



The Effectiveness of Istinsyaq and Istinsar as an Islamic-Based Approach in the Prevention and Treatment of Sinusitis: Integration of Spiritual Values and Modern Medical Perspectives

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Abstract

The mouth and nose are organs that are vulnerable to exposure to bacteria, viruses and germs, which can trigger various diseases including sinusitis. In Islam, the practices of istinsyaq and istinsar, which are part of ablution, have significant potential in cleansing the nasal cavity and preventing infections. Previous studies have shown the benefits of istinsyaq on respiratory health, but not many have linked it in depth to the prevention and treatment of sinusitis. This research uses the literature study method by analyzing data from various scientific sources such as Mendeley, Google Scholar, and Science Direct to explore the effectiveness of istinsyaq and istinsar in a medical and Islamic context. The results showed that the practices of istinsyaq and istinsar, when performed routinely five times a day in ablution, are similar in effectiveness to modern nasal irrigation methods, clearing mucus, dirt and microorganisms that can cause infection. The findings also indicate a reduced risk of respiratory tract infections and improvement in sinusitis symptoms. This study makes an important contribution by showing that Islamic teachings not only serve as a spiritual act of worship but also offer relevant practical solutions in public health. This study recommends further research to explore the application of istinsyaq as part of public health protocols in the prevention of respiratory diseases.



Introduction

The mouth and nose are the organs of the human body that easily cause exposure to disease.¹ The mouth and nose can provide a suitable environment for the nesting and breeding of bacteria, viruses, and germs, as well as the constant ingress of food and air from the mouth and nose, causing these harmful organisms to settle in these organs. As Hazim H Husain stated diseases in the human body generally enter through the air.² In the mammary cavity, there are about 700 microorganisms that can bring disease to humans.³ For this reason, cleaning the mouth and nose regularly is very useful and important for hygiene.⁴

In Islam, one of the ways to clean the nasal cavity is *istinsyaq* and *istinsar*.⁵ *Istinsyaq* is putting water into the nasal cavity, while *istinsar* is the opposite of *istinsyaq*, which is removing water from the nasal cavity. *Istinsyaq* and *istinsar* are part of ablution. Wudhu for Muslims is something that must be done before praying. Besides being a means of cleanliness, ablution is also a means of approaching Allah SWT.⁶ There are various diseases that a person will experience if they cannot maintain proper hygiene. One of them is sinusitis. Sinusitis is one of the diseases that affects many people in the world is sinusitis.⁷ Even so, many people still underestimate sinusitis. The symptoms of sinusitis are pain and feeling of pressure on the face, nasal congestion with yellow mucus, and cheek pain under the eyes. The vulnerability of the community to sinusitis so the author thinks that it is important to find a solution to prevent or even treat sinusitis.

Before this research was conducted, there were already several previous studies, such as: first, research conducted by Munir Alinu Mulki with the results of research on the combined use of fluticasone and amoxicillin proved to have a better therapeutic effect in improving the recovery of acute sinusitis patients compared to the use of amoxicillin antibiotics alone. The difference between this study and the one being researched by the author is that this study only focuses on the comparison of treatment between fluticasone

¹ Mehmet Ergun, "İSLÂM HUKUKU VE SAĞLIK AÇISINDAN MAZMAZA , İSTİNSÂK VE İSTİNSÂR ' IN ÖNEMİ," *Jurnal of Islamic Sciences Faculty* 16, no. October (2021): 182–97; Muchlis Bahar; Elfia; Faisal, "Penerapan Asas Bilateral Dalam Kewarisan Islam Menurut Ulama Sunni Dan Syi'Ah Imamiyyah," *Al-Ahwal : Jurnal Hukum Keluarga Islam XXII*, no. November (2021): 117–32; Ahmad Arif Kurniawan Mokhammad Fadhil Musyafa, "Tradisi Jembaran: Analisis Teori Fungsi Malinowski Dalam Tradisi Santri Al Falah Kebumen Di Bulan Muharram," *Al-Isnad: Journal of Islamic Civilization History and Humanities* 04 (2023): 32–46, <https://doi.org/10.22515/isnad.v4i02.7767>.

² Muhammad Syafie al-Bantenie, *Dahsyatnya Terapi Wudhu* (Jakarta: PT. Alex Media Komputindo, 2010); Abu Ishaq Syatibi, *Al-Muwafaqat Fi Ushul* (Kairo: Dar al-Hadits, 2005).

