzium Terengganu*. For example, keratosis pilaris, strengthen the teeth, eye pain, syphilis, shingles and typhoid fever. Here are the ingredients and methods used to treat shingles using pomegranates:

Sebagai lagi ubat kayap di dalam perut maka ambil kulit delima dan cendana janggi dan belerang bang maka asah dengan air bermalam beri minum, aflat.

(Kitab Tib Muizum Terengganu: 26)

Based on scientific studies, pomegranate skin is believed to cure shingles in the stomach.

This is because, according to Mohd Termizi Kamson (2008), pomegranate skin contains as much as 25% to 28% nutrients and 30% water solution. Based on *Kitab Tib Muzium Terengganu*, it has also given a picture of a person who has shingles in the stomach will feel pain in the body, difficulty breathing and bad breath. Furthermore, pomegranates can also cure the pain of paralysis. The proof:

Sebagai lagi ubat lenguh lumpuh atau sakit sendi tulang atau angin pun baik juga. Maka ambil akar nyiur dan akar pinang dan suda lalang dan kulit buah delima dan sulur bonglai dan ibu kunyit dan akar merbau sebelah mata hari naik dan buah pala. Sekalian itu rebus, airnya tiga ling, beri tinggal seling maka beri minum, insya-Allah afiat.

(*Kitab Tib Muzium Terengganu: 125*)

Kitab Tib Muzium Terengganu has explained to identify a person who suffers from paralysis, the body will be hot and cold, the body will die, not eating and vomiting, abdominal pain and swelling of the body. The treatment method is used by taking the root of the betel nut tree, pomegranate skin, turmeric, *suda lalang*, coconut root, the sucker of Cassumunar ginger, merbau root, nutmeg fruit facing the sunrise. Cooked with one cup of water and given a drink after the water is half full. With God's permission, you will heal.

From the passage above, it showed that the community was very wise in medical studies. The proof is the method of treatment and examination of the types of diseases by looking at the features found in the patient's body. For example, checking body temperature, body changes such as swelling and the patient's good appetite. In line with medical ethno by Hashim Awang A.R (1990) who stated that to identify the disease, we should examine the skin, stomach, tongue surface and even blood. In addition, the method of preparation of medicines for other diseases will be different despite using the same ingredients.

Key Lime

Key lime or *Citrus aurantifolia* (christm.) swingle belongs to the *rutaceae* group. The distribution of this fruit is mostly in Southeast Asia and is planted around the house. The features of this tree are 2.0 meters small, thorny, fragrant, sour taste and thick bark. In the Malay community, it has trees around the house that can banish the supernatural and evil spirits. In addition, in the world of martial arts such as silat, it is used to drive away supernatural powers consisting of jinn because this group is afraid of acid by bathing in lemon juice, Nazarudin Zainun and Mohamad Omar Bidin (2017).

Based on Figure 1, lemon juice is used by 27% in *Kitab Tib Muzium Terengganu*. By using this key lime, the diseases that can be cured are wounds, constipation, sinusitis, abdominal pain, seizures, bad breath, headache, worm medicine, ringworm, kidney cancer and other diseases referred to in Appendix II. Therefore, in the text of *Kitab Tib Muzium Terengganu*, the uses and ingredients to treat diseases from lemons are explained in the passage below:

Sebagai lagi ubat batu pelir atau sudah pecah, maka ambil sumbu badak dan gading gajah dan tanduk kerbau dan tanduk lembu, maka asah dengan air limau nipas bubuhkan batu itu, afiat.

(*Kitab Tib Muizum Terengganu.400: 21*)

Hernia is told in chapter 18 in *Kitab Tib Muzium Terengganu*. So, to cure hernia, take elephant tusk, rhinoceros, buffalo horn, cow horn and key lime. The trick is to sharpen all the horns and rhino tusk using lemon juice. The whet water is placed on the genitals with His permission to heal. In addition, lemon juice can relieve cough. The proof is as follows:

Sebagai lagi ubat batuk, ambil limau nipis yang masak sebutil, maka perah, ambil airnya maka air gula batu kira-kira manis air limau itu maka giling lumat-lumat maka mesrakan dengan limau itu maka minum pagi-pagi. Inilah ubat batuk serta dahak dan kering serta parau suara, afiat.

