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ICo-ASCNITech 2022

4th INTERNATIONAL **ICo-ASCNITech 2022**
CONFERENCE
on Applied Sciences, Engineering, Information and Technology

Virtual Edition

01 - 03 • 10 • 2022

Politeknik Ibrahim Sultan

“ Sustainability IR 4.0 Driven by Research of Applied Science,
Engineering, Information and Technology ”

“ Kelestarian IR 4.0 Didorong oleh Penyelidikan Sains Gunaan, Kejuruteraan, Informasi dan Teknologi ”

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FOREWORD BY DIRECTOR-GENERAL OF DPCCE

I am privileged to give the congratulatory address for this year's ICo-ASCNITech 2022 conference. On behalf of the advisory board, I am delighted to welcome attendees and participants to ICo-ASCNITech 2022. It is great to witness an impressive array of renowned invited speakers, academicians, educators, professionals, researchers from here and abroad, and all the conference participants.

A conference of this size and scope takes many hours of preparation and hard work by diligent and exuberant teams of individuals. I would like to express my deep sense of gratitude and congratulate the organising committee of the International Conference on Applied Sciences, Engineering, Information and Technology (ICo-ASCNITech 2022) who have made an exceptional effort to ensure the success of this international conference. Politeknik Ibrahim Sultan, Malaysia and Politeknik Negeri Padang, Indonesia have been working together in a spirit of collaboration since the conference's first inception in 2017 with a mission to provide sharing platform to disseminate the latest research findings related to various disciplines (multidisciplinary), including the fields of science and technology, skills, education and social sciences.

The conference centred on the theme of "Sustainability IR 4.0 driven by Research of Applied Science, Engineering, Information and Technology" to recognise and celebrate the latest technologies, tried-and-true teaching methodologies, hypotheses, cutting-edge techniques and advanced practices as we navigate the Fourth Industrial Revolution while leaning towards the aspirations TVET has to offer to the community. ICo-ASCNITech 2022 aims to actively be a part of the knowledge-sharing chain as rapid development in products and services across the globe has always thrived to be in line with the consumers' behaviour especially now that many of us are adapting to post-COVID-19.

No doubt ICo-ASCNITech 2022 will give you more opportunities for intellectual challenges, cross-cultural exchanges, and dynamic networking experiences as we gather to impart extensively research findings and fresh perspectives to the beneficiaries. The conference also will help advance our understanding of IR 4.0 and TVET education while contributing our expertise in community-based endeavours and interventions.

Thank you once again to all of ICo-ASCNITech 2022 colleagues, members, attendees and connections for making this conference a wonderful experience. The committee is immensely grateful to you for your support.

Ts. Zainab binti Ahmad

Director-General

Department of Polytechnic & Community College Education
Malaysia

FOREWORD BY DIRECTOR OF RIC, DPCCE

First of all, I would like to congratulate the organizing committee of the International Conference on Applied Sciences, Engineering, Information and Technology (ICo-ASCNITech 2022) who have made an effort to ensure the success of this international conference. My heartiest appreciation and to Politeknik Negeri Padang (PNP), Politeknik Ibrahim Sultan (PIS) and Sinaran Ilmu Learning & Consultancy for relentless efforts in turning this international conference into a reality.

The conference theme, “Sustainability IR 4.0 Driven by Research of Applied Science, Engineering, Information and Technology” is one such endeavour to bring together local and overseas researchers, academicians, industry professionals, government officers involve in technical & education teachers and TVET students to deliberate on theoretical underpinnings and practical implications in the fields of various disciplines (multidisciplinary), including the fields of science and technology, skills, education and social sciences to forge emerging ideas and move forward in the fields ever-changing landscape. I am confident that the array of presentations and seminar in the conference schedule will provide excellent opportunities to create better networking between fellow participants.

I believe that ICo-ASCNITech 2022 will definitely provide chances for intellectual challenges, intercultural interactions, and exciting networking opportunities as we get together to share in-depth research findings and novel viewpoints with the recipients.

