



## STERILIZATION IN SUNNAH CUPPING: INTEGRATING ISLAMIC ETHICS AND MODERN MEDICAL STANDARDS

### STERILISASI PERALATAN BEKAM SUNNAH: INTEGRASI ETIKA ISLAM DAN STANDAR MEDIS MODERN

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#### Abstract

Sunnah cupping (hijamah) is a therapeutic practice rooted in Islamic tradition and widely acknowledged for its health benefits. However, improper sterilization of cupping instruments poses a significant risk of blood-borne infections such as hepatitis B, hepatitis C, and HIV. This study aims to explore the importance of equipment sterilization in sunnah cupping using a literature review approach. The method involves systematic thematic analysis of publications from 2010–2025 covering medical science, Islamic bioethics, and traditional health practices. Findings reveal that proper sterilization is crucial to preventing cross-contamination, and it aligns with Islamic ethical imperatives based on *la darar wa la dirar* and *hifzh al-nafs*. The discussion emphasizes the integration of Islamic values with modern medical standards and calls for structured education, practitioner training, and regulatory oversight. In conclusion, sterilization in sunnah cupping is not merely a technical requirement but a moral and religious obligation to ensure patient safety and uphold the integrity of prophetic medicine in the modern healthcare system.

**Keywords :** bloodborne infectious diseases, Islamic health bioethics, modern traditional medicine, patient safety education, safety standards in cupping therapy

#### Abstrak

Bekam sunnah merupakan terapi pengobatan yang diakui dalam Islam dan memiliki manfaat kesehatan yang luas. Namun, praktik bekam yang tidak disertai prosedur sterilisasi berisiko tinggi menyebabkan penularan penyakit infeksi menular darah seperti hepatitis B, hepatitis C, dan HIV. Artikel ini bertujuan untuk menelaah pentingnya sterilisasi peralatan dalam praktik bekam sunnah melalui pendekatan kajian literatur. Metode penelitian menggunakan tinjauan pustaka sistematis dengan analisis tematik terhadap publikasi 2010–2025 dari bidang medis, bioetika Islam, dan praktik pengobatan tradisional. Hasil kajian menunjukkan bahwa sterilisasi



alat bekam sangat penting untuk mencegah kontaminasi silang, dan praktik ini merupakan bentuk tanggung jawab etis dan syar'i berdasarkan prinsip la darar wa la dirar dan hifzh al-nafs. Diskusi menyoroti integrasi antara prinsip etika Islam dan standar medis modern serta kebutuhan mendesak akan edukasi, pelatihan, dan regulasi praktik bekam yang aman. Simpulan menyatakan bahwa sterilisasi bukan hanya tuntutan teknis, melainkan kewajiban dalam menjaga keselamatan pasien dan legitimasi praktik bekam sunnah di era kesehatan global.

**Kata Kunci :** bioetika kesehatan Islam, edukasi keselamatan pasien, infeksi menular darah, pengobatan tradisional modern, standar keamanan terapi bekam

## 1. INTRODUCTION

Cupping therapy, or hijamah, is a traditional medical practice deeply rooted in Islamic heritage, with strong foundations in the hadiths of Prophet Muhammad (peace be upon him). In many Muslim-majority countries, including Indonesia, this practice has become an integral part of growing complementary medicine. However, the increasing popularity of cupping is not always accompanied by proper understanding of sanitation and sterilization principles. This raises serious concerns, as the use of sharp instruments and direct contact with blood in cupping procedures may increase the risk of transmitting bloodborne infectious diseases, such as hepatitis B, hepatitis C (HCV), and HIV (Rehman et al., 2014).

Several studies have shown a significant correlation between non-medical cupping practices and the spread of HCV, particularly in areas with high endemicity. A systematic review has confirmed that procedures involving exposure to sharp instruments, such as hijamah, are major risk factors for HCV transmission (Chemaitelly et al., 2015). Another study reported that sharing non-sterile cupping tools significantly contributes to the transmission of this virus in communities that continue to practice traditional therapies (Bensalem et al., 2016). In Jeddah, Saudi Arabia—a destination for millions of pilgrims—the risk is further complicated by high mobility and population density, although some studies have focused more on hepatitis B (Hadad et al., 2018). Similar findings were reported in the Qassim region, emphasizing the importance of sterilization in both medical and traditional procedures (Aldubaie et al., 2023).