(Kitab Tib Muzium Terengganu: 136)

Key Lime is believed to be used to cure cough. This is proven in the study of Shamsul Khamis (2003) who stated that key lime can cure sore throat and cough. Therefore, to cure cough, in the passage above, prepare ingredients consisting of ripe key lime and granulated water. The method of preparation is squeeze the ripe lime mixed with a little granulated sugar water until fine and the water is drunk every morning only. With His permission, it will heal.

In Malay medical studies, every individual can make their own treatment than using the services of a medical practitioner. This is in line with the statement of Hisham Awang A.R (1990), in medical anthropology, which states that apart from using the services of shamans, healers and mediums, the individual himself can perform preventive activities. For example, by using medicines from plants, trees, and other actions such as massage and cupping if the disease belongs to a mild disease.

Musa Acuminata

In *Kitab Tib Muzium Terengganu*, bananas are used as much as 13% in Figure 1. Bananas are found to be able to treat diseases consisting of typhoid, syphilis, stomach ache, seizures, diseases in the body, kidney cancer, worms in the stomach, shingles, rise seizures, strengthen teeth, hemorrhoids, kidney cancer, eye pain and the rest, refer to appendix II. This is because, according to Hean Chooi Ong (2004), in bananas, they contain chemicals that stimulate the intestinal muscles to be smooth. There is also vitamin c which is good for teeth, wound healing, and body skin. So, the quotation below is an example and goodness of *Musa Acuminata* in the *Kitab Tib Muzium Terengganu*:

Sebagai lagi ubat restung maka ambil kelopak pisang kelat maka bakar ambil abunya maka campurkan dengan minyak sapi maka lumurkan pada tempatnya yang sakit itu mustajab.

(Kitab Tib Muzium Terengganu: 9)

Based on the passage above, sinus, according to, N Franklin Adkinson Jr (2014), it is caused by bacterial infections, fungal and virus reproduction. Meanwhile, in *Kitab Tib Muzium Terengganu*, sinus is known as dirty blood mixed with food that smells bad and fishy. To recognize this, sinus will usually smell fishy and foul in the anus, genitals and in the stomach

causing itching on the face, chest and in the eyes.

The *Musa Acuminata* is known as *Musa x paradisiaca* (L.) from the *Musaceae* group. It is originated from the Southeast Asia such as tropical and subtropical rainforests. The characteristics of this banana tree can grow well around 1.5 to 9 meters of leaves 15 to 50 cm. However, bananas in the realm of the Malay community, has a lot of usages other than a food source. For example, it is used as an ornamental plant that replaces the fence so that the house area is not visible directly by many through the house area. This is because, the characteristics of a tree are it has a tall stem, leaves that are wide and long and safe to make it often planted in the yard area of the house. In addition, it is also used for religious ceremonies, performing arts and as a food package.

The method above has been stated by Hashim Awang A.R (1990) where each ingredient of medicines and healing techniques will use ingredients from nature and accompanied by specific prayers so that medicine is more effective. The proof is, at the end of each passage, it will mention 'afiat' and there are also prayers in the process of preparing and treating patients. In addition, the taboos and complying the time are also considered in Malay medical studies so that the medicine that is used to give effect to the body and the patient's body in a certain time.

Areca Palm fruit

The scientific name of the nut is used as *areca catechu* in the *arecaceae* family group. According to Lee S.Y, Quek P and Cho GT (2005), the characteristics of this areca palm fruit are straight stems that can reach a height of about 10 to 30 meters and the fruit is about 15 to 30 mm and the fruit is brown with a slight bitter and spicy taste. From the point of view of the Malay community, areca palm fruit is considered as very special. It is often used in the custom of marriage in betel leaves which symbolizes the personalities of men. This is in line with the physicality of the slightly hard fruit and the tall tree related to the tall and strong male personality (Norhuda Salleh, 2014). Apart from marriage, areca palm fruit is also used in poems that use good morals, personality, wealth and lineage (Nirwana Sudirman and Zulkifley Hamid, 2016).

In medical anthropology, Hashim Awang A.R (1990) states the Malays prefer to heal bone in the traditional way. For example, the help of shamans, healers and others compared to doctors. Furthermore, the methods and ways of treatment by shamans are slightly different, except for methods of detecting fractures, massaging and even correcting bones. It is mentioned in the quotation given, that usually broken or sprained will be wrapped using a floor made of bamboo along with the ingredients of medicinal plants. In addition, taboos and time periods should also be adhered to to accelerate the healing process to the patient's body.

