

# Journal of Noesantara Islamic Studies

E - ISSN 3048-2658 | P - ISSN 3048-1147

## To Salama' Sheikh Muhammad Idris Ulama from Mandar

Amirullah<sup>1</sup>

<sup>1</sup> Universitas Karya Dharma Makassar, Indonesia

**Corresponding Author:** Amirullah, E-mail: [amirullahhidayat45@gmail.com](mailto:amirullahhidayat45@gmail.com)

Received: May 15, 2024	Revised: May 17, 2024	Accepted: June 26, 2024	Online: June 28, 2024
------------------------	-----------------------	-------------------------	-----------------------

### ABSTRACT

This research discusses To Salama' Sheikh Muhammad Idris, who is a figure close to God who comes from Mandar. This research uses a qualitative approach. In collecting the data used is library research with various literature related to what is being studied and various other supporting data. The results of this research show that To Salama' Sheikh Muhammad Idris is a figure who is close to God. This is proven by his frequent communication with the public even though he has been dead for a long time. This is the beginning of the large number of pilgrims who come to his grave. It is hoped that this thesis can be a lesson for the next generation that making a pilgrimage to the To Salama' grave is a form of belief that after this worldly life there will be an afterlife and can increase our spiritual knowledge and be able to apply it in life as taught by Rasulullah Saw.

**Keywords:** *To Salama, Muhammad Idris, Spiritual Knowledge*

Journal Homepage <https://journal.ypidathu.or.id/index.php/ijnis>

This is an open access article under the CC BY SA license

<https://creativecommons.org/licenses/by-sa/4.0/>

How to cite:

Amirullah, Amirullah. (2024). To Salama' Sheikh Muhammad Idris Ulama from Mandar. *Journal of Noesantara Islamic Studies*, 1(3), 134-144.  
<https://doi.org/10.55849/ijnis.v1i1.172>

Published by:

Yayasan Pedidikan Islam Daarut Thufulah

## INTRODUCTION

Ulama as heirs of the prophets, does not mean that their position is exactly the same as the position of the prophets (Ben-Zeev et al., 2021; Goergen, 2021; Kuppili et al., 2022; Olusanya et al., 2021; Othman & Ibrahim Fouda, 2022; Shingange & Mavhandu-Mudzusi, 2024). The existence of ulama is actually only as a continuing generation in the spread of religious teachings carried out by the prophets. Thus, the ulama do not have the authority to change and rebuild teachings that are completely separated from the building foundations laid by Allah's messengers.

Likewise, To Salama' Sheikh Muhammad Idris, is one of the famous Islamic scholars and broadcasters in from Mandar, for which he was given the title To Salama. To Salama consists of two words, namely To which means People Salama which means Happy. So To salama' means Survivors while Beluwu is the name of a small village. Meanwhile, in another sense, To Salama means someone who is safe and can provide safety when used as a guide. To Salama' Sheikh Muhammad Idris during his life and after his death was considered a person who was closer to Allah SWT. just as prophets, saints,

ulama and other pious people are used as intermediaries with the aim of ensuring that the pilgrims' hopes are accepted by Allah SWT. Besides that, the prophet also taught us that the best humans are those who have the most benefits for other humans.

To Salama' Sheikh Muhammad Idris died around 1800 years ago and his grave was visited by many pilgrims who came from various regions such as Polewali, Majene, Tutar, even from Makassar, this proves that during his lifetime Sheikh Muhammad Idris made many contributions to the scope of where he lives (Bendien et al., 2023; Cherrington, 2018; van Teunenbroek et al., 2024; Yua et al., 2022). This is the basis for researchers to conduct research to find out more about the burial traditions that developed in Puccadi Village, Luyo District, Mandar Regency, specifically at the grave of To Salama' Sheikh Muhammad Idris.

Sheikh Muhammad Idris is a well-known Islamic broadcaster in Tanah Mandar, for which he was given the title To Salama. To Salama consists of two words, namely To which means People Salama which means Happy. So To salama' means Survivors while Beluwu is the name of a small village. Meanwhile, in another sense, To Salama means someone who is safe and can provide safety when used as a guide.