In Pakistan, Mushtaq et al. (2024) revealed that most hijamah practitioners lack formal training in infection control, and sterilization procedures are often neglected. In fact, Islam strongly emphasizes the importance of cleanliness and preventing harm, as reflected in the legal maxim *la darar wa la dirar* (do not harm yourself or others), as well as the principle of preserving life (*hifzh al-nafs*)—a core objective of Islamic law (Siddiqui & Shoaib, 2022). Therefore, sterilization is not only a medical requirement but also a religious obligation.

Unfortunately, much of the earlier literature has focused on the therapeutic benefits of cupping while overlooking patient safety implications. In this context, efforts to integrate modern health science with Islamic values are crucial. Sajid (2016) emphasized the need for regulation and training for cupping practitioners to ensure that the practice aligns with modern healthcare systems. Rehman et al. (2023) also highlighted the necessity for evidence-based guidelines to ensure safe cupping procedures. Therefore, this article seeks to address these gaps by underscoring the importance of equipment sterilization in sunnah cupping practices and promoting greater awareness, regulation, and education among practitioners and the wider community.



## 2. RESEARCH METHODS

This article was developed using a literature review method with a qualitative-descriptive approach. The study does not involve laboratory experiments or direct field data collection, but instead relies on systematic search, review, and critical analysis of relevant and credible scientific sources. The aim of this approach is to explore in depth the relationship between sunnah cupping practices and the risk of infectious disease transmission, as well as to examine how sterilization principles can be ethically integrated into Islamic-based medical treatment.

Data collection was conducted through a systematic search of academic publications from the past fifteen years (2010–2025), including health journals, Islamic bioethics literature, traditional medical texts, and articles discussing cupping practices in the context of infectious disease epidemiology. These sources were obtained from databases such as PubMed, Scopus, ScienceDirect, Google Scholar, and DOAJ, as well as nationally and internationally indexed Islamic journals.

Inclusion criteria for literature selection included: (1) articles discussing the link between cupping and infectious diseases (especially hepatitis and HIV), (2) articles explaining sterilization techniques in invasive or traditional procedures, and (3) articles reviewing cupping from a shariah perspective. Meanwhile, exclusion criteria included popular articles not peer-reviewed and sources with low validity.

The data were analyzed using a thematic approach, grouping the findings based on key themes, namely: infection risks in non-sterile cupping practices, the urgency of tool sterilization, and the synergy between health principles and Islamic ethics. The analysis was conducted critically to construct a comprehensive synthesis that supports the article's central arguments and contributes scientifically to the integrative understanding of Islamic traditional health practices and modern medical standards.

## 3. RESULTS AND DISCUSSION

### Sunnah Cupping in Islam

Cupping therapy, or *hijamah*, is a healing practice widely recognized in Islamic tradition and believed to offer numerous health benefits. In several authentic hadiths, Prophet Muhammad (peace be upon him) stated:

إِنْ كَانَ فِي شَيْءٍ مِمَّا تَدَاوُونَ بِهِ خَيْرٌ فَالْحِجَامَةُ

"Indeed, the best of what you use for treatment is cupping." (Narrated by Abu Dawud and Ibn Majah)

خَيْرُ مَا تَدَاوَيْتُمْ بِهِ الْحِجَامَةُ

"The best treatment you can use is cupping." (Narrated by Ahmad)

These narrations reflect strong endorsement of cupping as a recommended form of treatment in Islam. Beyond its medical dimension, cupping also holds spiritual significance, as many Muslims believe it facilitates not only physical healing but also spiritual purification from illnesses (Sayed et al., 2014).

Generally, the aim of cupping is to extract contaminated blood to restore metabolic balance. Research shows that it stimulates various biological processes, such as the secretion of enkephalins and neurotransmitters, and improves blood circulation, which together enhance immune responses and reduce pain (Abou-El-Naga, 2013; Ghazi, 2016). Thus, cupping contributes not only to physical health but also to overall quality of life, including psychological and emotional well-being (Alharbi et al., 2023).



Studies have demonstrated the effectiveness of cupping as an alternative therapy for several medical conditions, including hypertension. Amaliyah and Koto (2019) found that cupping therapy significantly helped lower blood pressure in hypertensive patients. Similarly, research by Surahmat and Damayanti Koto (2019) confirmed the positive impact of cupping on blood pressure regulation, particularly in public health contexts in developing countries like Indonesia.