I also would like to express my gratitude to the guest speakers and presenters for ICo-ASCNITech 2022 for sharing their expertise, viewpoints, and experiences and for providing a place for reflection, as well as to the attendees for taking part in the conference to advance both personally and professionally. I sincerely hope that all of you could continue working together after this conference to promote and utilise the potential of research data.

Best of luck with your presentations, and I hope you have a great time and gain a lot of insights from the conference. We anticipate that your participation in this virtual conference will be rewarding and inspire fresh research projects and collaborations. I wish all of you an exciting sharing experience and anticipate seeing all of you again in future events.

Dr Riam A/P Chau Mai

Director Research & Innovation Centre,
Department of Polytechnic & Community College Education,
Malaysia

FOREWORD BY DIRECTOR OF PNP, INDONESIA

Assalamualaikum warahmatullahi wabarakatuh and greetings to all.

The improvement of higher education quality becomes an increasingly important issue. One of the most important contributions resides in what and how we learn through the improvement of educational processes.

The fourth International Conference (ICo-Asnitech 2022) particularly provides a collaborative environment to academicians, researchers and practitioners to exchange and share their experiences and research results on all aspects including science and technology, engineering, business, linguistic, education and social science.

Our goal is to offer a worldwide connection between teachers, students, researchers and lecturers, from a wide range of academic fields, interested in exploring and giving their contribution in educational issues. This proceeding will furnish researchers and academicians of the world with an excellent reference book. I trust also that this will be an impetus to stimulate further study and research in all these areas.

I would like to express my sincerest gratitude to organizing committee for their efforts, behind the scenes, in organizing the events and activities of this conference. I would also like to thank all of the reviewers, who performed admirably in reviewing the submissions. Without their talent, dedication, expertise and hard work of the committee in reviewing the submitted papers, this conference would not have been possible. Lastly, thank you to the authors and participants for their contributions. Your contributions help to make this conference as outstanding as it has been.

Thank you.

Dr. Surfa Yondri

Director

Politeknik Negeri Padang

Indonesia

FOREWORD BY MANAGING DIRECTOR OF SILC

Assalamualaikum Warahmatullahi Warabakatuh & Salam Sejahtera.

We are grateful to the organizing committee, who have arranged such a beautiful event. I wholeheartedly welcome all the delegates across the country.

Sinaran Ilmu is a Human Resource Development service institution founded by young professionals with a business field at a training provider. This conference is aligned with our vision to be one of the forums for leading, teaching, and sharing knowledge and insights for individuals and groups. We are honoured and delighted to collaborate with PNP and PIS as a co-organizer.

This year's conference emphasises on the theme: **“Sustainability IR 4.0 Driven by Research of Applied Science, Engineering, Information and Technology”**. It aims to bring together leading academic educators, researchers and research scholars to exchange and share their experiences and research results on all aspects of Applied Science, Engineering, Information and Technology.

We hope you enjoy the conference and we hope that you find the papers published here interesting and full of future research potential.

We would also like to express our gratitude to all the contributors, namely the authors, reviewers, and all, who have made this conference possible. Particular and heartfelt thanks to PNP and PIS again for accepted us to be in this meaningful sharing event.

Pn Norhayati binti Daud

Managing Director 2

Sinaran Ilmu Learning & Consultancy

FOREWORD BY DIRECTOR OF PIS, MALAYSIA

Assalamualaikum Warahmatullahi Wabaratu and Salam Sejahtera,

It is high time for academics and researchers alike to share their knowledge and expertise while we are recovering from the adverse effects of Covid-19 pandemic. Hence, Politeknik Ibrahim Sultan is once again privileged to host ICo-ASCNTech and gather academia across the region to present their papers.

Therefore, it is a great privilege for us to present the proceedings of the 4th International Conference on Applied Sciences, Engineering, Information and Technology (ICo-ASCNTech 2022) to the authors and delegates of the event. We hope that you will find it useful, exciting and inspiring.

Feel free to keep yourself updated with the latest development particularly in the fields of science and technology, skills, education and social sciences. You may benefit immensely from latest findings and results presented by each and every researcher who has signed up for this conference.