From Sakka Aco's statement, he got information about the story of a soldier with the rank of sergeant who was domiciled in Sila-sila Hamlet, Kurma Village, Mapilli District. In 1997, the soldier was assigned to East Timor (now Timor Leste) which had the status of a conflict area. Before leaving, he first took the time to make a pilgrimage to the grave of Sheikh Muhammad Idris. And while serving in East Timor, his memories were always focused on Sheikh Muhammad Idris.

With the help of Allah SWT, he survived and returned to his hometown. Likewise with the advantages of the tomb of To Salama' Sheikh Muhammad Idris. Pua Sunusi, another resident of Puccadi, whose house happens to be close to the grave of Sheikh Muhammad Idris, said that in 1987 flash floods hit almost all settlements in Polewali Mamasa district. The Puccadi' area is no exception. The Mapilli River flooded the village area and washed away people's houses (Chatlos, 2021; Li & Gong, 2022). However, it was surprising to the residents, because the grave of To Salama' Sheikh Muhammad Idris was in the same condition as before. This incident further increased residents' belief in the blessings of To Salama' Sheikh Muhammad Idris.

## **RESEARCH METHODOLOGY**

The method used is the descriptive method which is a method used by researchers to collect verbal information from several people who know the behavior of objects that are directly observed by researchers. Apart from that, the data used is qualitative data which is a way to obtain or collect the results of the research carried out so that this research must be directly observed by the researcher (Doherty et al., 2019; Emadabadi & Karbasizadeh, 2022; Kamsani et al., 2020; Ngamkom et al., 2024; Restrepo, 2018; Wei et al., 2023). The approach used is the historical approach, which is an event that occurred in every human activity in the past which can be proven by facts. History can be used as capital to act in the present and become a reference for future planning. The sociological approach is a

---

human behavior that develops in life which can influence each other. The instinct to think is maintained and from the desire to live, desires are born in humans, so their intelligence regarding tools to satisfy themselves increases. Observing the way things work is expanding in scope.

## **RESULT AND DISCUSSION**

### **BIOGRAPHY OF SHEIKH MUHAMMAD IDRIS**

To Salama' in Beluwu is the title given by the Mandar people to Sheikh Muhammad Idris, a cleric who is believed to be the guardian of Allah. According to Muhammad Munir, no one currently knows about the date and year of his birth, starting from who gave birth to him, how his childhood was until his youth. As for the date of his death, it cannot be known with certainty, but if you look at the tombstone in his grave, it is an old type of cadastral stone around 1800 years ago.

Likewise with the role of To Salama' in Beluwu, in Mandar because previously the Puccadi village area was part of the Passokkorang kingdom. According to Sakka Atjo, there is no information explaining that he was a propagator of Islam, and there are no remains from him in the form of photos of him and the mosque that was ever built, except for the tomb, which to this day is one of the religious attractions in Mandar, visited by many pilgrims.

The title To Salama' consists of two words in Mandar, namely To means person and Salama' means safe. Here To Salama' means people who are safe and (can) provide safety when used as a guide (Zuhriah 2013). As is the case with Sheikh Muhammad Idris who is given the title To Salama' in Beluwu, many Mandar people use him as a guide by using him as a guardian to Allah to obtain salvation. To Salama' is a special title for pious people who are close to Allah as if there is no hijab to prevent their prayers from being answered. Every prayer is answered by Allah because of the strong belief of the people in him as Allah's guardian.

According to Sakka Atjo, there are two opinions from the public regarding the meaning of the word Beluwu, the first opinion is that the word Beluwu indicates the origin of Sheikh Muhammad Idris, who is a scholar who comes from Luwu (Ashraf et al., 2019; Came & Kidd, 2020; Green & Chuang, 2021). However, another opinion says that the word Beluwu is taken from the name of the village where he was buried because the village was previously called Beluwu.