³ Agus Rianto, Bebas Widada, and Didik Nugroho, "Diagnosa Penyakit Sinusitis Pada Orang Dewasa Dan Anak Menggunakan Metode Certanty Factor," *TIKOM SIN* 5, no. 2 (2017): 46–52.

⁴ Rianto, Widada, and Nugroho.

⁵ Munir Alinu Mulki, Eriyanti Astika, and dkk, "Perbandingan Efektivitas Dan Keamanan Flutikason Dan Amoksisilin Dalam Mengelola Sinusitis Akut Pada Anak_ Tinjauan Sistematis Mini.Pdf," *Jurnal of Pharmaceutical* 6, no. 2 (2023).

⁶ Alan Workman, Eric J Granquist, and dkk, "Odontogenic Sinusitis: Developments in Diagnosis, Microbiology, and Treatment," *Current Opinion in Otolaryngology & Head and Neck* 26, no. 1 (2018).

⁷ Rifky Ijlal Musyaffa, Hilalludin Hilalludin, and Adi Haironi, "Korelasi Hadits Kebersihan Dengan Pendidikan Karakter Anak Di Tarbiatul Athfal (TA / TK) Miftahussalam Kotayasa Sumbang Banyumas," 2024, 2–7.

and amoxicillin.⁸ Second, research conducted by Alan Workman with the results of the study of Odontogenic sinusitis has different pathophysiology, diagnostic considerations, microbiology, and treatment strategies when compared to chronic rhinosinusitis. Doctors who can accurately identify odontogenic sources can increase the efficacy of medical and surgical treatments and improve patient outcomes. the difference is that this study only focuses on treatment methods and the development of odontogenic sinusitis.⁹ Thirdly, Kesya Azzahra Putri stated in her research that istinsyaq can help cure mild rhinosinusitis.¹⁰

This study is important given the high prevalence of sinusitis in the community which is often ignored, even though this disease can cause serious complications if not treated properly. In the context of Islamic health, istinsyaq and istinsar are not only part of the ritual of ablution, but also have great potential as an effective natural method to cleanse the nasal cavity of infection-causing microorganisms. Various previous studies have shown the benefits of istinsyaq in helping with minor respiratory problems, but they are still limited to descriptive studies that have not deeply connected this practice with the prevention and treatment of sinusitis. Therefore, it is urgent to conduct this study to fill the knowledge gap and provide a holistic and Islamic-based approach in treating sinusitis.

Therefore, this study aims to explore the effectiveness of istinsyaq and istinsar as natural methods to prevent and treat sinusitis. It also aims to identify the extent to which these practices can provide health benefits based on a review of relevant literature and empirical data. In addition, this study aims to integrate Islamic values with modern health approaches, so as to provide a holistic solution for the community. This research is expected to open new insights in the management of sinusitis in a way that is practical, simple, and affordable for all people.

Methods

This research uses a qualitative approach with a literature study method to analyze the effectiveness of istinsyaq and istinsar practices in preventing and treating sinusitis, based on modern health perspectives and Islamic teachings. Primary and secondary data were collected from various sources, including international journals accessed through databases such as Google Scholar, ScienceDirect, and Mendeley. The keywords used in the search included *sinusitis*, *istinsyaq*, *istinsar*, *nasal irrigation*, and *Islamic hygiene*. Relevant articles were selected based on the inclusion criteria, which were studies that discussed the benefits of nasal hygiene, nasal irrigation practices, and the health value of ablution in Islam. Data analysis was conducted using a thematic approach, using data reduction, data presentation, and conclusion drawing techniques according to Miles and Huberman. This research integrates the results of the literature review with the views of classical and contemporary scholars related to thaharah and nasal hygiene in Islam. Data validation is carried out through source triangulation, comparing modern medical views, the results of previous research, and Islamic teachings contained in the Qur'an, hadith, and the works of leading scholars. This method aims to provide a holistic picture of the

⁸ Siti Habibah, Andini Eka Putri, and Aisha Luthpia, "Pengaruh Wudhu Bagi Kesehatan Tubuh , Gigi , Dan Mulut," *Journal of Creative Student Research (JCSR)* 1, no. 5 (2023): 363–71, <https://doi.org/DOI:https://doi.org/10.55606/jcsrpolitama.v1i5>. Pengaruh.