Islam also encourages performing cupping on specific days of the lunar calendar—namely the 17th, 19th, and 21st. The Prophet Muhammad (peace be upon him) said, “Whoever wants to perform cupping, let him do so on the 17th, 19th, or 21st of the Hijri month; it will cure every disease.” (Narrated by Abu Dawud, Al-Hakim, and Al-Baihaqi). Ibn Abbas (may Allah be pleased with him) also stated, “The best days to perform cupping are the 17th, 19th, and 21st of the Hijri month.” (Narrated by At-Tirmidhi). According to Hidayat et al. (2022), these timings carry spiritual merit and are believed to enhance the therapeutic effect, underscoring the harmony between Islamic teachings and traditional health practices.

Despite the reported benefits, it is important to emphasize caution and hygiene in practice. Risniati et al. (2020) highlighted the critical need for proper sanitation and safe equipment use, as well as guidance for practitioners to ensure patient safety. This underscores the necessity for high standards of cleanliness and responsibility in performing cupping therapy.

From a medical standpoint, the effects of wet cupping on cholesterol levels and cardiovascular health have gained scholarly attention. Isnaniar et al. (2020) found that cupping significantly reduced cholesterol levels in patients with hypercholesterolemia. Additionally, cupping has shown promise in mitigating autoimmune symptoms, such as in Hashimoto’s thyroiditis (Obeid et al., 2022). These findings support a holistic understanding of cupping as both a medical tool and a lifestyle practice encouraged within Islamic teachings.

As research on cupping therapy evolves, there is growing potential for its integration into modern healthcare systems. Cupping could serve as one of several viable alternative treatment modalities. Alharbi et al. (2023) and Zahrin et al. (2021) emphasized the importance of aligning traditional cupping practices with modern scientific standards to increase global acceptance. Ahmad and Rokhibi (2021) further underscored the cultural significance of cupping in Malaysia, demonstrating the relevance of traditional medicine in contemporary times.

In the modern era—where conventional medicine is often prioritized—balancing traditional and modern approaches can yield optimal health outcomes. With appropriate regulation and scientific support, cupping therapy may serve as a valuable complementary healthcare option, especially in regions with limited access to conventional treatments (Suwarsi, 2019).

In conclusion, while cupping is recognized in Islam as a legitimate alternative treatment, its implementation must prioritize ethical and safe practices. Continued research into its mechanisms and efficacy is essential for promoting its broader acceptance within modern medical frameworks.

### **Infection Risks in Cupping Therapy Without Sterilization**

Cupping therapy, or *hijamah*, is an increasingly popular traditional therapy, but it carries significant risks related to bloodborne infections if not performed with proper sterilization. The procedure involves the use of sharp instruments and suction cups to extract blood from the patient, directly exposing them to potential transmission of viruses such as hepatitis B, hepatitis



C, and HIV. Research has shown that using improperly sterilized tools significantly increases the likelihood of infection transmission (Rehman et al., 2014). Therefore, a thorough understanding of the risks and strict adherence to hygiene standards are essential to minimizing adverse outcomes.

One major issue is that more than 60% of traditional cupping centers do not implement proper sterilization protocols (Rehman et al., 2014). This creates a high-risk environment where contaminated tools may become a medium for pathogen transmission. Moreover, most hijamah practitioners lack sufficient medical background or adequate knowledge of disinfection protocols, rendering them ill-prepared to manage such risks (Rehman et al., 2014). According to a study by Reddy et al. (2010), improper handling and the absence of formal medical training among practitioners significantly contribute to the spread of infections, making patient experience a critical risk factor.

Best practices in infection control within healthcare settings require the use of protective equipment and proper training for practitioners (Bianco et al., 2013). Without such measures, infection risk increases substantially. Data from several studies show that needlestick injuries and sharp instrument exposure are common in clinical settings, many involving blood exposure (Wu et al., 2015; Tejada-Pérez et al., 2022). Specifically in cupping therapy, inadequate handling may open the door to dangerous viruses such as hepatitis B, hepatitis C, and HIV, all of which can lead to long-term complications (Tejada-Pérez et al., 2022; Cooke & Stephens, 2017).

Proper training and education for practitioners are crucial in mitigating these risks. Nearly 90% of healthcare workers in hemodialysis units have acknowledged that evidence-based practices can prevent pathogen transmission (Bianco et al., 2013). Practitioners unfamiliar with prevention protocols who use unsterile tools contribute to higher infection rates in urban populations (Rehman et al., 2014). Hence, educating practitioners on safe hijamah procedures is essential in preparing them to handle the inherent risks (Jamiu & Alsaidi, 2025).