Between the two opinions above, if the truth is clarified, almost all guardians in Indonesia attach their names to the name of their village of residence (place) rather than their origin. As is the case with the songo guardian whose name is juxtaposed with the name of his village of residence, such as Sunan Gresik or whose real name is Maulana Malik Ibrahim who lives in Gresik, East Java, Sunan Ampel (Ngampel) whose real name is Raden Rahmat who lives in Ngampel near Surabaya, Sunan Bonang was originally named Makdum Ibrahim is domiciled in Bonang near Tuban, Sunan Drajat was originally named Masih Munat who was domiciled in Drajat, near Sedayu Surabaya, Sunan Giri whose name was Asli Raden Paku was domiciled on Giri hill near Gresik, Sunan Muria he

---

was domiciled on Mount Muria, Sunan Kudus was domiciled in Kudus, Sunan Kalijaga, whose real name is Raden Said, is based in Demak, Sunan Gunung Jati or whose real namer is Syarif Hidayatullah, who is the only one spreading Islam in West Java. Likewise with the To Salama' in Mandar whose names are attached to their place, not their origin, such as To Salama' in Batulaya, To Salama' in Salabose, To Salama' in Lambanang, To Salama' in Tanaseh, To Salama' in Alu, To Salama' in Binuang, To Salama' in Lapeo.

## **DESCRIPTION OF THE TOMB OF TO SALAMA' SHEIKH MUHAMMAD IDRIS**

The grave of Sheikh Muhammad Idris is in the community cemetery of Beluwu of To Salama' are the tombs of the two caliphs. In this complex there are 89 tombs, 19 of which are relatively large with buildings oriented north to south. Mandar has religious figures who are considered To Salama', many people visit their graves because they are famous religious figures (D.P. et al., 2021; Dawson et al., 2024; Hernández-Solís et al., 2020; M., 2023; Morkūnaitė et al., 2019; Ribichini, 2020). Apart from Sheikh Muhammad Idris To Salama' in Beluwu, there is also Sheikh bil Ma'ruf To Salama' in Binuang, K.H. Muhammad Tahir To Salama' in Lapeo, Muhammad Jahya To Salama' in Napo and others. For the Mandar people, the tradition of pilgrimage to the grave of To Salama' seems to be something that must be done when they have a vow or wish.

According to Sakka Atjo, the existence of Sheikh Muhammad Idris' tomb in Beluwu is based on a message from him before he died, as is the story from the local community which has been passed down from generation to generation in the Mandar language: "Tangalalan tu' dziolo mai di' early grave to salama' in Beluwu, dian finger mesa watu ambai take a walk in' to salama' sola dudua khalifana tappa mauang in' to salama' mua lelea pammase anna indiniaie (Broese et al., 2020; Coupeau, 2022; Kruta, 2019; Poelina, 2019) . Jari mittulemi di' duaa khalifana mauang dzolodi annangguru inna nawwa apa malosio dio', mauangmi annangguru hopefully miammasei puang soso toandi tia die manini malosio." (In the past, the place where To Salama was buried was a street, so once when To Salama went for a walk accompanied by his two caliphs, he suddenly said that if I die then bury me here (the current place of his grave). Hearing To Salama's request from his two caliphs asked "tawe annangguru how to do it, whereas here there is a big river (malosio) which can overflow at any time and wash away your grave. He answered that if Allah wills, this big river will recede.

Guardians are lovers of Allah. Islam officially does not make someone holy to be a guardian. However, in the early days Muslims accepted that some people had an intimate relationship with God and were intermediaries between society and God. They worship this sacred person because the guardian is a protector in society. The lover of Allah could be recognized during his lifetime and after he died, his large tomb became a sacred place, a place of pilgrimage and became the identity of a community (Zuhriah 2020). As with Sheikh Muhammad Idris, it has become the identity of the Mandar community in general, and the community of Puccadi village, Luyo sub-district in particular. His way of choosing and determining his burial place was outside of custom which showed a miracle

---

in the form of the Maloso River which was around To Salama's grave, which has receded until now. The Maloso River, which was once very large, is now a village inhabited by residents of the Beluwu hamlet, Puccadi village.

