

THE PHILOSOPHY OF REGIONAL RELATIONS (UMMAH) BETWEEN MALAYSIA AND INDONESIA THROUGH MEDICAL TOURISM

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Abstract: *Future planning and the development of Islamic regions between Malaysia and Indonesia have a great potential in transforming the pattern and direction of the Muslim community to be more proactive. The value and potential of this long-established have existed but did not achieve a great accomplishment. Therefore, philosophy regional relations (Ummah) and social understanding as stated in the Al-Quran should be emphasized so that the relationship between Malaysia and Indonesia can be seen by the whole world. The main principles of the discussion are the regional cooperation through the term of civilization, the relationship that exists baseline, and methods for future planning. In this study, the description of the relationship, as well as the ability to clumps the Malay community to be one of the major powers in the Asian region through unity philosophy, is discussed. Medical Tourism is defined as visiting one country and at the same time having medical treatment. The medical treatment received is hoped to be high in technology, low in cost and reliable surgeon. One factor that contributes to medical tourism is the belief that the treatment will have faster discovery if they enjoy themselves by visiting nice places and shopping. The source from Al-Quran, Hadith and the philosophy of Badi Al-Zaman Said Nursi will be discussed in terms of medical tourism of Science and Technology. As a conclusion, the data shows there is a supportive connection between Indonesian and Malaysian.*

Keywords: *Regional Relations, Medical Tourism, Philosophical Thoughts*

Introduction

Islam emphasizes the unity of peoples from different backgrounds so that they know one another. The concept of unity of the nation has long been emphasized since the time of the

Prophet Muhammad himself. Muslims capability is given big impact on life on the earth. The primary basic of united nation is Taqwa. This is because the main and center of faith is essentially based on Taqwa. Through Taqwa, brotherhood relationship will be more harmonious, more powerful and more in national strength. If we are believed in God, is it enough to acknowledge that God is the Creator? And this is what the Taqwa means as a human linkage between the gods and human beings. Unification of the ummah is the main issue discussed among Islamic scholars, especially after the fall of the Islamic Caliphate in 1924. Various factors and solutions are bringing forward as an effort to restore the strength and glory of Islamic civilization.

This study is referring from a muslim and mujtahid scholar which living in 14H century, namely the Badi al-Zaman Said Nursi (1294-1379H/1877-1960M). Reformist ideas thought the philosophy of An-Nursi was appropriate to be studied in detail due to the relevance and importance of not just limited to his time alone, but also significance when viewed in the context of present time, particularly in Malaysia and Indonesia situation. The diplomatic relations between Malaysia and Indonesia have reached 61 years in 2018. The past half century of this relationship would have some imbalanced experienced such as the issue of Indonesian Labor as well as land and maritime border management. However, in line with the times and the common interest, the issue will be studied to get an effective solution. The problem of this study will be reviewed through philosophical of Badi Al-Zaman Said Nursi and the contents according Al Quran, Hadith and As Sunnah. The relations between Malaysia and Indonesia can be examined specifically through philosophy of regional relations and medical tourism. But did any medical and tourism relationship can be used to shape the future of relations between these two countries?

In general, the objective of this study is to review the philosophy theory of unification through the equalization of thought. Besides it, this research is to prepared to examine the relationship between tourism for future relationship between Malaysia and Indonesia and also to formulate model's relations between Malaysia and Indonesia as well as a guide for ideology of ummah consolidation.

Philosophy Methodology of Consolidation Ummah

The difference in opinions, views, and diversity of human thought are the issue that has always been the attention of researchers of human relation. These issue has always been considered hot in the context of Islamic thought, especially after the time of Prophet Muhammad. In the Prophet's time, all disputes will end up with agreement and commitment to one view only which was through ijthad of Prophet Muhammad or by revelation from the Al-Quran. However, this is not last longer after the absence of the Prophet Muhammad, whereas Muslims have to deal with new issues related with their life. This situation demands to ijthad. With the passing of the ages, widespread of disagreement with ijthad are more flare. Thus, the scholars of Islam since early of caliph system understand that the stability of life will only happen with ijthad . The ijthad also will certainly lead to dispute because it is impossible to unite the mujtahid and the community to a one view. Scholars have concluded that knowledge in all aspects of reality is inseparable from the three following breakdown:

The absolute of trueness. The argument that should not happen to be dispute among muslim. This is an area designated as '*al - ma'lum min al - din bi al - darurah*'. It covers the basic beliefs and Islamic laws of a general nature.