Economically, injuries caused by sharp instruments also impact long-term healthcare costs. Patients exposed to such risks often require testing and follow-up care, which can significantly increase the financial burden (Cooke & Stephens, 2017). Early screening for infection has been shown to reduce the progression of hepatitis, positively influencing future treatment costs (Mannocci et al., 2016).

From a public health policy perspective, it is crucial to establish clear guidelines for safe cupping practices (Petti & Polimeni, 2010). These may include formal training requirements for practitioners, mandatory use of disinfection tools, and compulsory reporting of blood exposure incidents (Libra, 2010; Yu et al., 2023). Improved compliance with these practices can help reduce the risk of bloodborne infections among both hijamah providers and their patients.

Lastly, educating the public about the dangers associated with unsafe cupping practices is essential. Raising awareness can empower individuals to make informed decisions when considering cupping therapy. Further research is also needed to explore and refine more effective approaches to infection prevention in the evolving landscape of cupping practices. Through proper education and adherence to rigorous hygiene standards, infection risks can be significantly minimized.

In conclusion, reducing infection rates associated with cupping therapy requires strong collaboration among healthcare stakeholders and the implementation of stricter regulations on hygiene education and protocols in hijamah procedures.





## Principles of Sterilization in Modern Medicine

In modern medical systems, sterilization plays a critical role, particularly in all invasive procedures. The World Health Organization (WHO) and the Indonesian Ministry of Health mandate that the use of sterile instruments is essential for any procedure involving blood or bodily fluids. Failure to adhere to these principles can lead to an increase in nosocomial infections and serious complications. Recommended sterilization methods include autoclaving, chemical disinfection using agents such as glutaraldehyde or hydrogen peroxide, and the use of disposable instruments to avoid cross-contamination (Rutala & Weber, 2016).

The effectiveness of these methods in practice has been supported by research showing that the use of sterilized equipment contributes to a reduced risk of infection and improved hematological outcomes. This reinforces the importance of sterilization in alternative medical practices, particularly in regions where traditional therapies such as cupping are still widely practiced. These findings indicate that a solid understanding of sterilization techniques and rigorous oversight are essential for preventing infections in patients. Additional studies have documented the importance of infection control education, especially for medical students, emphasizing awareness of infection risks and preventive measures (Wutayd et al., 2019).

Proper sterilization practices are not only required in hospital settings but must also be understood and applied among medical students. Education in infection control, including sterilization, is crucial during clinical training to enhance students' understanding and practical skills in preventing infection spread (Kasai et al., 2022). This aligns with WHO guidelines on the importance of continuous education in infection prevention for healthcare workers (Rutala & Weber, 2016).

Noncompliance with sterilization standards has been clearly illustrated by studies showing high hepatitis C prevalence in certain areas, directly linked to poor infection control in medical practices. These findings highlight the urgent need for stricter oversight and systematic application of sterilization protocols to help reduce community infection rates.

Another challenge lies in maintaining strict adherence to sterilization guidelines. Despite training in infection control, many healthcare workers still fail to fully comply with these protocols, thereby increasing infection risks. This underscores the need to strengthen awareness and understanding of instrument and procedural sterility in everyday clinical settings.

The use of ionizing radiation as a method of medical device sterilization is gaining popularity and has proven effective in managing equipment contamination. This suggests that technological advancements in sterilization can help mitigate infection risks in healthcare environments. However, such progress must be supported by sufficient educational tools to ensure healthcare professionals can understand and implement these technologies effectively (Al-Fadel et al., 2016).

Although multiple methods and approaches to sterilization exist, errors in disinfection and sterilization procedures can result in the transmission of harmful pathogens through contaminated equipment. It is therefore essential to have clear policies on disinfection and sterilization protocols based on appropriate tool usage. This will help prevent nosocomial infections and ensure patient safety during medical procedures (Rutala & Weber, 2016).

To enhance awareness and implementation of sterilization principles in healthcare, collaboration between educational institutions and hospitals is crucial. By establishing continuous training programs and strong partnerships, we can ensure that sterilization protocols are properly and consistently applied. This will not only help prevent infections but also improve overall patient safety.



