



INTEGRATING ISLAMIC ETHICS AND CLINICAL SAFETY IN SUNNAH CUPPING THERAPY SERVICES

INTEGRASI ETIKA ISLAM DAN KESELAMATAN KLINIS DALAM LAYANAN TERAPI BEKAM SUNNAH

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Abstract

Sunnah cupping (*hijamah*) has gained increasing popularity among Muslim communities as a prophetic medical therapy. However, its widespread practice by non-medical practitioners without proper clinical protocols poses serious risks, including hypovolemic shock and uncontrolled bleeding. The objective of this study is to develop an integrative model that aligns Islamic ethical principles—particularly *maqashid shariah* and *hifzh al-nafs*—with modern standards of clinical safety. Using a qualitative approach based on normative literature review and clinical case studies, this research identifies points of convergence between Islamic jurisprudence and risk mitigation in medical practice. The findings show that integrating Islamic health law with emergency preparedness, standard operating procedures (SOPs), and regulatory frameworks is crucial to ensure patient safety while preserving the spiritual value of this prophetic therapy. The study recommends the development of a sharia-medical training curriculum, the establishment of a national certification system for practitioners, and strengthened collaboration among healthcare professionals, Islamic scholars, and educational institutions. This integration allows sunnah cupping to evolve into a safe, accountable, and sharia-compliant form of healthcare.

Keywords : sharia-medical integration, Islamic ethics, clinical safety, sunnah cupping, *maqashid shariah*, risk mitigation

Abstrak

Bekam sunah (*hijamah*) semakin populer di kalangan masyarakat Muslim sebagai terapi kesehatan warisan Nabi. Namun, praktik ini sering dilakukan oleh terapis non-medis tanpa protokol klinis yang sesuai, sehingga meningkatkan risiko komplikasi seperti syok



hipovolemik dan perdarahan. Tujuan penelitian ini adalah merumuskan model integratif yang menggabungkan prinsip etika Islam—khususnya *maqashid syariah* dan *hifzh al-nafs*—dengan standar keselamatan klinis modern. Penelitian ini menggunakan pendekatan kualitatif melalui tinjauan literatur normatif dan studi kasus klinis untuk mengidentifikasi titik temu antara hukum Islam dan strategi mitigasi risiko dalam praktik medis. Hasil penelitian menunjukkan bahwa integrasi hukum kesehatan Islam dengan kesiapsiagaan emergensi, prosedur operasi standar (SOP), dan regulasi pelayanan sangat penting untuk menjamin keselamatan pasien tanpa mengurangi nilai spiritual dari bekam sunah. Penelitian ini merekomendasikan pengembangan kurikulum pelatihan berbasis syariah-medis, sertifikasi nasional bagi terapis, serta penguatan kolaborasi antara tenaga kesehatan, ulama, dan institusi pendidikan Islam. Pendekatan ini mendukung pengembangan bekam sunah sebagai bentuk layanan kesehatan yang aman, akuntabel, dan sesuai syariah.

Kata Kunci : integrasi syariah-medis, etika Islam, keselamatan klinis, bekam sunah, *maqashid syariah*, mitigasi risiko

1. INTRODUCTION

Sunnah cupping (al-hijamah) is a traditional therapeutic practice within Islamic culture, deeply rooted in historical tradition and religious texts. In contemporary Muslim societies, this practice is regarded not only as a therapeutic intervention but also as a form of worship that reflects spiritual values such as sincerity (ikhlas) and trustworthiness (amanah) (Khoso et al., 2022). Amid growing public interest in cupping therapy, it is important to revisit its clinical and ethical dimensions to ensure its continued relevance and safety in the modern era.

A major concern in the practice of cupping is the issue of hygiene and sterilization. Failure to comply with proper cleanliness standards can lead to serious health risks, ranging from skin infections to systemic complications. A previous study reported a severe infection case caused by unsterile cupping practices (Al-Bedah et al., 2015), reinforcing the need for strict clinical protocols in traditional medical procedures. Subsequent studies have also emphasized the importance of training for practitioners, noting that inconsistencies in clinical training for cupping remain a significant concern (El-Olemy et al., 2017; Mahmood et al., 2023).

Integrating Islamic values with clinical standards can be facilitated through the framework of *maqashid sharia*, particularly the principle of *hifzh an-nafs* (protection of life), which serves as a core ethical foundation in Islamic medical practice (Ismail & Mutalib, 2022). This approach enables a harmonious balance between spiritual obligations and professional responsibilities in healthcare delivery. While many practitioners understand the therapeutic benefits of cupping, there remains a considerable gap in the clinical application of Islamic ethical principles (Mahmood et al., 2023).