To decide the falsehood part. This division is the opposite of the first part where something is decided to be true then otherwise will be decided as disbelief, polytheism wrong in faith, cruelty and decay (al - fasad) in muamalat.

In the middle between the first and second. This section does not have Islamic arguments to determine its position. Thus, it depends on the validity and falsehood. This reason will create the field of ijthad and thus indirect expand the disagreement point.

The highlights of Islamic history particularly in its civilization, the disagreements and differences of opinion is a key factor towards the development of knowledge and thought in the early ages of Islam. This is proof by the existence of several flow ' madaris ijthadiyyah ' and purification of the various branches of knowledge from the past. In addition, there is councils whose role is to bring together the odds of view and argue for dialogue as a purpose to find the agreement. However, at this stage, we do not see or view the debate as a reason to spare or fight that weaken the strength and consolidation among the Muslim community. However, the glory and the expansion of knowledge through dialogue and debate were not prolonged. Negative discordance (madhmum) began to take place the disputes of goodness (mamduh). Muslims began to split due to differences in understanding and ijthad while obsessive sentiment towards particular views, what comes first in science debate is to win their holdings sect. This is the reason of stagnation in Islamic thought on the contemporary times where everyone is obsessed with his own views and critics people who have different views from them. This continued until our time in the form of clear and very telling. Nursi describes this phenomenon by saying; " Indeed they are contemporaneous with me even though they are a generation of 13th century, but they are still a reminder of middle centuries in term of thought and civilization. They are like index, for example a mixture of past mistakes from the third century to the 13th century, the badahiyyat things in this day and age are unclear in their view ". After the rise of Islam in the modern era, at the same time the Islamic thought has started to grow back. And the issues that concern among many Muslim leaders are assume as sparring view because they understand these issues need to be understood so that it will smooth the rise of Islam. Among one of the modern Muslim leaders try to harmony the though is Badiuzzaman Said Nursi.

The onset of 20M century, Nursi deeply observe problems among Muslims to find the actual cause of the problem. Nursi raises the question: The question is very important and surprising , why can happen strife among religious people , scholar and Shaykh Sufi - while they were in the right , unite and make love to each race and at the end racing and clawing . At the same time, members of the world and those who default, even including those who are misguided and nifaq, among them did not happen infighting and jealousy. Fact, the consensus is unified the nature of love while strife is a trait that usually exists among members nifaq and love-quarrel. How can it change between right and wrong, so that the right on is in this party (the world) and a wrong turn at the party (the religion). From the sermon of Al-Shamiyyah, Nursi expressed grief over strife, discord and disunity of Muslims which he described as like a hostile and ignorant of the spiritual bond between believers. Adding that this situation is may lead to backwardness of Muslims. Islamic foundation is refer to the verses of the Quran and the hadith of the Messenger of Allah related to the duties of taking care of relation between another Muslim (Abd Al-Karim & Ikawi, 2005). Nursi named this basic of Islamic, as the constitution (dustur) and as a signal to its high and foremost of reference. They also act as guidelines and highest law (in the context of a community) where all efforts were not excluded from the scope of united. Some of the constitution was al- Anfal : 46 , Al- Ma'idah : 2 , Al- Baqarah : 238

41dan , Yunus : 72 and al - Nur : 54 . The verses and hadiths related question so many about Islamic brotherhood. For example in this discussion, Nursi mentioned a hadith, which means, "a believer to a believer is like a building, part of which reinforces the other." Based on this constitution we should not let the difference of opinion and ijihad occurrence can cause muslim to division and discord. By observing the signs and constitutional traditions in the Muslim brotherhood as mentioned by Nursi, it is found that there are two main elements ta'awun and sincerity. Sincerity is ta'awun spirit and as a support to rescue from something that could damage the ta'awun. Thus, by understanding this constitutional fact, the Muslim community would help each other despite disagreements on some issues exist between them. It is not fair at all if the disputes will cause muslim in weakness state.