⁹ Khairunnas Jamal and Derhana Bulan Dalimunthe, "Implementasi Wudu' Sebagai Solusi Wabah Perspektif Tafsir," *Jurnal An-Nur* 10, no. 2 (2021): 62–67.

¹⁰ Fauziah Ulfatun Ni'mah, "Istinsyaq Dan Istinsar Sebagai Upaya Preventif Infeksi Saluran Napas Atas," 2021.

contribution of istinsyaq and istinsar to the prevention and treatment of sinusitis, while offering a health approach based on Islamic spiritual values.¹¹

Results and Discussion

1. Istinsyaq in Islamic Law

Islam is very concerned about the cleanliness of its followers.¹² The proof that Islam is very concerned about its people is taharah. Taharah is not only an aspect of worship but also reflects moral and health values for humans.¹³ Many indications can be used to see how much Islam pays attention to the cleanliness of its people. One of them is that the Prophet Muhammad (peace be upon him) said¹⁴;

الطَّهُورُ شَرْطُ الْإِيمَانِ

Meaning: Purity is part of faith. HR. Bukhari and Muslim

The above hadith shows that the aspect of cleanliness is very concerning to Islam because it is part of the human faith. When someone wants to pray, the first thing that must be done is wudhu. Wudhu is part of taharah. Wudhu also has many health benefits in addition to worship. This is proof that Islam is a blessing for all nature because Islam regulates every aspect of life from the smallest to the largest.

In language, wudhu comes from the word *wadha'ah* which means clean and good. In simple terms, wudhu can be interpreted as a method of washing the limbs using water.¹⁵ Meanwhile, Wahbah Zuhaili argues that wudhu is washing certain parts of the body (face, hands, head, and feet).¹⁶ There are 10 types of recommended ablution according to the Shafi'i school of thought, namely: *siwak*, reciting *basmalah*, washing hands up to the joints, gargling, *istinsyaq*, and *istinsar*, cleaning between the fingers, giving precedence to the right over the left, repeating each wash 3 times, wiping the ears and reciting prayers.¹⁷ Ablution is not only an effort to wet the limbs, but the essence of ablution is to make oneself pure and clean from all stains, both physical and mental stains. Nasal washing, known in Islam as *istinsyaq* and *istintsar*, is part of the ablution process performed by Muslims.¹⁸ Hadiths regarding nose washing include: "Complete the ablution by wiping between the fingers and *istinsyaq* (suck water into the nose deeply) unless you are fasting" (HR Ahmad, Ibn Majah, An-NasaI, and At-Tirmidzi).

¹¹ Ergun, "İSLÂM HUKUKU VE SAĞLIK AÇISINDAN MAZMAZA , İSTİNSÂK VE İSTİNSÂR ' IN ÖNEMİ."

¹² Atika Hafsa, Fahrudin Faruq, and dkk, "Wudhu Dalam Kajian Manuskrip Kitab Fiqh Bermazhab Imam Syafi'i," *Academia*, n.d., 1–9.

¹³ Masdoni, Kusnadi, and Andang Subaharianto, "Istilah Kesehatan Dalam Penyakit HIV-AIDS: Suatu Tinjauan Semantik," *Repository Universitas Jember*, 2021.

¹⁴ Laili Hafni and Magdalena Simanjuntak, "Sistem Pakar Diagnosa Penyakit Sinusitis Menggunakan Metode Bayes Berbasis Web" 2, no. 1 (2018).

¹⁵ Hafni and Simanjuntak.

¹⁶ Mount Elizabeth, "Sinusitis (Alergi Sinus)," www.Mountelizabeth.com, n.d.; Wahbah az-Zuhaili, *Fiqh Islam Wa Adilatuhu* (Jakarta: Gema Insani, n.d.).

¹⁷ Rinaldi Rinaldi et al., "Sinusitis Pada Anak," *Sari Pediatri* 7, no. 4 (2016): 244, <https://doi.org/10.14238/sp7.4.2006.244-8>.

¹⁸ Sunanti et al., "Gambaran Status Periodontal Pada Pasien Sinusitis (Kajian Di Poliklinik Tht Rumah Sakit Umum Meuraxa)," *J Syiah Kuala Dentistry Society* 4, no. 2 (2019): 26–31.