We are very grateful to the organizing committee who have worked very hard to ensure that ICo-ASCNTech 2022 conference run smoothly. Roman was not built in a day. The saying perfectly reflects all the good work done by every committee member who has played their roles well and put every jigsaw piece together to form a big picture. Efforts taken by reviewers who have contributed to improve the quality of papers by providing constructive critical comments; improvement and corrections to the authors are greatly appreciated.

Last but not least, it is hoped that this conference will encourage research to flourish. I personally believe that research culture should be imparted to every educator to bring about change in the areas of science and technology, skills, education and social sciences. It is my goal to see this conference be held annually so that together we can make a change for the betterment of our future.

Thank you.

Ts. Noor Aidi binti Nadzri

Director
Politeknik Ibrahim Sultan
Malaysia

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THE MIRACLE OF HEALING WITH THE FOOD FAVOURITE COLOUR OF THE PROPHET PBUH

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Abstract: Healing through colour therapy began to be focused on as a natural alternative treatment in the Nineteenth century. Various treatment methods are used. This study focuses on the two colours of food that became the favourite of the Prophet PBUH. i.e., black, and green colours as a medium of treatment. This study uses the library research method to collect information through primary and secondary sources. Some quotes from the words of Allah SWT and hadiths related to the colour of the food of the Prophet PBUH are presented. The discussion tries to reveal the advantages, functions, and effects of the colours of the favourite food of the Prophet PBUH on human health. In addition to associating similarities in terms of colour and nutrients of Prophet PBUH's favourite food with some local herbal plants that are often used as a natural healing medium to treat physical and spiritual health problems. The study found that there are similarities in terms of the function and properties of the two colours with the plants and fruits that became the favourite of the Prophet PBUH. The findings of the study show that the black and green colours can heal physical and mental illnesses. In conclusion, the colour of this *sunnah* food is not only a favourite of the Prophet PBUH, but also has a high healing value. This justifies the wisdom of the messenger of the Prophet PBUH, enlightening the people with the light of Islam and bringing people out of the darkness of faith to the truth. His way of life is also the source of the idea of finding a cure to treat human spiritual, mental and physical ailments.

Keywords: Healing, Sunnah, Colours, Favourites.

1.0 INTRODUCTION

Calming through colour therapy began to receive attention as a natural treatment in the Nineteenth century when it was seen to effect changes in human physiology and psychology. The fact is this colour therapy has existed along with the resurrection of our lovely Prophet Muhammad PBUH who brought various blessings to the universe. There are eight colours mentioned in the Quran. Five colours are supported as the favourite colours of the Prophet PBUH. However, in this study, only two colours, namely black and green, which were focused on as the basic colours of healing to help solve physical, spiritual, and intellectual problems. Lately there are many health products that are based on *sunnah* food. The product has been processed and mixed with various ingredients before it is marketed. In this study, the authors only focus on fresh black and green native fruits and plants. A combination of black and green colours which consist of the favourite food of the Prophet PBUH and herbs and fruits that are the medium of traditional Malay treatment. The disclosure of natural healing using black and green elemental food needs to be disclosed to the community because it is easy to obtain, environmentally friendly and as an alternative treatment.

2.0 LITERATURE REVIEW

The favourite food of the Prophet PBUH is also known as *sunnah* food, which is any food that is based on his eating habits. Khader Ahmad et al. (2015), stated that this *sunnah* food is the food mentioned in the Quran and hadith. They added that Islamic scholars define *sunnah* food as food that benefits and brings goodness to humans, whether its benefits are explained in the Quran or hadith or not.

In the Quran there are several words referring to food. Zulkifli Mohd Yusoff (2009) stated that the word *ta'am* refers to food repeated 24 times in the Quran. However, in certain circumstances Allah SWT uses the word

ta'am to refer to a drink as in verse 249 in surah al Baqarah (al Baqarah (2): 249). While in verse 93 of surah Ali 'Imran, the meaning of *ta'am* is more comprehensive, i.e., plants, animals, and processed food.