Meanwhile, the clinical efficacy of cupping is gaining recognition in modern medical literature. For instance, El-Shanshory et al. (2018) found that wet cupping significantly and safely reduced iron overload in children with thalassemia. This reinforces cupping's potential as an evidence-based complementary therapy. However, as highlighted by various studies, maintaining a balance between Islamic spiritual values and clinical safety remains a persistent challenge that requires sustained attention and regulatory development (Khoso et al., 2022).



Therefore, it is essential to establish an ethical framework that integrates Islamic spiritual values with modern medical standards. This would ensure that sunnah cupping can be practiced safely, professionally, and in full accordance with sharia principles.

2. RESEARCH METHOD

This study employed a qualitative approach based on library research to examine the integration of Islamic ethical values and clinical responsibility within the practice of sunnah cupping. The review focused on both primary and secondary literature, including classical and contemporary sources, with a publication range primarily between 2015 and 2025. Data sources included Islamic jurisprudence texts (fiqh), authentic hadith collections, fatwas issued by the Indonesian National Sharia Council (DSN-MUI), as well as clinical guidelines from the World Health Organization (WHO) and the Indonesian Ministry of Health.

Data were gathered through a systematic review of scholarly journals, fatwa repositories, and Islamic literature. The materials were categorized according to their relevance to key themes such as sincerity (ikhlas), trust (amanah), halal practices, sterilization standards, patient safety, and the principle of maqashid sharia, particularly hifzh an-nafs (protection of life). Thematic analysis was applied to identify patterns and relationships between Islamic ethical values and modern medical standards, with the aim of developing an integrated ethical framework for sunnah cupping practice.

Thematic coding techniques were used to construct categories and meaning patterns from the collected data. The data were analyzed descriptively to illustrate interdisciplinary perspectives between Islamic scholars and healthcare professionals regarding the importance of ethical approaches that respect patients' religious values while ensuring clinical safety. Several studies reviewed indicated that Muslim patients tend to prefer healthcare services that uphold sharia principles, including procedural transparency, the use of halal-certified materials, and provider competence (Maksum et al., 2022; El-Banna et al., 2024).

The research workflow consisted of five stages: (1) literature identification; (2) selection based on inclusion criteria (relevance and publication range); (3) thematic classification; (4) content and meaning analysis; and (5) synthesis of findings to develop ethical framework recommendations aligned with modern clinical practices.

3. RESULTS AND DISCUSSION

Sincerity (Ikhlas) in Sunnah Cupping Practice

In the practice of sunnah cupping (hijamah), the value of sincerity (ikhlas) holds a central role as the primary intention behind the therapy. This concept elevates cupping from a purely physical treatment to an act of worship intended solely for the pleasure of Allah SWT. It aligns with the foundational principle of Islamic ethics that states, "Indeed, all actions are judged by their intentions" (Hadith narrated by Bukhari and Muslim). Thus, the moral weight of an action in Islam is intrinsically linked to the sincerity of one's intention.

The implementation of sincerity in cupping has broad implications for the therapeutic relationship between practitioner and patient. A therapist driven by ikhlas demonstrates a high level of integrity, protects the patient's trust, and avoids exploitation or commercialization that contradicts the spiritual purpose of Islamic healing. A trust-based therapeutic relationship has been empirically shown to enhance patient satisfaction and improve health outcomes. Studies indicate that patient trust correlates positively with the quality of interaction, better mental health, and more effective treatment results (AlRuthia et al., 2020; Groenewegen et al., 2019).



Moreover, the application of sincerity extends beyond spiritual dimensions and serves as a marker of Islamic professionalism in clinical services. Recent studies have shown that Muslim patients are more inclined toward healthcare providers who respect their religious values, including honesty and genuine care. Patients' perceptions of provider sincerity are positively associated with loyalty and satisfaction (Hamidi et al., 2024; Eton et al., 2017). This reinforces the role of ikhlas as a mechanism for enhancing ethical quality and accountability in Islamic-based healthcare.

Integrating the value of sincerity into cupping practice provides a key foundation for developing standard operating procedures (SOPs) that are both sharia-compliant and medically safe. Practitioners are encouraged to embed ikhlas into their professional framework so that treatment is not only aimed at physical healing, but also fulfills the holistic spiritual needs of patients.