The Sunnah does not limit the cleansing of bodily organs such as the mouth and nose to prayer times only. The Prophet Muhammad himself was very concerned about the cleanliness of the mouth and nose and warned his followers to do the same. The first thing he did when he woke up at night and when he returned from the market was to clean his mouth.¹⁹ Cleaning the nose in Islam is known as *istinsyaq* and *istinsar*. Thus, we can do *istinsyaq* and *istinsar* not only during wudhu. Given the many benefits of doing *istinsyaq* and *istinsar*, we should do *istinsyaq* and *istinsar* frequently.

The way to do *istinsyaq* is as follows; firstly, wash your hands using enough water. Then, take the water using your hands and gently insert it into your nose. Inhale the water slowly and then spit it out again. Repeat the process several times until the nose feels fresher. In doing *istinsyaq* avoid using water that is too cold and too hot. Cold water can cause discomfort and hot water can cause damage to the nasal tissue. Use a comfortable water temperature when doing *istinsyaq*.

Istinsyaq and *istinsar* are often linked together but they have different meanings.²⁰ *Istinsyaq* is the movement of inhaling water into the nasal cavity up to the bridge of the nose and can feel the water in the nasal cavity. Meanwhile, *istinsar* is the opposite of *istinsyaq*, which is to expel water from the bridge of the nose. The movement of *istinsyaq* is almost similar to Nasal Irrigation therapy. Nasal Irrigation is a method of cleansing the nose using saline solution. It aims to clear the nasal cavity of germs, bacteria, mucus, congestion, and allergies.

1. Sinusitis

The term sinusitis in terms of etymology comes from Latin which means inflammation in the mucous membrane (in the nasal cavity). After being used in the health world at RSUD Soebandi Jember, the term sinusitis has changed its meaning, namely inflammation of the lining membrane in any hollow area (sinus) in the skull around the heart.²¹ Sinusitis is an inflammation that occurs in the sinuses caused by bacteria, allergies, infections, or fungi.²² Sinusitis can occur in any of the four sinuses (maxillary, ethmoidal, frontalis, or sphenoidalis).²³

Sinusitis consists of three parts, namely Acute bacterial sinusitis is a paranasal sinus²⁴ infection with persistent or worsening ARI symptoms in less than 30 days. Persistent symptoms include post-nasal discharge, daytime cough (which can be worse at night), or both for more than 10 days. The more severe symptoms are characterized by a

¹⁹ Majelis Ulama Indonesia, *Air, Kebersihan, Sanitasi Dan Kesehatan Lingkungan Menurut Agama Islam* (Jakarta: Sekolah Pascasarjana Universitas Nasional, 2015).

²⁰ Zalfa Nuraeni Rudianto, "Pengaruh Literasi Kesehatan Terhadap Kesadaran Kesehatan Mental Generasi Z Di Masa Pandemi," *Jurnal Pendidikan Kesehatan* 11, no. 1 (2022): 57, <https://doi.org/10.31290/jpk.v11i1.2843>.

²¹ Andesma Saputra and Dedi Fatrida, "Edukasi Kesehatan Pentingnya Perilaku Hidup Bersih Sehat (Phbs) Berbasis Audiovisual Di Panti Asuhan Al-Mukhtariyah Palembang," *Khidmah*. 2, no. 2 (2020): 248–53, <https://khidmah.ikestmp.ac.id/index.php/khidmah/article/view/314/269>.

²² Ahmad Mujahid and Haeriyah, "Thaharah Lahir Dan Batin Dalam Al-Qur'an (Penafsiran Terhadap Qs. Al-Muddatsir/74:4 Dan Qs. Al-Maidah/5:6)," *Al-Risalah* 19, no. 2 (2019).

²³ Muhammad Afif and Uswatun Khasanah, "Urgensi Wudhu Dan Relevansinya Bagi Kesehatan (Kajian Ma'anil Hadis) Dalam Perspektif Imam Musbikin," *Riwayah: Jurnal Studi Hadis* 3, no. 2 (2018).