Based on Figure 1, it showed that 24% Areca palm fruits are used to cure diseases such as constipation, ringworm, *balgam*, toothache, shingles, sinuses, worms and others. It is the same goes with the scientific study Ayob Ismail (2006), the Areca palm fruit can treat fever, beriberi, bloody urine, malaria, bloody stools. Therefore, the passage below is an example for the treatment of spinal fractures. Excerpts as follows:

*Sebagai lagi ubat patah atau tergeliat, ambil kulit tajam (metarjam)
yang di luarnya dan akar kemucup dan suda lalang dan bonglai,
jintan, bawang merah; mamah dengan sirih pinang sembur, bubuh
lantai, maka buka 3 hari 2 hari buka, afiat.*

(Kitab Tib Muzium Terengganu: 16)

Based on the quotation above, to treat this broken or sprained pain, prepare sharp skin, buds,

suda lalang, bongkai, cumin, red onions, betel nut and areca palm fruit. To prepare, chew all the ingredients until fine and spray on the sick body and wrap with a flat stick on the broken area. After two to three days, open the bandage and with His permission, it will heal. In addition to healing broken bones, betel nuts are also used to heal clogged eyes. The proof:

Sebagai lagi ubat titik mata berselaput maka ambil sabun dan air pinang muda maka dimesrakan dengan air pinang itu sudah itu maka titikkan pada mata barang sekali atau dua kali; sudah itu maka bubuh barang ubat yang patut.

(Kitab Tib Muizum Terengganu: 92)

Coconut Fruit

The scientific name of the coconut is *Cocos nucifera L.* in the *Palmae (Arecaceae)* family. Moreover, some distribution of the population in the Malay land named naming coconut fruit as *nyiur*. Characteristics of coconuts, according to Heng Chooi Ong (2004), it can grow around 8 to 30 meters, having three namely green, yellow and brown. The taste of this plant is slightly chelated and sweet. Furthermore, in local knowledge, it found that coconuts refer to family, abundance, fertility and luxury, (Eizah Mat Hussain, Nurhamizah Hashim and Nur Yuhanis, 2017). This can be seen in the physicality of coconuts that have strong stalks, tall trees and fruits that have many family symbols that support each other and unite. Coconut fruit other than drinking can also be used to make oil and many nutrients. Therefore, the Malay community have planted many coconuts in their home area.

The use of this coconut can be seen in Figure 1 which is as much as 18% of diseases that can be treated using coconut. For example, the pain consists of keratosis pilaris, scabies, ringworm, can not go to the river, worms in the stomach, *balgam*, strengthen teeth, rash, eye pain, cages, cancer in the chest, neck, hemorrhoids, fatigue, body aches, syphilis and typhoid fever. Therefore, in *Kitab Tib Muzium Terengganu*, there are some examples of quotes that represent coconuts. Examples are as follows:

Sebagai lagi ubat orang terkena angin yang besar yang tiada dapat berkata-kata atau terkancing mulutnya orang itu. Maka ambildan gandurusa yang putih dan jintan hitam bawang merah giling lumat-lumat maka tapis ambil airnya bubuh santan nyiur hijau maka beri minum insya-Allah Taala, aflat. Jangan lagi syak ubat ini berapa-berapa banyak makan ianya, mustajab.

(Kitab Tib Muizum Terengganu: 111)

The passage above talks about *sanglar* pain. In *Kitab Tib Muizum Terengganu*, it explains that to identify this pain, yellow eyes, cold and hot body in the soles of the feet and hands, do not have an appetite as if wanting a fever but do not. The medicine used consists of white *gandurusa* leaves, black cumin, red onion and coconut milk. To prepare this material, grind white *gandurusa* leaves, black cumin and red onion, mix with coconut milk and give the patient to drink. With His permission, he will be healthy. In addition, coconuts can also cure diseases that are disturbed by the devil. The proof:

Sebagai lagi ubat diasuh syaitan atau mambang. Maka ambil manggar nyiur yang orang sapukan sampah, maka kikis dengan serba duri dan serba tanduk dan serba sampah, maka semburkan pada orang itu di balik telinganya dan pada segala sendinya, aflat.