Faszly Rahim et al. (2015) stated that olives are famous for their oil extracts. It is the main dietary ingredient of the Mediterranean community. Olive oil can be pickled and eaten as is. It is the only oil that retains its flavour and aroma. Consuming olive oil in the daily menu consistently can reduce high blood pressure and the risk of some types of cancer.

Now there are many food products and health products on the market that use foods based on dates, black cumin, black pepper (black colour), olives and cans (green colour). If the intake of the food is not according to the correct rules, it will not have an effective effect and can even invite harm to health.

3.0 METHODOLOGY

In this writing, the writer uses the library research method of document analysis to gather information through primary and secondary sources. The collection of primary source information starts from the words of Allah SWT and hadiths about the function, benefits, and practices of consuming black and green foods, reading books and articles from the point of view of scientific evidence for the benefits and effects of these foods on the quality of human health, as well as from personal experience the writer himself and some friends who are strict adopt a diet characterized by black and green colours. While secondary sources are obtained from the writings of experienced writers in the field of agriculture and herbal plants. The information obtained, researched, and refined to strengthen the topic discussion and get good results.

4.0 DEFINITION

4.1 Healing

Referring to the Fourth Edition Dewan Dictionary (2005), the word healing means healthy, fresh, recovered, and sane. For example: the sick person has recovered.

4.2 Colour

Colour is the effect that the eye gets from the light reflected by the objects (with different wavelengths) that it sees. Prawira (1999) defines colour as one of the elements of beauty in art and pattern other than visual elements. while Nugraha (2008) explains that colour is the effect of the light reflection of the object obtained by the eye. Therefore, it can be understood that colour consists of three main elements, namely objects, light and eyes.

4.3 Favourite

Favourite means liking or joy as referred to in the Dewan Dictionary (2005).

5.0 COLOURS IN AL QURAN AND AL HADITH

In al Quran and al Hadith there are mentions of several types of colours. The colours that are mentioned are not just words, they even have the privilege of an implied revelation.

5.1 The Colour of The Prophet's PBUH Clothes

Referring to the hadiths of the way the Prophet PBUH dressed, it was found that there is no specific colour that can be categorized as a sunnah colour. Apart from white, The Prophet PBUH often also wears other coloured clothes. He used to wear a saffron-coloured qamees, a red hibarah, a green shirt and a black turban.

There are five hadiths that mention the black turban of the Prophet PBUH, among them the hadith narrated by Jabir (Muslim Life Style Community, 2017).

Meaning: "On the occasion of the Opening of Mecca, the Prophet PBUH, entered the city of Mecca wearing a black turban on his head".

(Narrated by Tirmizi, Muslim, Abu Dawud, Nasa'ei, Darimi, Ahmad and Abu Shaykh)

In another hadith, Aisha narrates,

Meaning: "One morning, the Messenger of Allah PBUH came out wearing clothes made of black fur".

(Narrated by Tirmizi, Muslim, Abu Dawud, and Nasa'ei,)

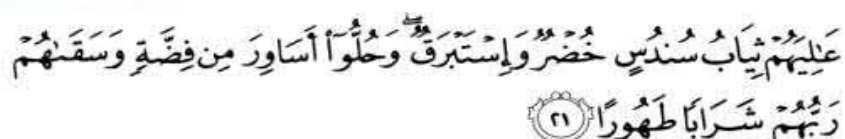
While the clothes are green, as in the hadith narrated by Abu Ramsah,

It means: "I have seen the Prophet; PBUH. Wearing two pieces of green clothing."

(Narrated by Tirmizi, Nasa'ei and Ahmad)

Although the colours of the Prophet's clothes are varied, some scholars think it is recommended to wear green clothes because it is a cool colour to the eye. In fact, it is the colour of the clothes of the members of heaven.