²⁴ The paranasal sinuses are cavities in the facial bones and skull that are covered by a thin layer called mucosa (a layer of soft tissue that produces mucus). Alicia Pricelda, "Epidemiologi Sinusitis," Alomedia.com, n.d.

temperature of at least 39°C and purulent nasal discharge that occur together for at least 3 consecutive days. Second, sub-acute bacterial sinusitis is a bacterial infection of the paranasal sinuses that lasts between 30-90 days and then the symptoms will heal completely. Thirdly, while chronic sinusitis is an episode of paranasal sinus inflammation for more than 90 days, the patient will experience persistent respiratory symptoms such as coughing, rhinorrhea, and nasal congestion.²⁵

Clinical signs and symptoms found in patients with sinusitis include olfactory problems, facial pain, nasal blockage, and mucopurulent nasal discharge. Sinusitis causes nasal blockages that occur unilaterally and bilaterally. Nasal blockage can cause patients to have difficulty breathing so breathing must be done through the mouth and then symptoms of xerostomia appear. In patients with xerostomia who experience a decrease in salivary flow rate, salivary antimicrobial activity will decrease increasing plaque. The treatment of sinusitis itself depends on the cause and severity of the condition.²⁶ If the sinusitis is caused by a virus, it is enough to rest, drink plenty of fluids, and use painkillers. For sinusitis caused by bacteria, a prescription from a doctor is needed for treatment. While sinusitis caused by allergies is enough just to avoid the allergy.

2. Benefits of Istinsyaq for Public Health

Humans realize that health is important, however, people think that what is called healthy is only not sick and not disabled. Health is a natural thing that humans have. So, humans only realize the importance of maintaining health when they already have a disease. Thus, the understanding of health that has been understood so far is too narrow, only limited to "seeking medicine" when you already have a disease. The World Health Organisation (WHO) defines health as a condition in which physical, mental, and social conditions are not impaired due to the absence of disease or weakness.²⁷ Thus, it is very important to strive to avoid disease. Clean and Healthy Living Behaviour (PHBS) is one way people can maintain the quality of their health.²⁸ In Islam maintaining cleanliness is called *thaharah*. *Thaharah* etymologically means clean or the loss of impurities.²⁹ Most of the diseases suffered by humans originate from the nose and throat, then enter the body and cause disease.³⁰

One of the diseases that is widely suffered throughout the world is sinusitis. Several epidemiological studies indicate that the prevalence rate of acute sinusitis is between 6% to 15%, while chronic sinusitis is between 5% to 15%, in Western populations. Meanwhile, some studies from several Asian countries show a lower prevalence rate of chronic sinusitis, which ranges from 2.7-8%. As for children, it is estimated that around 10% of children will experience at least one case of acute bacterial sinusitis by the age of 3 years.

²⁵ Do Yang Park et al., "Clinical Practice Guideline: Nasal Irrigation for Chronic Rhinosinusitis in Adults," *Clinical and Experimental Otorhinolaryngology* 15, no. 1 (2022): 5–23, <https://doi.org/10.21053/ceo.2021.00654>.

²⁶ "Wikipedia.Id," n.d.

²⁷ Rudianto, "Pengaruh Literasi Kesehatan Terhadap Kesadaran Kesehatan Mental Generasi Z Di Masa Pandemi."

²⁸ Saputra and Fatrida, "Edukasi Kesehatan Pentingnya Perilaku Hidup Bersih Sehat (Phbs) Berbasis Audiovisual Di Panti Asuhan Al-Mukhtariyah Palembang."

²⁹ Budi Yanti et al., "Nasal Rinse and Gargling as an Effort in Preventing covid-19 Infection with Islamic Approach-a Literature Review," *Bali Medical Journal* 10, no. 2 (2021): 503–6, <https://doi.org/10.15562/bmj.v10i2.2397>; Mujahid and Haeriyah, "Thaharah Lahir Dan Batin Dalam Al-Qur'an (Penafsiran Terhadap Qs. Al-Muddatsir/74:4 Dan Qs. Al-Maidah/5:6)."

³⁰ "Wikipedia.Id."