Apart from that, the tomb has been busy from the past until now because of the large number of pilgrims who come both from the local community and from communities outside the Luyo sub-district area. In the beginning, many pilgrims deliberately came to visit To Salama's grave in Beluwu, when he had died but he was still often seen and even communicated with the community, as in the story told by Sakka Atjo in Mandar: *"Dziwattunna lele pammase di' to salamae, landuri to Sambali-wali dziolo kuqburna to salama' maqbalu gollana tappa dian puaji massurubang mariri mattahani mauan "mua landuro' sau anna maitao tau maro-maroa, paleppani gollamu apa namaalli, dian tu' itin diaya dzoi di patindoanna naottonni buyurna". Dilandurna sau maitami tau maro-maroa, napittuleangmi to boyanna nanapaqbalui gollana mauan "dian digena ittama puaji massurubang mariri mattahana, mauan mua maitao tau maro-maroa leppano paqbalui gollamu apa namaalli, dian tu' itin diaya dzoi di patindoanna naottonni buyurna", ingganana tau sangin herang apa iya mattahani di' taue annangguru nadziwacangan tallunna muaqbongi'. Tappana naparessa dilalan tongan tali-tali dziolo (doi dziolo) naottonni naun buyurna tapi di' baqbalu golla ndangi melo maala dinaissanna iya to mattahani annangguru to massalama. Tappana landur boi di' paqbalu golla, natahan boi di' to tosalama mauan "mua landuro sau anna maitao tau maro-maroa paleppani gollamu apa namaallia, uwalami tia gollamu iya mindolo' tapi di' doina alai apa ndangi hallal tu' gollamu di' mamanyae mua ndangi muala". Dilandurna sau maita bomi tau maro-maroa, napsitai bomi to boyanna mauan "dilalan boi tu' dio puajio nasio boa mappaleppan gollau apa namaalli", inggannana tau sangin herang apa nanawacangani pitunna mua bongi'. Di' doio nalai tapi ndangi napaallian, napajari jimai lambi lao ana appona"* (At this time, To Salama had died. There was a sugar seller from Sambali-wali passing by in front of To Salama's grave. Suddenly there was a person wearing a white skullcap and a yellow turban who held him by saying, "If on your way you see several people If there is a crowd, stop and sell all your sugar to him. There is money on his bed under the basket." the person wearing a white skullcap dressed in a yellow turban held me back by saying, if on the way you see a crowd of people, stop and sell all your sugar to him, there is money on his bed under the basket." Everyone was surprised because the person the sugar seller was referring to was the supreme teacher To Salama', whose third day of reading would be made that evening. When he checked the bed, it turned out that there was actually money under the pot, but the sugar seller didn't want to take the money when he found out that it was Mahaguru To Salama who was holding it. When this sugar seller returned to pass in front of To Salama's grave, suddenly he was detained again by the person who had detained him four days ago, saying, "If on your way you see several people gathered, stop by because I will buy all your sugar, your sugar." I have taken it before, but this time you have to take the money because your sugar is not halal if you don't take the money." When the brown sugar seller continued his journey, he saw several people gathered and immediately met the owner of the house and said, "I was detained

---



again by that person who was wearing a white skullcap and a yellow turban and said, if on the way you see there are several people who crowd then stop by because I will buy all your sugar.” Everyone was surprised because the seventh night would be read a little later in the evening. The money was taken by the sugar seller from Sambali-wali but was not used to buy anything but kept it as a talisman for his children and grandchildren.

This was the forerunner to the fact that the grave of Sheikh Muhammad Idris was visited by many pilgrims, both local people and people outside the Luyo area such as Tutar, Polewali, Majene, Mamuju and Makassar. For the Mandar community in Luyo in general, the Sambali-wali community in particular, every time they have an event, be it a wedding, circumcision, thanksgiving or other celebrations, they always take the time to come to the To Salama' grave for a pilgrimage. Until now, the majority of Sambali-wali people work as brown sugar makers because they consider brown sugar to be leteang dzalle'na (a way to get good fortune easily). Especially for the Sambali-wali community, the days that are often used to make pilgrimages are Mondays and Thursdays, because those are the days when their grandmother met To Salama'.

This is because they consider that To Salama' is a person who has a karamah with blessings and it is believed that his karamah can be used as a wasilah (intermediary) for his prayers to reach God. Karamah (nobleness) is something extraordinary that arises from someone who has good behavior and is very fair and kind. There are several statements that explain that many extraordinary things happened for pious people and indeed this can be trusted, because they have been glorified by Allah by being given karamah (As-Sayyid Husain Afandi 2020). One of the karamah of To Salama' after he died as stated by Zainal Abidin was that when the December 1987 flood flooded the village area and washed away people's houses, but his grave was not eroded by the flood and its condition was as before.