Allah says in the Quran:



عَلَيْهِمْ ثِيَابٌ سُنْدُسٍ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُّوْا أَسَاوِرَ مِنْ فِضَّةٍ وَسَقَّوْهُم
رَبُّهُمْ شَرَابًا طَهُورًا ﴿٢١﴾

Meaning: "those in heaven wear green clothes made of fine silk and thick silk (which is tight), and they are adorned with bracelets of silver; and they were given to drink by their Lord with a kind of (another) drink that is clean and pure."

(Al-Insan: 21)

5.2 The Colour of the Fruits Eaten by The Prophet PBUH

The Prophet PBUH favourite food is fruits. While the colours are focused on only two colours, namely black and green. Among his favourite fruits that have the colour characteristics are cucumbers, tins, olives, and dates.

5.2.1 Cucumber with Dates

There are six hadiths that mention these two fruits. Among them were the hadith narrated by Abdullah bin Jaafar:

Meaning: "I once saw the Prophet PBUH eating an Arab cucumber with ripe dates".

(Narrated by Tirmizi, Bukhari, Muslim, Abu Dawud, Ibn Majah, Darimi and Ahmad)

Anas bin Malik narrated:

Meaning: "I saw Prophet PBUH eating melons and ripe dates at the same time."

(Narrated by Tirmidhi, Ahmad and Nasa'i)

Rubayyi' binti Mu'wwidz bin Afra' narrated:

Meaning: "Mu'adz bin Afra' sent me to give a basket of ripe dates and small fluffy cucumbers to the Messenger of Allah PBUH. He likes cucumbers. When I met the Prophet PBUH, he had just acquired jewellery from Bahrain. So, the Prophet PBUH, filled his hand with the jewellery and gave it to me."

(Narrated by Tirmidhi and Thabrani)

Rubayyi' binti Mu'wwidz bin Afra' narrated

Meaning: "I came to the Messenger of Allah PBUH, with a basket of ripe dates and fluffy cucumbers. Then he gave me a handful of jewellery or gold".

(Narrated by Tirmidhi and Ahmad)

And the hadith narrated by Aisha:

Meaning: "The Messenger of Allah PBUH, once ate cucumbers with dates".

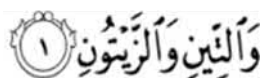
(Narrated by Tirmizi and Nasa'i)

The hadith narrated by Aisha is also narrated by Tirmizi, Bukhari, Muslim, Abu Dawud, Ibnu Majah, Darimi and Ahmad with the same meaning.

Based on the hadiths above, it was found that the Prophet PBUH eating ripe dates which are usually black, and cucumbers or watermelons are usually green. The word عاشق (cucumber, melon, or watermelon) if referred to the Marbawi dictionary means a tree like a pumpkin tree and its fruit is like a cucumber and its fruit is like a pumpkin and can be eaten.

5.2.2 Olives and Figs

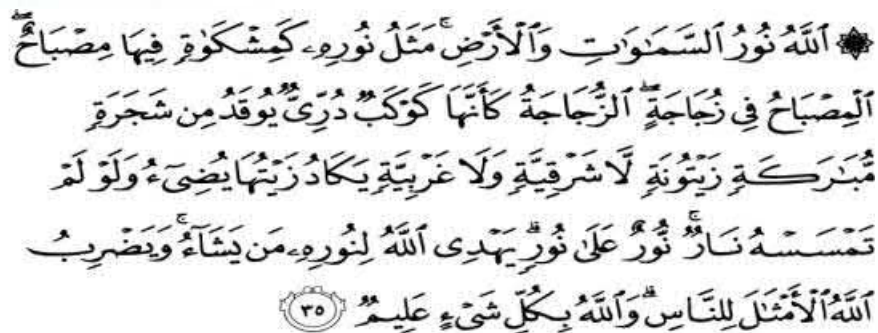
Allah says in the Quran:



Meaning: "For figs and olives!"