Solidarity and mutual assistance in recent times is must among Muslims. This is because the current situation of Muslim communities around the world who were weak and poor, while the enemies are at the pinnacle of power and strength. Muslim communities are under attack from various corners of either material or thinking in terms of attention and care so that they turn away from Islam. Is it reasonable in this situation for those who understand to focus their attention on the weaknesses of each other, or deploy them to do things that are voluntary and declare war against their brother by the claim as a class mubtadi' when on the other hand the enemy declared war on Islam entirely open or secret. With common sense, Muslims must unite and help each other and if not, as expressed by Nursi "you can not defend your rights, but to defend your life also can not afford". Nursi also bring a simple example of understanding, which for sure we will accept it. He mentioned;

“Five persons conspire to ignite an oil lamp. So that first brought the oil, the second, bringing a lamp wick, the third lead glass lamp, the fourth bring the lamp, and the final was brought matches. When the lamp is lit, then each of them to be the owner to complete the lamp. Here's the fact, the deal in hereafter should be with sincerity, togetherness, and with a brotherhood spirit”. The love instilled in humanity of Islam, requires Muslims form a relationship of dialogue and cooperation with all mankind, especially the scholar. Based on Nursi thinking, priority in the development of regional Islamic brotherhood should start with people seen on the closest.

Methodology

Health tourism has been defined as visiting or having trip to any particular place or country in order to undergo some kind of medical treatment. Many experts have given various definition of health tourism. According to World Tourism Organization (WTO) , health tourism involved tourists who receive and get medical and health treatment (Theobald, 1994). In reference to Former Tourism Minister, Datuk Dr Leo Michael Toyad stated that the government has made Malaysia as heath tourism centre since 1998. This matter was proven based on Malaysia Economic and Budget Report 2003. In 2001, approximately 74 thousands tourists has received their medical facilities and treatment in this country. This kind of health tourism concept in Malaysia is getting popular and receives wider public attention because of advanced medical centre, the use of high technology medical equipments, low medical fee, expert and competent doctors. Health tourism consists of two main criteria. The first criteria is the hospital and treatment needed to cure particular illness or disease and the second criteria is the SPA healthcare (Solut Per Aqua) and sauna. Health tourism in Malaysia begins since 1998 and our main targeted scope is the tourist from ASEAN countries especially Indonesia, Vietnam, Cambodian, Brunei and Singapore. There are over 35 private registered private hospitals as Board Members of Private Hospital Association (APHM) that involve directly with health tourism. According to the statistic report from Health Ministry, around 13 private hospitals in Malacca, Penang and Kuala Lumpur have received double increase in numbers of foreign

patients who came for our local treatment from 33000 patients in 1998 to 77000 in 1999. Moreover, Penang has 7 private hospitals that have been acknowledged by the Health Ministry over this purpose – to encourage the growth of health tourism. There are numbers of hospital that offer special package for health tourism for example Ampang Puteri Medical Center, Assunta Hospital, Columbia Asia Medical Center, Damansara Hospital, Pantai Puteri Hospital, Ipoh Specialist Hospital, Island Hospital and many more. All the facilities and treatment over these hospitals will be prepared and supervised by the expert and competent medical experts. There are various medical treatments offered for instance tooth whitening, cardiac surgery, liposuction and others. In Penang, there is a statistic report from Health Ministry that stated the highest demands of medical treatments and facilities among foreign patients are cardiology treatment, cardiothoracic surgery, general surgery, orthopedic, eyes, obstetrics services and general medical checkup (The Sun Weekend, 2004). Between 2001 to 2003, cosmetic surgery contributes approximately 23% of the demanded medical treatment of foreign patients and it helps to make Penang as popular destination over that purpose. In general, most of the foreign patients for the time being come from the developing countries. For example in 2003, 72% of foreign patients were from Indonesia. In contrast to Thailand who aims for their foreign patients from developed countries such as Japan, United States, and Europe. In 2003, Thailand succeeded to attract 800,000 foreign patients with the estimated healthcare and medical expense over USD 465.5 million. That figure is far higher than our Malaysian estimation which is USD 39.8 million.