## **INFLUENCE OF THE PILGRIMAGE ON PILGRIMS AND THE COMMUNITY AROUND THE TOMB OF TO SALAMA' SHEIKH MUHAMMAD IDRIS**

Pilgrims who come to the grave of Sheikh Muhammad Idris (To Salama' in Beluwu) have an inner closeness to him so that in all matters they face, whether they encounter something pleasant or something sad, their memories remain focused on To Salama'. They consider that To Salama' in Beluwu is a guardian of Allah, who is close to Allah and can be used as a wasilah. It is not surprising that on average the pilgrims admire and glorify Sheikh Muhammad Idris, apart from considering him to be a panrita (a person with extensive religious knowledge), a pious person, he also considers him a guardian of Allah. although not the same as K.H. Muhammad Tahir (To Salama' in Lapeo) is famous and known to people from various circles, but Sheikh Muhammad Idris (To Salama' in Beluwu) is also well known by the Mandar people in general, the people in Luyo sub-district in particular. So it is not surprising that there are many pilgrims from various circles, starting from pilgrims in the local area and from areas outside the district, some even from Makassar, South Sulawesi.

People who talk about the karamah of Allah's guardian make him even more amazed and closer to Allah that he can be like that because of the greatness and power of Allah, so

---

at the same time he also experiences karamah. But when someone talks about the karamah of Allah's guardian, it can make him forget Allah, then this will be a problem that will bring disaster to that person. So when pilgrims focus on greeting in Beluwu, they forget about Allah, that is what is called *istijdrat*, namely.

But when *to salama'* in Beluwu brought him closer to Allah, the karamah that *to salama'* received was due to the greatness and power of Allah alone so that he could admire Allah, that is what is called karamah that someone gets when witnessing karamah. We meet many people in Mandar who, when they meet on a problem, the name *To Salama'*, always accompany their prayers to Allah, the same thing they do when expressing their gratitude to Allah, they always connect with *To Salama'* by visiting his grave. As stated by Sakka Atjo, people in Luyo sub-district in particular, when they have harvested cocoa trees, rice fields, or after marrying their children, they will come on a pilgrimage to the *To Salama'* grave in Beluwu together with their families.

Muhammad Munir said that they did not ask *to salama'* but still asked Allah, but made their blessings as intermediaries for their prayers to reach Allah. proof that Allah answered prayers by making *to salama'* a *wasilah* is that until now his grave is still busy with pilgrims. The essence of the grave pilgrimage at the *To Salama'* grave in Beluwu is to remember death so that by doing so we can be closer to Allah and prepare provisions to increase our pious deeds for the next journey (in the grave).

As was the case with Sheikh Muhammad Idris *to Salama'* in Beluwu, the community talked about many of his advantages and *karomah* both when he was alive and after he died, giving rise to the belief that he was the guardian of Allah. Sheikh Muhammad Idris' karamah earned him the title *To Salama'*, which is believed to be his sainthood as a person close to Allah.

The tradition of visiting graves has become a norm for the Mandar community in general, the Puccadi community in particular. So that there are no people who question the grave pilgrimage in Mandar. However, what usually becomes a debate among the people is when they make a pilgrimage to the grave of *To Salama'*, whose glory is glorified as a pious person who is considered a saint. Likewise with the tradition of grave pilgrimages at *To Salama'* in Beluwu. Making a pilgrimage to *To Salama'*'s grave by bringing a variety of food, *mattuyu* acting (tying up the grave), and doing *Tawassul*, gave rise to several debates. A small number of people consider that the practice of pilgrimage is contrary to religious teachings (*bid'ah*) which leads people to polytheism.

However, pilgrimage to graves is a tradition among traditional Muslims, ignoring the blasphemy of modernist Muslims. Traditional Muslim circles from generation to generation pass on the tradition of making pilgrimages to sacred places, on various occasions and times, depending on the needs of individual pilgrims at certain moments. Almost all people in Luyo sub-district confirm the practice of visiting graves to *To Salama'* in Beluwu. They assume that the various kinds of food they bring are provisions for pilgrims to make the journey from home to the tomb, and the habit of *mattuyu* acting is a form of public testimony that they intend to come on a pilgrimage to the tomb.