(At Tin: 1)

The nature of olives is clear and shiny like light. This is explained in the words of Allah Almighty:



It means:

Allah who illuminates the heavens and the earth. Comparison of Allah's guiding light (the Holy Book of the Qur'an) is like a cluster of light that contains a lamp; the lamp is in a glass bulb, the glass bulb is also (clear and bright) like a shining star; the lamp is lit with oil from a fruitful tree, (that is) the olive tree which is not only exposed to the sun in its rising and not only in its setting (but it is always exposed to the sun); almost the oil - by itself - emits a shining light (because of its clarity) even though it is not touched by fire; (the ray of guidance that is comparable to that is a double ray): light layered with light. Allah leads whoever He wants (according to His laws and regulations) to His guidance; and Allah presents various examples of comparison for mankind; and Allah is All-Knowing of everything.

(An-Nur:35)

Abu Hurairah narrates that the Prophet PBUH said:

Meaning: "Drink olive oil and lubricate yourself with it, indeed it is from a blessed tree."

(Narrated by Tirmidhi, Ad-Daarimi, Ahmad, Ibnu Maajah and Al Haakim)

Ibn Umar also announced,

Meaning: "Always drink olive oil and lubricate yourself with it, because it is indeed from a blessed tree."

(Narrated by Ibnu Maajah, Al Baihaqi and Al Haakim)

The verse and hadith above explain the practice of eating dates and cucumbers, as well as the importance of olives and figs so that Allah SWT swears by these two fruits as in surah at Tin.

There is no debate about figs in the hadiths of the Prophet PBUH, this is because figs are not found in Hijaz and Medina. The climate is not suitable for it. But Allah mentions it with a word of oath in the Quran. This shows that there are many benefits and advantages that can be gained from the figs (Abdul Aziz 2007).

6.0 PLANTS AND FRUITS THAT HAVE BLACK AND GREEN ELEMENTS USED IN MALAY TRADITIONAL TREATMENT

Only local plants and fruits that are selected and have the similar colour with the favourite fruits of the Prophet PBUH are discussed. Among them are:

6.1 Black Pepper

Its scientific name is *piper nigrum* L and its local name is black pepper. Young black pepper is green, after drying it turns black. According to Nufa (2018), black pepper is very good for mothers who give birth by caesarean because it works to warm the body and is carminative which helps the production of gas from the stomach and intestines.

6.2 Black Cumin

Its scientific name is *Nigella sativa* L, and its local name is black cumin, also known as *habbatus sauda*. It is a type of flowering plant from the *Ranunculaceae* family. Widely used as medicine and spice. It is popular due to the special health value found in it.

6.3 Bitter Gourd

Bitter gourd or its scientific name *Momordica Charantia*, from the order of *Cucurbitaceae*, it is a type of creeping vegetable. It is different from normal bitter gourd as the shape is smaller and dark green in color. When young, the colour is orange after ripening, tapered at the end and the base of the skin is wrinkled and bitter in taste, but it has a thousand nutrients for human health (Siti Fuziah Yusuf, 2010).

6.4 Pumpkin, Cucumber and Watermelon

The scientific name of pumpkin is *Lagenaria siceraria*, the scientific name of cucumber is *Coccinia grandis* and the botanical name of melon or watermelon is *Citrullus lunatus*. These three fruits are from the *Cucurbitaceae* family, green in color, also categorized as creeping trees. According to the understanding of the Malays, the fruit produced from creeping trees is classified as cool fruits.

7.0 FUNCTION OF COLOUR IN HEALING

According to Dr. Yuda Turana (2013) green is a natural colour and it shows purity and harmony. This colour can be said to be an extraordinary healer. Green is used to balance and stabilize the body's energy. The green colour is also associated with the heart chakra.

While for the black colour, he believes that this colour is often used to suppress appetite. For those who plan to lose weight can try doing so by using a black tablecloth.

In science subject at school, students are exposed to the function of black as a heat-absorbing colour. Whoever wears black clothes, the heat absorption is faster than other colours. Then sweat will be produced in a short time in hot weather.