Besides, there are variety choices of luxurious and established SPA that offer traditional treatment and alternative therapy that in general, uses natural herbs as the main ingredients. These kinds of places attract many tourist especially those who are from the western countries. Andaman, Datai and Four Seasons Resort in Langkawi Island, Shangri la, Rasa Sayang, and Mutiara Beach resort in Penang are among the well – known places for this kind of treatment. There are wide range of treatments offered by the SPA use water as the medium of treatments for example steam bath, mineral water Jacuzzi bath, alternated hot and cold bath, and heavy flow of water for body massaging. However, there are many other treatments that are offered at the SPA for example acupuncture, Chinese herbs traditional health treatment and therapy. There are numbers of advantages that can be gained through SPA treatment for example it capable to heal inner body sickness, refresh our body and give tremendous energy and oxygen to strain the muscle. Meanwhile for women, most of them go to the SPA in order to get tender and soft skin, reduce the body strain and to release their mind. Besides, with the proper technique of SPA treatment, helps one to improve their body system in fighting disease by increasing the body metabolism. As Malaysia rich with natural resources, hence it is easy to find herbs and natural ingredients that could be used for SPA treatment. Natural plants and traditional herbs for example i) ‘hempedu bumi’ - *Andrographis paniculata*, ii) ‘selaseh hitam’ – Cinnamon basil, iii) ‘ulam raja’ – *cosmos caudatus*, iv) ‘Tongkat Ali’ – *Eurycoma Longifolia*, v) ‘Misai Kucing’ – *Orthosiphon stamineus* and many others contain with rich nutrients that are useful for body healthcare and therapy. The abilities of this natural plants and herbs in fighting disease and rejuvenating one’s body has become a significant symbolic for our local health tourism industry. “Haruman Hajat” herbs garden and “Nasuha” herbs garden in Muar, Johor is the famous garden to be visited by the foreign locals especially those who are interested and curious with the usefulness of herbs and natural plants in Malaysia.

Health tourism is getting popular and has received higher demands from foreign tourist as our local medical experts are among the best in the world and many of our private hospitals possess remarkable standard and quality that are internationally acknowledged (The Malay Mail, 12 February 2006). In referring to the local context, most of the hospitals are certified

with the standard of MS ISO9002 and Health Quality Accreditation by the Malaysian Society for Quality in Health (MSQH). In addition, according to our Former Health Minister Datuk Chua Jui Meng, Malaysia has advanced technology and the latest state – of- the- art in medical field and healthcare treatments as compared to other countries in ASEAN region. In fact, World Health Organization (WHO) also acknowledged that Malaysia provides one of the best service systems in ASEAN region. Based on the World Health Organization (WHO) report, in general, Malaysian's medical and health services were on the 49th place from 191 countries all over the world. There are variety of private medical center which are all fully occupied with the sophisticated medical equipments and knowledgeable medical staff and officers. All of these hospitals or medical centres are also occupied with the advanced medical facilities to diagnose and treat any kind of disease or illness for example endoscopic room, haemodialysis centre and magnetic resonance imaging (MRI) (The Star, 21 August 2004). Therefore, it is proven that Malaysia has great medical experts and advance technology facilities in this field. In addition, many of medical centre in Malaysia offer lower and competitive medical fee and cost as compared to other developed countries for example in referring to Singapore medical fee, Malaysia's medical fee is significantly lower from 50% up to 70% thus numbers of patients are more attracted to come to this country for health tourism. In referring to the Chief Executive of International Health Management (HMI), Alan Neoh , states that a very good treatment with affordable cost and fee is given by many of the private hospitals in Malaysia id one of the main reasons why many Singaporean visit to Malaysia. Their confidence towards Malaysian's medical and health system has proven that we cater one of the best health services and treatment in Southeast Asia. Apart from lower medical fee, the surgery and treatment will be done and conducted by the medical experts who are fully trained with the use of latest and modern medical facilities and equipment. In addition, a very conducive and cozy ward and rest areas are provided whether in tourist centre or world class SPA. There are about 90% of our medical officers received their doctorate training from United Kingdom, United States, Australia and Canada. Besides, most of the private hospitals in Malaysia provide various choices of accommodation for patients from the standard room up to executive room including personal and twin rooms. Hospital accommodation fee is basically based on which services that the patients needed because some hospitals are able to provide personal nurse or assistant. Meals are also provided depending on the package chosen by the patients. Most of the hospitals do care about family members who stay overnights by providing accommodation facilities. Furthermore, with the low medical fee and high living cost here, a long trip is preferable and becomes attention centre by the foreign tourists. What is the most interesting part for them is during recovery period, most of the patients were able to visit and enjoy many exciting activities and places in Malaysia. A short trip to the beach basically can be arranged since there are numbers of hospitals located near to the popular coastal areas. Most probably their illness can be cured faster since touring activities can be considered as personal therapy. According to Dr. Aidh Al-Qarni in his book entitled "30 Keys Earns Victory In Trouble misery", he explains that among the things that can open their hearts and dispel the clouds cloudy and resolve the grief is to travel, to see the sights and contemplate God's creation unfold wide, so we can see the power and the signs of God written on each sheet of things that exist in this world. Indeed resolve the above travel the world and this is a delight and a pleasure to be encouraged by doctors for people who feel the weight of the burden of life, people are immersed in a small and dark room. So let go and get out of the house and have fun thinking about the authority of God. In Surah Ali Imran, verse 191 mentions, "(Namely), those who remember Allah, standing, sitting, reclining, and consider the occurrences of the heavens and the earth (saying): "Our Lord! Thou shall not make these things in vain, Glory be to you, then save us from the torment of the Fire. "