In addition, it is estimated that at least 7.5% of cases of Upper Respiratory Tract Infection (URTI) in children are complicated by acute bacterial sinusitis. In Indonesia, there is no specific epidemiological data on sinusitis. According to data based on Riskesdas 2018, the prevalence of acute respiratory infections (ARI) according to the diagnosis of health workers and symptoms in Indonesia is 9.3%.³¹ To treat sinusitis, The Korean Society of Otorhinolaryngology-Head and Neck Surgery and the Korean Rhinologic Society developed a method to treat chronic sinusitis in adults.³²

Figure 1. Nasal Irrigation



Source: Mungfali.com

This nasal irrigation method also exists in Islam. In Islam, this process is called *istinsyaq* and *istinsar*. The process of *istinsyaq* and *istinsar* using water can cause the loss of mucus and dirt. Some studies explain that doing *istinsyaq* and *istinsar* once can cause the loss of pathogens³³ by $\frac{1}{2}$, which indicates that if *istinsyaq* and *istinsar* are done 3 times as a Muslim does when making ablutions, it is possible to achieve the minimum number of pathogens in the throat cavity.³⁴ The water used for ablution can also reduce microbial contamination.³⁵

Thus, if doing *istinsyaq* and *istinsar* 5 times a day continuously can reduce nasal congestion in sinusitis. This is because the *istinsyaq* method is the same as nasal irrigation using 0.9% NaCl solution, so it can reduce symptoms and allergies arising from sinusitis. Although *istinsyaq* can help reduce the symptoms of sinusitis, you must still maintain a proper diet, namely by avoiding foods that cause allergies.³⁶

Bahar Azwar's research and insights confirm that the nasal hairs and mucous membranes act as a filter for air entering the body, keeping dirt, viruses and bacteria from entering the lungs. Therefore, the process of *istinsyaq* and *istintsar* during wudhu is highly recommended so that the dirt and bacteria attached to the nose can come out. This

³¹ Pricelda, "Epidimiologi Sinusitis."

³² Park et al., "Clinical Practice Guideline: Nasal Irrigation for Chronic Rhinosinusitis in Adults."

³³ Pathogens are parasitic microorganisms that cause disease in their hosts. Generally, the term pathogen is used for agents that disrupt the normal physiology of an animal. "Wikipedia.Id."

³⁴ Yanti et al., "Nasal Rinse and Gargling as an Effort in Preventincovid-19 Infection with Islamic Approach-a Literature Review."

³⁵ Ruqaiyyah Siddiqui et al., "SARS-CoV-2: The Increasing Importance of Water Filtration against Highly Pathogenic Microbes," *ACS Chemical Neuroscience* 11, no. 17 (2020): 2482–84, <https://doi.org/10.1021/acscchemneuro.0c00468>.

³⁶ Dolly Irfandy, Novita Ariani, and Kamal Fariz, "The Effect of Performing Istinsyaq on the Degree of Nasal Obstruction in Allergic Rhinitis" 53, no. 1 (2023): 31–39.

approach shows that ablution is not only a ritual of physical hygiene but also has significant health implications.³⁷

So it can be concluded that if a person often performs istinsyaq and istinsar, it can prevent and treat sinusitis and not easily contract the disease.

Conclusion

This study shows that the practices of istinsyaq and istinsar, which are part of ablution in Islam, have significant health benefits, especially in the prevention and treatment of sinusitis. Istinsyaq and istinsar function like modern nasal irrigation methods, cleansing the nasal cavity of mucus, dirt and microorganisms that can trigger infection. The results indicate that performing istinsyaq and istinsar three times in each ablution, if performed consistently five times a day, can reduce the risk of respiratory infections and improve sinusitis symptoms. These findings confirm that Islamic teachings do not only focus on spiritual aspects, but also offer practical solutions to maintain human health.

Theoretically, the findings enrich the literature in the fields of health sciences and Islamic law by linking the practice of ablution with scientifically measurable health benefits. This strengthens the argument that Islamic teachings provide a holistic guide to life, encompassing spiritual, social and biological dimensions. Practically, the results of this study can be used to encourage the adoption of istinsyaq and istinsar as part of daily hygiene habits, both by Muslims and the general public, as a simple and natural method to maintain respiratory health. However, this study has limitations in the literature study approach and has not involved clinical trials to prove the effectiveness of istinsyaq quantitatively. Future research could be directed towards measuring the impact of istinsyaq through an experimental approach, involving a wider range of research subjects, as well as exploring its benefits in the management of other respiratory diseases. This will broaden the understanding of the importance of nasal hygiene in public health.

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³⁷ Agathis Arvala Naya and Helena Puteri Anggrainy, "Pengaruh Wudhu Bagi Kesehatan Manusia," *Jurnal Religion: Jurnal Agama, Sosial Dan Budaya* 1, no. 6 (2023): 1010–20.

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