In summary, infection control through sterilization is a vital aspect of modern medical practice. By prioritizing education, strict supervision, and the use of advanced technologies, healthcare systems can more effectively reduce the risk of potentially fatal infections. A collective effort from all stakeholders is needed to ensure these principles are upheld to protect patient safety and promote public health.

### **Integrating Islamic Ethics and Medical Standards in Sunnah Cupping Practices**

In medical practice, particularly within the context of sunnah cupping therapy, integrating Islamic ethics with modern medical standards is crucial to ensuring patient safety and well-being. Islam not only promotes healing but also places strong emphasis on moral and ethical dimensions in medical procedures. One of the foundational principles in Islamic medical ethics is the legal maxim *la darar wa la dirar* (do not harm yourself or others) (Shah & Randhawa, 2024; Saputra et al., 2022). This principle forms the ethical basis for cupping therapy, which must meet medical standards to protect patients from unnecessary risks.

In ethical discourse, core Islamic values such as beneficence, non-maleficence, autonomy, and justice serve as key pillars (Mustafa, 2013; Adhikari et al., 2016). For instance, sunnah cupping should be carried out not only in accordance with shariah but also with adherence to established medical protocols to ensure that no harm is caused to the patient. This aligns with *maqasid al-shariah*, which prioritizes the preservation of life (*hifzh al-nafs*) as a primary objective of Islamic law (Padela & Zaidi, 2018; Nouman et al., 2021).

Cupping practices also demand attention to hygiene and sterilization standards to prevent infections or complications. Sterilization is not merely a recommendation—it is a moral and religious obligation (Jamaludin et al., 2023). In this context, the involvement of both religious scholars and health authorities in formulating cupping practice guidelines provides a solid foundation for building public trust (Jamaludin et al., 2023; Harun et al., 2024).

Beyond religious considerations, clear regulations governing sunnah cupping practices are also necessary. In the absence of appropriate regulations, variation in practice may occur, potentially compromising patient safety (Arefi et al., 2019; Abdulrazeq et al., 2019). Therefore, training that integrates shariah principles with medical protocols is vital to enhancing practitioner competence and minimizing risks (Sharip et al., 2024; Abdulrazeq et al., 2019).

When regulations are framed through the lens of Islamic ethics, they support the establishment of a healthcare framework that emphasizes integrity and professionalism (Chatterjee & Sarkar, 2012; Padela & Zaidi, 2018). Encouraging medical practitioners to regularly update their knowledge—particularly in ethics and clinical practices—is essential (Shah & Randhawa, 2024; Saputra et al., 2022). With proper training and ethical guidance, cupping practitioners can maintain high standards of care aligned with Islamic principles.

One of the challenges in promoting sunnah cupping is its social acceptability. Communities are more likely to support transparent and standardized practices that clearly fulfill ethical and clinical expectations (Sami & Rahim, 2017; Harun et al., 2024). Thus, it is important for practitioners to communicate clearly and accurately about both the benefits and potential risks of cupping therapy. This includes educating patients on sterilization processes and safe procedures so they can feel confident and comfortable undergoing treatment (Adhikari et al., 2016; Mariat et al., 2024).

Efforts to harmonize Islamic ethics with clinical practice through sound regulation and adequate training can improve public acceptance of sunnah cupping therapy. This will help



cupping to be perceived not merely as an alternative therapy but as a medically legitimate and ethically guided treatment aligned with Islamic values (Padela & Zaidi, 2018; Nouman et al., 2021).

The integration of Islamic ethics and medical standards in sunnah cupping is a complex but necessary undertaking. Through the implementation of rigorous ethical principles, medical regulations, and comprehensive practitioner training, cupping can become a practice that is not only safe but also ethically sound. The challenge today is not just how cupping therapy is performed, but how it can be accepted and recognized by the broader community as a high-quality, safe, and Islamically appropriate form of healthcare.

### **The Need for Education and Regulation in Sunnah Cupping Practices**

Cupping therapy has re-emerged as a popular alternative medical practice rooted in ancient traditions, particularly within Islamic culture. However, with the growing adoption of this therapy, there is an urgent need for educational initiatives and regulatory frameworks to ensure safe and effective practices. Evidence shows that many cupping practitioners may lack standardized operating procedures for sterilization, posing significant safety risks related to infection control (Mokhtar et al., 2018). This section highlights the necessity of structured training for cupping practitioners, public health literacy among patients, and the importance of regulatory oversight.