7.1 How Color Works as Therapy

From the arguments of the verses of the Quran, hadiths, and some of the examples of local plants and fruits that are mentioned above, there are some similarities in terms of the function of colour and the benefits of these materials to humans. Sunnah colours are not just the favourite colours of the Prophet PBUH. It can even be used as therapy in treating physical and mental problems. If we look at the colour of the Prophet's favourite fruits, there is a similarity with the colour of his appearance. Why? If refined between these two favourites,

there lies the secret of natural healing. The practice of eating plants and fruits on a regular basis and in the right proportion can help in treating health problems experienced. This allows it to be a therapy indirectly.

The scientific name of dates is *Phoenix dactylifera*, it is known as dates by local people. There are many types of dates, such as Deglet Nour, Medjool, Hadrawi, Maryami and al-Ajwah. The colour is also slightly different. But mostly when the fruit is ripe, it is dark black in colour. Apart from its dark black colour, dates are rich in carbohydrates, salt and minerals, dietary fibre, vitamins, fatty acids, amino acids, and proteins (Fazly Rahim, 2015).

The benefits of dates that contain mineral salts such as magnesium, potassium and calcium are very important in correcting the heartbeat and regulating blood pressure. Phosphorus is beneficial for the strength of bones and teeth, the brain, and the human reproductive system (Ahmad Sabri, 2014). Besides that, dates can also lower the risk of a stroke and facilitate bowel movements (Grupbuku karangkraf 2011).

The Prophet's date which is al-Ajwah is a type of date from the city of Al-Madinah Al-Munawarah, the seeds are larger than the Ash-Shaihaani dates, the colour is quite black. Eating Tamar al Ajwah regularly and continuously can treat various diseases.

Hadith Saad: The Prophet PBUH once said:

Meaning: "Whoever eats seven dates between *La Bataiha* (two non-sandy lands in Madinah) in the morning, then the poison will not be able to harm him until evening".

(Narrated by Bhukari)

Among the benefits is that it is useful for strengthening the stomach veins, relaxing the tension of the nerves, activating muscle contraction, nourishing the growth of the body, strengthening the heart, strengthening the memory, and filling. Eating dates before breakfast can kill bacteria in the stomach. Drinking the soaking water of dates can facilitate urination and then it can strengthen the spleen. Dates work as a healing agent because they have two properties which are heat in the first stage and moist in the second stage. If you think logically, the colour black works as a heat absorber, therefore, the black colour of dates can absorb toxic excess and warm the body. The hadith of Saad above shows that dates are a kind of nutritious food and can cure many diseases.

If a comparison is made between dates and black pepper and black cumin, we find that there are similarities in the function of these two plants. Both are black and hot in nature.

The use of black pepper among Malaysians is quite widespread. As a mixture in cooking, ingredients for treatment are also made into perfumes. The perfume produced in Sarawak is said to be the best in the world (Grup karangkraf 2011).

Black pepper is also effective for treating headaches in addition to being beneficial for treating fever, frequent urination, and diarrhea. It acts as an absorbent of the disease experienced. Mothers who are in the abstinence period are encouraged to eat black pepper to warm the body and strengthen the nerves.

The same goes for black cumin. It has many benefits as in the hadith from Aisha, the words of the Prophet PBUH:

"Indeed, this black cumin (*habbatus sauda*) is a cure for all diseases except death".

(Narrated by Bukhari)

In another hadith, the Prophet PBUH said,

"There is not a single disease but in black cumin's (*habbatus sauda*) there is a cure for it, except death".

(Sahih Muslim narration)

Black cumin contains natural chemical elements. The skin contains sulphate, phosphate, carotene, iron and cilium. The contents contain oil, enzymes, hormones as well as carbohydrate and protein ingredients. In the part that separates the skin from the contents, it contains tocopherol, sulphate, copper, and antibiotics (Faszly

Rahim, 2015). Black cumin is hot and able to develop the respiratory tract to treat various types of diseases caused by lack of resistance in the body.

Ibn Sine mentions this black cumin in his famous book entitled "The Canon of Medicine", that black cumin or *habbatus sauda* is a grain that greatly stimulates the body's energy and is very helpful in chronic fatigue, loss of enthusiasm and has a therapeutic effect on digestive disorders, gynecological diseases and system breathing.