In this way, sincerity in sunnah cupping not only reflects an act of devotion but also strengthens therapeutic rapport, builds patient trust, and establishes healthcare services that are ethical, professional, and oriented toward patient well-being.

Amanah (Trustworthiness) and Clinical Ethics in Sunnah Cupping

The concept of amanah (trustworthiness) in Islam is a fundamental ethical principle encompassing moral and professional responsibility in all aspects of life, including healthcare services. The Qur'an underscores the significance of amanah in Surah Al-Ahzab (33:72), which portrays it as a heavy trust that the heavens, the earth, and the mountains refused to bear—yet humanity accepted it (Herijanto, 2022; Islam & Samsudin, 2018). This affirmation suggests that healthcare responsibilities are not merely technical, but also acts of worship and expressions of spiritual ethics.

In the clinical context of sunnah cupping, amanah is manifested through a therapist's commitment to high-quality and ethical service standards. This includes the obligation to avoid malpractice, provide honest and transparent information to patients, and ensure that procedures are conducted under informed consent. It also involves professional conduct such as maintaining equipment hygiene and strictly following sterilization protocols (Shah & Randhawa, 2024; Varkey, 2020). Integrity in medical actions forms the foundation of trust between healthcare providers and patients.

Although empirical evidence specific to cupping is limited, the general application of amanah has been shown to improve patient comfort and trust in healthcare professionals (Susilo et al., 2023). Higher levels of satisfaction in sharia-compliant healthcare settings are often associated with the perception that Islamic values—particularly amanah—are reflected in clinical interactions and institutional culture (Yuli & Sari, 2021).

Within the framework of maqashid sharia, especially the principle of hifzh an-nafs (preservation of life), amanah directly impacts patient safety. Unsafe cupping practices may violate this principle, thus emphasizing the importance of sharia-based Standard Operating Procedures (SOPs) to ensure accountability and uphold professional responsibility (Yuhanah & KH, 2024). SOPs not only clarify technical procedures but also guide practitioners in fulfilling their ethical duty to protect life and ensure patient safety as a primary concern.

Institutionally, amanah contributes to building Islamic healthcare systems grounded in integrity. When implemented consistently, this principle strengthens interpersonal trust between patients and healthcare providers, while also enhancing the public legitimacy and credibility of sharia-based medical institutions (Farihin, 2023; Daud et al., 2018).



In conclusion, amanah is not an abstract moral concept, but an operational ethical principle that can be translated into concrete actions at both individual and institutional levels. In sunnah cupping practice, amanah serves as a guarantor of quality and trust—key pillars of dignified and professional Islamic healthcare services.

Halal Tools and Procedures in Sunnah Cupping

In the context of sunnah cupping, the principle of halal represents a commitment to purity (thaharah) and ethical practice in accordance with Islamic teachings. Every tool and material used in the cupping process must be free from impurity (najis) and harmful substances, and must comply with sharia regulations. This principle is closely aligned with core values in maqashid sharia, such as tawakkal (reliance on Allah), hifzh al-din (protection of religion), and hifzh an-nafs (protection of life), which serve as foundational pillars in Islamic healthcare ethics (Windasari et al., 2023).

The application of halal principles in cupping directly influences patient trust, especially among Muslim patients who expect alignment between medical services and their religious beliefs. Studies show that transparency in halal certification and the use of verified halal tools and materials significantly increase levels of trust and patient satisfaction (Selim et al., 2019; Windasari et al., 2023). In contrast, neglecting the halal aspect can create uncertainty (syubhat), potentially undermining the ethical integrity of the services provided.

From an operational perspective, it is essential for sunnah cupping clinics to implement standard operating procedures (SOPs) that integrate halal compliance as a core service criterion. This includes certification of medical devices, therapist training on the use of halal materials, and adherence to standardized sterilization protocols (Nahidloh & Qadariyah, 2021; Fernando et al., 2022). This approach not only ensures compliance with Islamic principles but also guarantees clinical safety and effectiveness.

The educational dimension of halal principles also plays a key role in strengthening patient understanding and confidence. Providing clear information on the halal status of tools and procedures reinforces the therapist's ethical standing and fosters transparent, trustworthy therapeutic communication (Ismail & Othman, 2022). Thus, the integration of spiritual values with clinical responsibility creates a holistic and dignified healthcare system.