(Kitab Tib Muizum Terengganu: 178)

Other than the pain due to the environment such as weather and elemental changes in the body. Humans are also sick due to satanic disorders and others that are similar. Therefore, to cure the pain of being disturbed by the devil, prepare coconut stalks, brooms, various thorns, horns and rubbish. After that, it is scraped and sprayed behind the ears and all the joints with His permission, they are healed.

Regarding medical anthropology by Hashim Awang A.R (1990), in the etiology of human fever, it is caused by two types, namely naturalistic and personalistic. This naturalistic means mostly due to the change of hot and cold weather and the imbalance of the basic elements in the body is disturbed. While personalistic is caused by interference by magical powers or supernatural powers include the interference of jinn, devils, human actions such as magic and rebuke from God. This is clearly illustrated in the medical science above, that diseases that come from genie disorders can also be cured by using natural ingredients.

CONCLUSION

In conclusion, based on the study of the uniqueness and wisdom among the locals in using the fruits in medical studies Malays have a positive impact on the development of Malay medical studies. This is because, some studies like this will be read by every group of people who are interested in methods and treatments using natural ingredients compared to modern medicine that is expensive. Additionally, this study is considered important to the author because it summarized the Malay medical studies especially the uniqueness and the view of fruits among the Malay society in their daily life other than taboos, the etiology of fever, physicians and selection of medicinal materials. Furthermore, this study is part of the researchers' valuable contribution to the university's research center indirectly. In addition, this study is considered important for national medical science officers to take other initiatives in replacing ingredients and medicine content that are harmful to human health. Finally, to the field of Malay medical anthropology. This study can be reference that recognizes the use of Malay medicine especially fruits. Accordingly, it is hoped that future researches focus on the aspects of taboos and measures used in the Malay medicine.

APPENDICES

Appendix I

The List of Diseases in *Kitab Tib Muzium Terengganu*

No.	Pages in Text	Name of Disease
1.	(1)	Keratosi Pilari
2.	(7)	<i>Cericik</i> medicine
3.	(9)	Sinus
4.	(15)	Wound medicine
5.	(17)	Ringworm
6.	(18)	Hernia
7.	(22)	<i>Kayap</i>
8.	(28)	Constipation
9.	(33)	Cannot go to the river
10.	(38)	Worm medicine
11.	(41)	Removes <i>balgam</i>
12.	(51)	Strengthen teeth
13.	(60)	Increase of seizures
14.	(70)	Smelly breath
15.	(72)	Bloated
16.	(77)	Eye pain
17.	(93)	Cage
18.	(134)	Stone cancer in the chest
19.	(150)	Ear pain
20.	(154)	Neck pains
21.	(158)	<i>Sapan</i> medicine
22.	(162)	Headaches
23.	(169)	Syncope medicine
24.	(171)	Sinus
25.	(175)	Insanity medicine
26.	(179)	Medicine that derive <i>pirai senak</i>
27.	(185)	Medicine that causes thirst for water
28.	(187)	Hiccup without reason Hemorrhoids
29.	(188)	Appetizer
30.	(191)	Medicine for exhaustion
31.	(193)	<i>Puru</i>
32.	(194)	Diseases in the body
33.	(199)	Stomache
34.	(210)	<i>Cika</i> disease
35.	(229)	Seizures
36.	(240)	Typhoid disease
37.	(270)	

Appendix II

The Analysis Of Effects Of Fruits In Medical Studies: A Study On Malay Malay Communities In Kitab Tib Muzium Terengganu.

No.	Fruits' names			
	KP	PN	LN	DL
1	√		√	√
2	√		√	
3		√		
4			√	
5	√	√	√	
6		√	√	
7		√	√	√
8		√	√	
9	√	√	√	
10	√	√	√	
11	√	√	√	√
12	√	√	√	√
13	√	√		√
14			√	
15		√	√	
16	√	√	√	√
17	√			
18	√		√	√
19		√	√	
20	√	√		
21		√		
22		√	√	
23		√		
24		√	√	
25			√	
26			√	
27				
28		√	√	
29	√			
30				
31	√	√	√	
32	√		√	
33	√	√	√	
34		√	√	
35	√	√	√	√
36		√	√	√
37	√	√	√	√
Total	18	25	28	10

*The name of diseases that refers to Appendix I

Guidance:

KP: Coconuts LN: Key Lime

DL: Promogranates PN: Areca Palm fruit

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