As for performing Tawassul on To Salama', it does not contain acts of shirk or is contrary to religious teachings, because the foundation of society in Tawassul is none other than Allah. The existence of the to salama' grave in Beluwu makes a special impression on the local community in Beluwu hamlet, Puccadi village in particular, Luyo sub-district in general. It is a matter of pride for the people of Beluwu that their village has become a religious tourist area in the form of the To Salama' cemetery which is visited by pilgrims almost every day.

## CONCLUSION

Sheikh Muhammad Idris is a well-known Islamic broadcaster in Tanah Mandar, for which he was given the title To Salama. To Salama consists of two words, namely To which means People Salama which means Happy. So To salama' means Survivors while Beluwu is the name of a small village. Meanwhile, in another sense, To Salama means someone who is safe and can provide safety when used as a guide. From Sakka Aco's statement, he got information about the story of a soldier with the rank of sergeant who was domiciled in Sila-sila Hamlet, Kurma Village, Mapilli District. In 1997, the soldier was assigned to East Timor (now Timor Leste) which had the status of a conflict area. Before leaving, he first took the time to make a pilgrimage to the grave of Sheikh Muhammad Idris. And while serving in East Timor, his memories were always focused on Sheikh Muhammad Idris. With the help of Allah SWT, he survived and returned to his hometown. To Salama' Sheikh Muhammad Idris during his life and after his death was considered a person who was closer to Allah SWT. just as prophets, saints, ulama and other pious people are used as intermediaries with the aim of ensuring that the pilgrims' hopes are accepted by Allah SWT. Besides that, the Prophet also taught us that the best people are those who have the most benefits for other people.

## REFERENCES

- Ashraf, M., Saeed, H., Saleem, Z., Rathore, H. A., Rasool, F., Tahir, E., Bhatti, T., Khalid, J., Bhatti, I., & Tariq, A. (2019). A cross-sectional assessment of knowledge, attitudes and self-perceived effectiveness of complementary and alternative medicine among pharmacy and non-pharmacy university students. *BMC Complementary and Alternative Medicine*, 19(1). <https://doi.org/10.1186/s12906-019-2503-y>
- Ben-Zeev, D., Meller, S., Snyder, J., Attah, D. A., Albright, L., Le, H., Asafo, S. M., Collins, P. Y., & Ofori-Atta, A. (2021). A digital toolkit (m-healer) to improve care and reduce human rights abuses against people with mental illness in west africa: User-centered design, development, and usability study. *JMIR Mental Health*, 8(7). <https://doi.org/10.2196/28526>
- Bendien, E., Kruijthoff, D. J., van der Kooi, C., Glas, G., & Abma, T. (2023). A Dutch Study of Remarkable Recoveries After Prayer: How to Deal with Uncertainties of Explanation. *Journal of Religion and Health*, 62(3), 1731–1755. <https://doi.org/10.1007/s10943-023-01750-6>
- Broese, J. M. C., Van Der Kleij, R. M. J. J., Kerstjens, H. A. M., Verschuur, E. M. L., Engels, Y., & Chavannes, N. H. (2020). A cluster randomized controlled trial on a multifaceted implementation strategy to promote integrated palliative care in COPD:
-