Halal compliance in cupping should not be viewed merely as an administrative obligation, but as part of a comprehensive ethical commitment to safe and sharia-compliant service quality. When this principle is upheld, sunnah cupping can become a model of Islamic healthcare that fulfills both the spiritual needs of patients and their expectations for medical safety and service accountability (Anwar et al., 2024; Yener, 2022).

Sterilization and Infection Risks in Sunnah Cupping

Sterilization of instruments in sunnah cupping practice is a critical component that reflects both professional integrity and ethical responsibility within Islamic healthcare. As a procedure involving direct contact with blood and skin, cupping carries a high risk of transmitting infectious diseases such as hepatitis B, hepatitis C, HIV, and various bacterial infections if proper sterilization protocols are not strictly followed (Wang et al., 2023; Alajmi et al., 2021). The obligation to maintain hygiene and prevent infection aligns with the maqashid sharia principle of hifzh an-nafs (protection of life), which emphasizes safeguarding human life.



The hadith of the Prophet Muhammad SAW, *lā ǧarar wa lā ǧirār* ("Do not harm yourself or others"), serves as a normative foundation that reinforces the obligation of sterilization as a moral responsibility in Islamic medical practice. Failure to implement sterilization protocols results not only in medical harm but also deviates from Islamic ethical principles that mandate harm prevention (Abdulrazeq et al., 2019; Hashi, 2022).

Technically, infection control in cupping includes the use of disposable instruments, steam sterilization, disinfection with halal-certified materials, and the use of sterile gloves and masks. Reports of serious infections resulting from non-sterile cupping highlight the urgent need for standardized and consistent sterilization procedures (Wang et al., 2023). Non-compliance with these protocols not only increases medical risk but also undermines public trust in Islamic medicine, which is expected to uphold sacred values and patient safety (Alajmi et al., 2021).

Education and training for cupping practitioners are critical. Research shows that many complications in traditional Islamic medicine stem from inadequate understanding of clinical risks and a lack of formal training (Abdulrazeq et al., 2019; Hashi, 2022). Therefore, the development of SOPs that include infection control education, medical waste management, and the proper use of sterile tools is essential for building a professional and sharia-compliant cupping service system (Jamaludin et al., 2023).

More than a technical requirement, sterilization in cupping reflects the moral and spiritual values embedded in Islamic medical ethics. Cupping therapy that is clinically safe and sharia-compliant enhances its legitimacy and public acceptance as a faith-based medical practice. Conversely, neglecting this responsibility not only increases medical risks but may also damage the credibility of Islamic healthcare services and disappoint patients who seek therapy grounded in religious values (Fauzi, 2022; Kamassi et al., 2020).

Competency and Informed Consent in Sunnah Cupping

In sunnah cupping practice, training, practitioner competency, and the application of informed consent play a crucial role in ensuring service quality and patient safety. As part of Islamic medicine, cupping cannot rely solely on traditional heritage; it requires technical expertise, knowledge of human anatomy, and comprehensive clinical risk management. Holistic competency—including procedural skills and Islamic medical ethics—is essential to avoid malpractice and ensure the therapy is conducted correctly and safely (Shah & Randhawa, 2024; Mariat et al., 2024).

Standardized training should not only emphasize technical procedures but also integrate Islamic ethical principles such as *al-amanah* (responsibility) and *al-ʿadalah* (justice), so that practitioners understand medical intervention as both a physical act and a spiritual trust. The lack of formal training and consistent certification remains a major challenge in ensuring the quality of cupping practices, particularly in Southeast Asia, where many practitioners do not have formal medical backgrounds (Bolado et al., 2024).

Beyond technical competency, informed consent must be upheld as a vital component of patient dignity and autonomy. This process includes not only explaining the procedure but also clarifying potential risks, benefits, and alternatives, allowing patients to make informed decisions. Studies by Mahafzah et al. (2021) and Tamire et al. (2023) emphasize that consent obtained without adequate understanding violates ethical standards and weakens the therapeutic relationship. Further research suggests that training in medical ethics and



communication enhances practitioners' ability to conduct informed consent effectively (Zewudie et al., 2025).

Integrating medical training with maqashid sharia principles in cupping education presents a strategic approach to enhancing the legitimacy of this therapy in modern contexts. Training programs that incorporate hifzh an-nafs (preservation of life), clinical risk, halal compliance, and hygiene empower practitioners to act with integrity and professionalism (Koščević & Režić, 2023).