Findings and Discussion

The development of medical tourism in Malaysia are reaching the quality and in high impact. There are many data to support this claim, in Table 1 for example, the value of medical tourism profit are increase from year to year start from 2000 to 2016. Reach in 2016, the total profit is RM 1123 million.

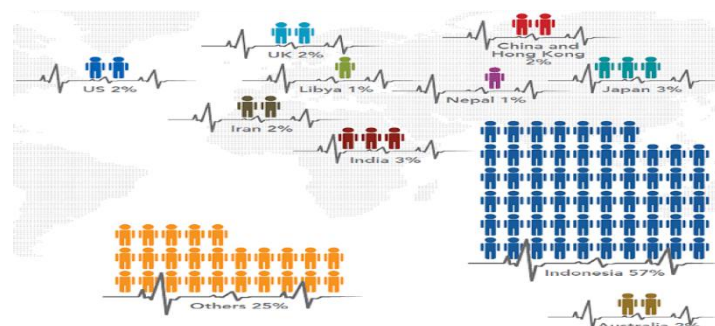
Table 1. Medical Tourism Receipts In Malaysia From Year 2000 To 2016

Year	Value (RM Million)	Growth (%)
2000	33	48.4
2001	44	33.3
2002	36	-18.2
2003	59	63.9
2004	105	78.0
2005	151	43.8
2006	204	35.1
2007	254	24.5
2008	299	17.7
2009	288	-3.7
2010	378	31.3
2011	527	39.4
2012	603	14.4
2013	726	20.4
2014	777	7.0
2015	914	17.6
2016	1123	22.9

Source Malaysia Healthcare Travel Council: “Medical Tourism and the state in Malaysia and Singapore, National University of Singapore”, Chee 2010.

While in Figure 1 the development of medical tourism in Malaysia 2011 shows that there are 57% of patients come from Indonesia, followed by India, Japan and Australia (contribute to 25%). This data prove that majority of the patients are coming from Indonesia.

Figure 1. Medical Tourism Arrivals To Malaysia In 2011



Source: “Overview of the development of Malaysia Healthcare towards Medical Tourism”, Dr Mary Wong Lai Lin 2012.

This is most probably because of the price and quality of time provide by Medical-Tourism of Malaysia. Table 2 shows the treatment required by patients and the price (comparison) between other countries.