- Study protocol of the COMPASSION study. *BMC Palliative Care*, 19(1). <https://doi.org/10.1186/s12904-020-00657-3>
- Came, H., & Kidd, J. (2020). A critical te Tiriti analysis of the New Zealand cancer action plan 2019–2029. *Journal of Cancer Policy*, 26. <https://doi.org/10.1016/j.jcpo.2020.100252>
- Chatlos, J. C. (2021). A FRAMEWORK OF SPIRITUALITY FOR THE FUTURE OF NATURALISM. *Zygon*, 56(2), 308–334. <https://doi.org/10.1111/zygo.12670>
- Cherrington, A. M. (2018). A framework of Afrocentric hope: Rural South African children's conceptualizations of hope. *Journal of Community Psychology*, 46(4), 502–514. <https://doi.org/10.1002/jcop.21956>
- Coupeau, J. C. (2022). A City that is set on a hill. Spirituality and the City in Ignacio Ellacuria's Theological Writings. *Theologica Xaveriana*, 72. <https://doi.org/10.11144/javeriana.tx72.caecet>
- D.P., S., D.K., N., & Y., T. (Eds.). (2021). 8th International Conference on Business Intelligence and Modelling, IC-BIM 2019. In *Springer Proceedings in Business and Economics*. Springer Science and Business Media B.V. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85126191715&partnerID=40&md5=6c29f4dae3bed4703660cb7e93d359ca>
- Dawson, J., Smith, J., O'Beirne, G. A., & Manuel, A. R. (2024). A 'He Awa Whiria' approach: integrating Māori knowledge and cultural values into audiological research and hearing health services. *Journal of the Royal Society of New Zealand*. <https://doi.org/10.1080/03036758.2024.2381753>
- Doherty, C. O., Ajayi, R., & Ajumobi, Y. (2019). A Critical Assessment on the Need for Integrating Alternative Birth Attendant into Prevention of Mother to Child Transmission of HIV (PMTCT) Programme in Ekiti State, Nigeria. *Texila International Journal of Public Health*, 7(3). <https://doi.org/10.21522/TIJPH.2013.07.03.Art013>
- Emadabadi, A. F., & Karbasizadeh, A. (2022). A Comparative Study of the Subject of Metaphysics by Aristotle and Scotus. *Journal of Philosophical Investigations*, 16(39), 453–465. <https://doi.org/10.22034/jpiut.2021.42825.2708>
- Goergen, C. (2021). "A cure, both for soul and body": Transculturation in robinson crusoe's tobacco "application." In *Edges of Transatlantic Commerce in the Long Eighteenth Century* (pp. 128–147). Taylor and Francis. <https://doi.org/10.4324/9780367808730-6>
- Green, D. S., & Chuang, S. S. (2021). A Critical Exploration of Biological and Social Fathering Among Afro-Caribbean Fathers. *Family Relations*, 70(1), 282–296. <https://doi.org/10.1111/fare.12479>
- Hernández-Solís, A., Velázquez-Sámano, G., & Cicero-Sabido, R. (2020). A brief review of respiratory diseases in pre-Hispanic times in Mexico. *Revista Alergia Mexico*, 67(3), 305–308. <https://doi.org/10.29262/RAM.V67I3.793>
- Kamsani, K., Franco, F. M., & Slik, F. (2020). A comparative account of the traditional healing practices of healers and non-healers in the Kiudang area of Brunei Darussalam. *Journal of Ethnopharmacology*, 256. <https://doi.org/10.1016/j.jep.2020.112788>
- Kruta, V. (2019). A calendary pectoral from Slovakia, a remote predecessor of the Celtic Calendar. *Etudes Celtique*, 45, 7–21. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85069147795&partnerID=40&md5=8e239ebb325e8b4a3a2c84e7833eb3e5>