Therefore, emphasizing continuous training, sharia-based competency, and the application of informed consent constitutes a clinical responsibility inseparable from the spiritual nature of Islamic medicine. These three elements form the ethical foundation that strengthens patient trust and establishes sunnah cupping as a valid, safe, and Islamically grounded healthcare practice.

Medical Risks in Sunnah Cupping

Although sunnah cupping is recognized as part of the spiritual and historical legacy of Islamic medicine, the practice is not without significant medical risks if performed without proper clinical standards. Two major risks that require particular attention in cupping therapy are infections and vasovagal shock. These conditions not only endanger patient safety but also serve as critical indicators for evaluating the ethical and professional responsibilities of cupping practitioners.

Infection risk is a primary concern, particularly due to the use of non-sterile tools and inadequate hygiene practices. Several studies have identified serious complications such as skin infections, cellulitis, and necrotizing fasciitis that may result from poorly controlled cupping procedures (Alajmi et al., 2021). Improper techniques or failure to disinfect instruments thoroughly can significantly increase the likelihood of severe infections, potentially leading to hospitalization or even permanent disability. In this context, the reputation of cupping as a safe Islamic therapy may be tarnished if caution and professionalism are neglected (Aboushanab & Alsanad, 2018).

Additionally, vasovagal shock is another clinical risk commonly encountered in patients with sensitivity to pain or fear of blood. Vasovagal shock is characterized by a sudden drop in blood pressure and heart rate, which may lead to fainting, nausea, and cold sweats. Wu et al. (2015) in a systematic review, reported that such reactions frequently occur in various invasive or alternative procedures. Kennedy et al. (2015) emphasized that although vasovagal responses are usually temporary, they can become dangerous if unrecognized and not promptly managed—especially in non-medical settings lacking emergency response facilities.

From an Islamic ethical standpoint, the protection of life (hifzh an-nafs) is one of the five principal objectives of maqashid sharia. The Prophet Muhammad's hadith "lā ḍarar wa lā ḍirār" (do not harm yourself or others) establishes a normative basis for caution in medical practices, including cupping. Neglecting risks such as infection and vasovagal shock not only contradicts modern clinical principles but also violates sharia obligations to safeguard life (Hussein et al., 2019).

Therefore, it is essential to develop standard operating procedures (SOPs) that include infection prevention protocols and emergency response measures for vasovagal episodes. These SOPs must become an integral component of competency-based training for cupping practitioners, encompassing both spiritual and clinical dimensions. This step not only ensures



patient safety but also reinforces sunnah cupping as a treatment that is both religiously valid and clinically secure.

Hifzh an-Nafs as the Foundation for Sunnah Cupping SOP

In Islamic ethics, maqashid sharia—the overarching objectives of Islamic law—serve as a conceptual framework for designing policies and practices across various aspects of life, including healthcare services. One of the central maqashid principles relevant to sunnah cupping practice is hifzh an-nafs, or the protection of life. This principle asserts that every medical intervention, including complementary therapies such as cupping, must prioritize the safety and well-being of the patient (Hammad et al., 2023).

Operationally, hifzh an-nafs can serve as a foundational principle for developing standard operating procedures (SOPs) in cupping practices. These SOPs should not only include technical guidelines for cupping procedures but also cover all aspects of implementation, such as instrument sterilization, patient screening, risk communication, and management of medical complications. Lestari et al. (2020) emphasize that a comprehensive cupping SOP should ensure protection from potential infections, the use of sterile tools, and preparedness in handling procedural risks. Isdianto (2025) highlights the importance of integrating sterilization practices into cupping therapy with Islamic ethics to reduce the risk of bloodborne disease transmission.

Applying hifzh an-nafs also requires a proactive approach in practitioner training, especially in emergency response, the use of disposable instruments, and clear communication during the informed consent process. The Prophet Muhammad's hadith “lā ḍarar wa lā ḍirār” (do not cause harm to yourself or others) underlines the imperative to prevent harm, which in the clinical context demands that every therapist possess the competence and procedures necessary to avoid patient injury (Hammad et al., 2023).

Integrating the value of hifzh an-nafs into cupping SOPs not only fulfills a spiritual obligation but also builds accountability within Islamic healthcare practice. By applying service standards aligned with maqashid sharia, practitioners demonstrate their commitment to patient rights and safety. This directly contributes to increased public trust and legitimacy of sunnah cupping as a responsible form of treatment (Lestari et al., 2020; Idwar et al., 2019).