Table 2. Price Of Selected Medical Procedures In The USA, Thailand, Singapore And Malaysia (In US Dollar)

Procedure	USA	Thailand	Singapore	Malaysia
Heart bypass	130,000	11,000	18,500	9,000
Heart valve replacement	160,000	10,000	12,500	9,000
Angioplasty	57,000	13,000	13,000	11,000
Hip replacement	43,000	12,000	12,000	10,000
Hysterectomy	20,000	4,500	6,000	3,000
Knee replacement	40,000	10,000	13,000	8,000
Spinal fusion	62,000	7,000	9,000	6,000

Source: Woodman (2007), as cited in Malaysia Travel Council 2012.

Malaysian and Indonesia Social Cooperative Ideology Model Framework

Figure 2 : Social Cooperative Ideology Model Framework Through Philosophical Thoughts And Health Tourism.

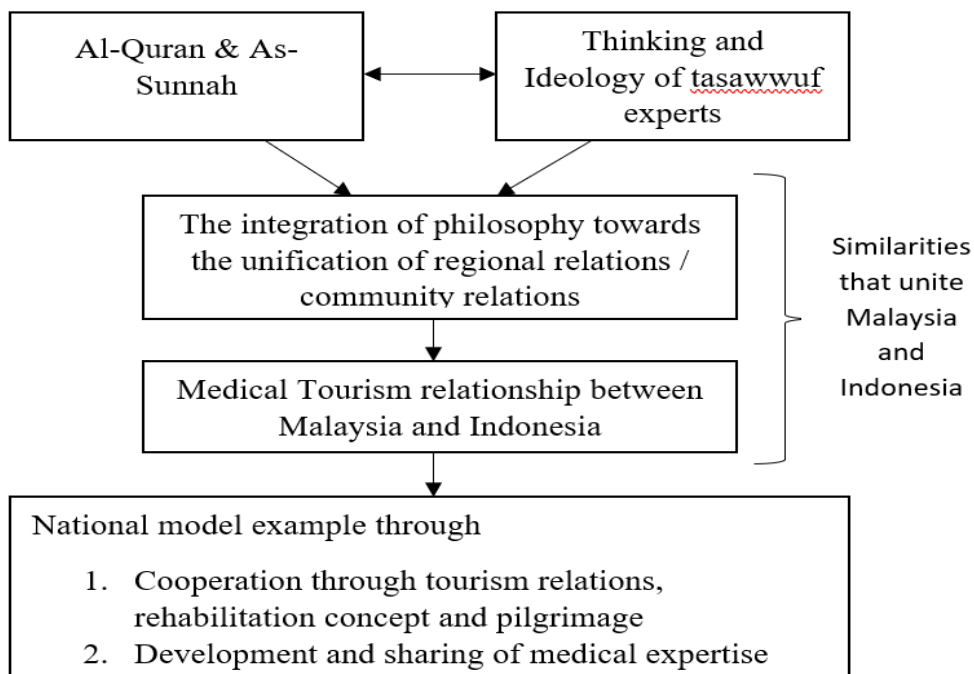


Figure 2 explains how a framework model could be constructed and referred to form a cooperative theory that could be utilised in developing social union. The main reference strictly based on 'Al-Quran and As-Sunnah apart from using another philosophical theories from

established islamic experts. Next , an integration should be verified to evaluate the best process and system in developing a connection. In this context, we want to clarify Malaysia – Indonesia relationship through equal health tourism system. This theory could be used as future agenda to ensure mutual success between Malaysia and Indonesia.

Conclusion

This research is a future attempt and effort to curb the social union, especially the relationship between Malaysia and Indonesia. The findings show that the integration of philosophical ideas and thoughts should be done to establish the central point so that muslims can be united and remarkable. The example given is through direct relationship of health tourism. The findings show that there are mutual understanding and relationship between these two countries where many Indonesian came to Malaysia to visit and get better medical treatment and services. Exchanging ideas and knowledge between two parties could be the beginning from the upcoming plans and agendas. Instead tourist hub due to the success achieved by the Malaysian health, of course, this success can be shared by Indonesia. If success is achieved soon, surely the bilateral relations between Malaysia and Indonesia are more brilliant.

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