- Kuppili, P. P., Vengadavaradan, A., & Bharadwaj, B. (2022). A Cross-Sectional Study to Assess the Frequency of Restraint, and Knowledge and Attitudes of the Caregivers of Patients Toward Restraint in a General Hospital Psychiatry Setting from South India. *Indian Journal of Psychological Medicine*, 44(4), 359–365. <https://doi.org/10.1177/02537176211061304>
- Li, N., & Gong, T. (2022). A Fuzzy Multicriteria Assessment Mechanism towards Musical Courses Using Deep Learning. *Mathematical Problems in Engineering*, 2022. <https://doi.org/10.1155/2022/5830850>
- M., R. (Ed.). (2023). 11th International Conference on Culture and Computing, C and C 2023, held as part of the 25th International Conference on Human-Computer Interaction, HCII 2023. *Lecture Notes in Computer Science (Including Subseries Lecture Notes in Artificial Intelligence and Lecture Notes in Bioinformatics)*, 14035 LNCS. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85169043468&partnerID=40&md5=7d5c43191d5bb1042977f2af31629df5>
- Morkūnaitė, Ž., Kalibatas, D., & Kalibaitienė, D. (2019). A bibliometric data analysis of multi-criteria decision making methods in heritage buildings. *Journal of Civil Engineering and Management*, 25(2), 76–99. <https://doi.org/10.3846/jcem.2019.8315>
- Ngamkom, P. B. A., Nithibunyakorn, P. M. H., Janro, P. N., Chongla-Iad, P., & Chantra, T. (2024). A COMMUNITY ADMINISTRATION AND MANAGEMENT FOR CREATING PEACHEFUL COMMUNITY ACCORDING TO BUDDHIST PEACHEFUL MEANS: ANALYTICAL STUDY OF WAT CHEDI, CHALONG SUB-DISTRICT, SICHON DISDRICT, NAKHON SI THAMMARAT PROVINCE. *Journal of Buddhist Anthropology*, 9(4), 345–358. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85214011863&partnerID=40&md5=4e5540e55a86e3dac7103ebf5f3558c6>
- Olusanya, O. A., Ammar, N., Davis, R. L., Bednarczyk, R. A., & Shaban-Nejad, A. (2021). A Digital Personal Health Library for Enabling Precision Health Promotion to Prevent Human Papilloma Virus-Associated Cancers. *Frontiers in Digital Health*, 3. <https://doi.org/10.3389/fdgth.2021.683161>
- Othman, A. A. E., & Ibrahim Fouda, N. (2022). A cultural diversity management framework for enhancing the performance of architectural design firms in Egypt. *Archnet-IJAR: International Journal of Architectural Research*, 16(2), 451–470. <https://doi.org/10.1108/ARCH-08-2021-0231>
- Poelina, A. (2019). A coalition of hope! a regional governance approach to indigenous australian cultural wellbeing. In *Located Research: Regional Places, Transitions and Challenges* (pp. 153–180). Springer Singapore. [https://doi.org/10.1007/978-981-32-9694-7\\_10](https://doi.org/10.1007/978-981-32-9694-7_10)
- Restrepo, M. (2018). A composer travels to the holy land: Francisco Guerrero's El viage de Hierusalem (Valencia, 1590). *Studies in Travel Writing*, 22(3), 237–253. <https://doi.org/10.1080/13645145.2018.1545871>
- Ribichini, L. (2020). A Book in Stone: S. Ivo alla Sapienza. In *Springer Series in Design and Innovation* (Vol. 5, pp. 725–734). Springer Nature. [https://doi.org/10.1007/978-3-030-47979-4\\_62](https://doi.org/10.1007/978-3-030-47979-4_62)
- Shingange, T., & Mavhandu-Mudzusi, A. H. (2024). A decolonial analysis of religious medicalisation of same-sex practices in South African Pentecostalism. *HTS Teologiese Studies / Theological Studies*, 80(1). <https://doi.org/10.4102/hts.v80i1.9014>
- van Teunenbroek, K. C., Mulder, R. L., van Heel, D. A. M., Fahner, J. C., de Vos-Broerse,

- M. A., Verheijden, J. M. A., Rippen, H., Borggreve, B. C. M., Kremer, L. C. M., Kars, M. C., Michiels, E. M. C., Verhagen, A. A. E., Zaal-Schuller, I. H., Weenink, A., Geurtzen, R., Delsman-van Gelder, C. M., Bindels-de Heus, K. G. C. B., Berkhout, L., & Alsem, M. W. (2024). A Dutch paediatric palliative care guideline: a systematic review and recommendations on advance care planning and shared decision-making. *BMC Palliative Care*, 23(1). <https://doi.org/10.1186/s12904-024-01568-3>
- Wei, W., Liu, M., Zhu, Y., Shen, Y., & Chu, G. (2023). A COMPARATIVE STUDY OF THE PHILOSOPHY OF CHINESE AND WESTERN MUSIC HISTORY FROM THE PERSPECTIVE OF ART PHILOSOPHY. *European Journal for Philosophy of Religion*, 15(2), 374–391. <https://doi.org/10.24204/ejpr.2023.4146>
- Yua, E., Raymond-Yakoubian, J., Aluaq Daniel, R., & Behe, C. (2022). A framework for co-production of knowledge in the context of Arctic research. *Ecology and Society*, 27(1). <https://doi.org/10.5751/ES-12960-270134>

---

**Copyright Holder :**

© Amirullah. (2024).

**First Publication Right :**

© Journal of Noesantara Islamic Studies

**This article is under:**