Research indicates that health systems incorporating maqashid sharia principles—especially hifzh an-nafs—tend to yield higher levels of patient satisfaction. This is attributed to the perception that such services are not only medically safe but also aligned with Islamic values that are humane and just (Hammad et al., 2023; Idwar et al., 2019).

Therefore, employing hifzh an-nafs as the ethical basis for sunnah cupping SOPs represents a strategic and moral step to ensure that this religious practice evolves into a professional, safe, and dignified healthcare service. The integration of spiritual values and clinical standards in SOP development guarantees patient protection and strengthens the position of sunnah cupping as a modern Islamic medical practice grounded in sharia.

Sunnah Cupping Clinics with Integrated Protocols

The growing public interest in sunnah cupping as a form of Islamic-based complementary therapy highlights the urgent need to establish healthcare institutions that combine sharia principles with modern clinical standards. To address this demand, it is necessary to develop Islamic cupping clinics equipped with integrated protocols—service systems that merge Islamic spiritual values with professional medical practices through



standardized operating procedures (SOPs) (Alkhamaiseh et al., 2023; Al-Qahtani & Alsulami, 2023).

These integrated protocols should include equipment sterilization procedures, therapist training, informed consent processes, risk management, and the use of halal-certified materials. Studies indicate that the variation in cupping practices—due to the absence of clear SOPs—has resulted in inconsistent service delivery and increased risks of medical complications such as infections or adverse effects (Moura et al., 2018; Al-Yousef et al., 2018). AlBedah et al. (2019) and Wang et al. (2023) emphasize that while cupping therapy shows clinical promise, its safety depends heavily on adherence to hygiene protocols and practitioner competency.

The maqashid sharia principle of *hifzh an-nafs* (protection of life) provides an ethical and theological foundation for establishing Islamic cupping clinics oriented toward patient safety. Such clinics can fill existing gaps caused by the lack of standardized cupping practices while strengthening the legitimacy of this therapy within national health systems (Kharisna et al., 2022). Moreover, this approach enhances public trust in alternative therapies that align not only with Islamic values but also with the expectations of modern medical care.

Islamic cupping clinics also serve as educational hubs for both practitioners and patients. Practitioners can receive standardized training in technical procedures and Islamic ethics, while patients are given comprehensive information about the procedures, tools used, and the halal and safety status of the treatments (Al-Yousef et al., 2018; Al-Qahtani & Alsulami, 2023). This educational dimension is essential for increasing transparency and accountability, thereby building long-term trust.

Furthermore, clinics with integrated approaches can serve as models for healthcare services that fulfill spiritual obligations while embodying professionalism and patient-centered care. This aligns with the findings of Bridgett et al. (2018), who argue that alternative therapies are more likely to be accepted within modern healthcare systems when framed by strong clinical governance and sensitivity to patients' cultural and religious values.

Therefore, the establishment of Islamic cupping clinics with integrated protocols is a strategic step toward institutionalizing sunnah cupping as a safe, authentic, and professional Islamic health service. These clinics can bridge spirituality, accountability, and patient safety—positioning themselves as balanced and sustainable models for Islamic healthcare delivery.

4. CONCLUSION

This study affirms that while sunnah cupping is grounded in Islamic spiritual values, it nonetheless requires strong integration between sharia-based ethics and modern clinical standards to ensure scientific legitimacy and medical safety. Core values such as *ikhlas* (sincerity), *amanah* (trust), and halal compliance in medical actions offer significant advantages in fostering patient trust and spiritual legitimacy. However, without sufficient practitioner competency, proper instrument sterilization, and the implementation of informed consent procedures, the practice remains vulnerable to medical risks such as infections and vasovagal shock—risks that contradict the *hifzh an-nafs* (protection of life) principle in maqashid sharia.

The strength of this integrated approach lies in its ability to unify the spiritual dimension of worship with patient safety within a practical ethical framework. Its weakness, however, lies in the current lack of formal regulations, standardized operating procedures (SOPs), and certified training programs for cupping therapists, resulting in inconsistent service quality and a higher potential for malpractice. This underscores the urgent need for the establishment of Islamic cupping clinics equipped with integrated protocols.



By developing SOPs that are both sharia-compliant and medically sound, strengthening clinical training based on Islamic values, and establishing a formal accreditation system, sunnah cupping can evolve into a legitimate, professional, and sustainable Islamic healthcare service. These findings are expected to provide a strategic contribution toward formulating policies for Islamic complementary medicine that prioritize safety, spiritual integrity, and ethical accountability.

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