Black cumin is also beneficial in treating flatulence to remove wind, cure diabetes and gallstones, regulate the menstruation, increase the production of breast milk, treat heart palpitations, and improve breathing, flu, and sinusitis. toothache, treat hair loss, treat skin growths (warts), thickens hair, and slows grey hair growth, treats body aches and bone aches (Grup karangkraf 2011).

While olives, tins, pumpkins, cucumbers, and bitter gourds, their green colour cools the outside and the inside. The colour green can calm the eyes and act as a therapy in balancing and stabilizing the body's energy. The green colour is also associated with the heart chakra.

In the Quran, there are many references to the colour green. Allah SWT describes the state of the inhabitants of heaven with fine green silk clothes with all the pleasures. They are in an atmosphere full of enjoyment, happiness, and peace of mind.

The words of Allah SWT:

أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ يُحَلَّوْنَ فِيهَا
مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ
مُتَّكِنِينَ فِيهَا عَلَى الْأَرَائِكِ نِعْمَ الثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا ﴿٣١﴾

Meaning: Those, prepared for him an eternal paradise, which several rivers flow under it; they are adorned therein with bracelets of gold, and wear green garments of thin silk and thick embroidered silk; they rest in it by lying on the (decorated) couches. That's the best answer and that's the beautiful resting place of Heaven.

(Al Kahfi :31)

The relationship of the colour green as a healing agent can also be linked to the benefits of the green olive if it is consumed. Abdullah al Qari (2004) has noted the advantages of this olive as a natural therapeutic agent, such as slows down the aging process, moisturizes the skin and brightens the face, treats liver and brain problems, cares for & strengthens internal organs, reduces cholesterol levels, overcomes skin problems, overcomes nerve problems and various problems.

It can also be understood through the hadith of the Prophet's way of eating. The Prophet PBUH eats cucumbers with dates. This is because the cucumber is green and cool while the date is black and hot. Consuming too much hot food can cloud the blood and cause dizziness. It can be balanced by eating foods that are cold like cucumber.

Pumpkin is a fruit that quickly dissolves in the stomach, quenches thirst, if drunk or bathed or massaged on the head, it can get rid of headaches and eaten pumpkin can cools the stomach.

Cucumber is widely used in Malay medicine. It contains high fibre and nutrients and can maintain the alkaline content in the blood. It is very suitable for treating oily skin and acne problems, overcoming dirty digestive tract problems (Faszly Rahim, 2015). In addition, Cucumber also helps to cool down a hot stomach, smooth the urination and the leaves are pounded finely and applied to the dog bite site is very beneficial. It also dissolves quickly in the stomach. This is because it is cold and humid.

Watermelon is also quickly digested in the stomach. It is best to eat watermelon before eating the main meal. According to some medical experts: "Eating watermelon before the main meal can cleans the stomach and removes the source of disease" (Abdul Aziz; 2007, Amina Noor: 2005)

However, despite the list of benefits of pumpkin, cucumber, and watermelon, it is a forbidden food for mothers during confinement and those who suffer from diseases related to the nerves. It is believed that it will have harmful effects and affect health. It will also delay the healing and recovery period. This belief is based on daily eating practices inherited from ancestors.

The conclusion from the discussion above, coincides with the words of Ibn Qaiyim al-Jauziyah in *At Tib an-Nabawi*, (1978) "The diseases are divided into two parts, firstly heart disease and secondly body or physical disease", all diseases have a cure except death. Therefore, these diseases can be treated through food colour therapy and the Prophet PBUH favourite.

8.0 CONCLUSION

The Prophet Muhammad PBUH lifestyle is a healthy lifestyle. This is evident through the appearance of the prophet's clothing in the selection of colours that have an indirect therapeutic effect. Similarly, through his way of food selection, the colour of food selected from fruits has natural healing elements. It can even shape his mind and soul. There are similarities in terms of colour function and the properties of the Prophet PBUH favourite food with local plants and fruits that are used as a healing nutritional practice for the Malays. This unravels the secret of natural healing through the favourite colours of the Prophet PBUH.

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