A major concern involves the widespread lack of sterilization and hygiene protocols among cupping practitioners. Rehman et al. emphasize the need for specialized training in sterilization and medical equipment handling in cupping practice (Mokhtar et al., 2018). Moreover, inadequate sterilization practices have been linked to serious outcomes, including infections from microorganisms such as *Staphylococcus aureus*, which have been associated with post-treatment complications (Wang et al., 2023). Therefore, standard protocols must be developed and enforced to align practitioners with best practices in infection prevention.

Beyond practitioner training, significant focus must also be placed on improving health literacy among patients. Many individuals seeking cupping therapy may be unaware of the potential risks or how to identify qualified practitioners. Cao et al. (2012) highlight the importance of public awareness campaigns to educate patients on safe practices and how to choose competent healthcare providers. Enhancing health literacy can empower patients to make informed decisions about alternative therapies like cupping, potentially reducing adverse outcomes.

The involvement of government and health institutions in establishing a regulatory framework for cupping therapy is crucial for overall safety. Government bodies should implement certification programs requiring practitioners to meet specific hygiene and competency standards before offering cupping services. Embedding certification into the broader healthcare system will enhance public trust and safety in cupping practices (Al-Rowais & Alyusefi, 2017). In addition, local religious institutions such as pesantren can play an important role in disseminating information about safe practices and the importance of choosing certified practitioners, fostering a shared understanding of safety (Mohammadi et al., 2019).

The regulatory framework should not only focus on hygiene and sterilization but also on integrating Traditional and Complementary Medicine (T&CM) into mainstream healthcare services. While some studies show promising results for traditional practices, including cupping, the absence of regulation poses serious health risks to patients (Moura et al., 2018;





Wang et al., 2017). National healthcare strategies should incorporate T&CM education into medical curricula, as practiced in several Western countries where T&CM is recognized as an essential part of healthcare training (Khudair et al., 2024). As educational institutions begin to acknowledge the value of alternative therapies, knowledge of practices like cupping can be expanded, ultimately improving patient outcomes.

Patient safety can also be enhanced through structured feedback mechanisms that allow practitioners to learn from adverse events and refine existing methods. Regular audits and evaluations of cupping services can improve compliance with safety protocols and encourage continuous practice improvement (Li et al., 2022). For example, research by Kharisna et al. (2022) demonstrates the health benefits of cupping therapy while stressing the need for strict adherence to hygiene standards. This dual approach can improve patient safety while fostering public confidence in the efficacy of cupping therapy.

In conclusion, addressing the need for education and regulatory frameworks surrounding cupping therapy is essential to ensure patient safety and to professionalize this traditional practice. Structured training programs focusing on sterilization and infection prevention, improved health literacy among patients regarding alternative therapies, and strong regulatory oversight by health authorities are key components. Collaboration among government agencies, health organizations, and community institutions can create a supportive ecosystem for the safe and effective provision of cupping therapy. Moving forward, a balanced approach that respects traditional practices while applying rigorous standards will ensure that cupping therapy remains a beneficial and safe treatment option.

#### 4. CONCLUSION

The findings of this study indicate that performing sunnah cupping therapy without proper sterilization procedures poses a serious risk of transmitting bloodborne infectious diseases such as hepatitis B, hepatitis C, and HIV. While sunnah cupping is recognized in Islam as a beneficial traditional therapy and has demonstrated positive effects on various medical conditions, its safety heavily depends on the implementation of strict hygiene and equipment sterilization standards.

The primary strength of sunnah cupping lies in its therapeutic potential to stimulate biological processes, improve quality of life, and its strong integration with the spiritual values of the Muslim community. However, its weaknesses emerge when the practice is not aligned with modern health protocols, particularly in the areas of infection control and professional training. Failure to uphold sterilization principles not only compromises patient safety but also undermines the objectives of *maqasid al-shariah*, which emphasize the preservation of life (*hifzh al-nafs*).

Accordingly, the alignment between the problem, objectives, and findings of this study underscores the importance of strengthening regulatory frameworks, providing education to both practitioners and patients, and integrating Islamic ethical principles with medical standards. The implications of this study highlight the need for synergy among health authorities, religious institutions, and educational organizations in establishing training and certification systems for sunnah cupping that are professional, sterile, and shariah-compliant—ensuring that the practice continues to develop safely, scientifically, and sustainably.



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