

## **A CASE STUDY ON WEIGHT LOSS INVOLVING A WOMAN UTILISING WET CUPPING THERAPY, QURAN MEMORISATION AND PHYSICAL EXERCISE**

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### **ABSTRAK**

Penelitian ini bertujuan menggambarkan proses penurunan berat badan dengan bekam, jalan kaki dan menghafal Al-Quran. Digambarkan proses yang tidak terjadi dalam waktu singkat. Metode penelitian ini menggunakan single subject research design (SSRD) dengan desain baseline dan treatment (ABAB), *treatment* dilakukan berdasarkan kondisi penderita obesitas. Hasil penelitian yang diperoleh bahwa terjadi penurunan berat badan selama menjalankan 3 proses penurunan berat badan. ABAB desain dilakukan pada metode bekam, jalan kaki dan menghafal Al-Quran, karena semuanya dilakukan disesuaikan dengan kondisi penderita obesitas. Kesimpulan yang dapat diambil adalah dibutuhkan pengukuran yang komprehensif, mulai dari pengukuran berat badan, tekanan darah, jumlah langkah jalan kaki, dan jumlah ayat Al-Quran yang dihafal.

**Kata kunci** : obesitas, penurunan berat badan, berjalan, bekam, menghafal Alquran

### **ABSTRACT**

This study seeks to elucidate the weight loss process using cupping, walking, and Quranic memorization. Characterized a process that transpires over an extended duration. This research employs a single subject research design (SSRD) utilizing a baseline and treatment framework (ABAB), with treatment administered according to the status of the obese patient. The study's results indicated a reduction in body weight throughout the three weight loss phases. The ABAB design was implemented for the cupping procedure, walking, and Quran memorization, as all were tailored to the situation of the obese patient. The conclusion is that thorough measures are essential, beginning with body weight, blood pressure, step count, and the quantity of Quranic verses remembered.

**Keyword** : obesity, weight loss, walking, wet cupping therapy, Al-Quran memorizing

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## 1. INTRODUCTION

Obesity constitutes a global issue, with a significant rise in the obesity incidence among women observed in 2016. Cobb et al. (2015) and Smith & Smith (2016) report that over 2.1 billion individuals are overweight or obese, with about 35% of adults in America classified as obese, and one in three children or adolescents also defined as fat. In 2023, 31% of women and 25% of men in the United Arab Emirates are classified as obese. It is further elucidated that 7-8% of the monthly household budget is allocated to medical treatment, which is associated with health issues and obesity. Obesity disrupts 27-35% of work and daily activities. Obesity is the primary health issue leading to elevated death rates and the proliferation of diseases; it is believed to contribute to cancer, coronary heart disease, diabetes, hypertension, and stroke (1-3).

Obesity is also a big problem in Indonesia, although the stunting rate is also high, but the number of obesity cases is also creeping up. In Indonesia, 8-30% of adult men and 8-52% of adult women are categorized as obese(4). The distribution of obesity in Indonesia indicates that the islands of Java and Bali have the highest obesity rates in comparison to Papua, Maluku, and Nusa Tenggara. The obesity rate is said to rise with individuals with higher education, with 80% of obesity cases in Indonesia occurring in adults, including both men and women, as well as the elderly (5).

The psychological effects of female obesity are extensive, encompassing: (a) adverse mental health, (b) diminished quality of life, (c) unproductive existence, (d) elevated medical expenses, (e) depression and suicidal inclinations, (f) mood disorders. Simultaneously, adverse stigmas persist regarding individuals with obesity, encompassing: (a) indolent, (b) unintelligent, (c) challenging to secure a partner, (d) shoplifters (6). The consequences of weight gain in women include diminished energy levels, disrupted satiety and hunger signals, and reduced reproductive rates, as elevated leptin influences steroidogenesis and directly impacts embryonic development (6-9).

This case involves a woman, referred to by the initials IT, who commenced experiencing obesity at the age of 13, resulting in a weight increase from 56 kg to 63 kg. With a height of 158 cm. The body mass index (BMI) indicates a minimum weight of 42 kg and a maximum weight of 62 kg. Over the subsequent three years, weight accumulation reached 76 kg. At 18 years of age, IT already weighed 76 kilograms. Upon reaching adulthood, her weight rose to 84 kg, remaining steady between 84 and 86 kg from ages 26 to 33. The discourse around this case persists in examining the dietary habits and parenting styles exhibited by parents. Genome-Wide Association Studies indicate that obesity is inherited via the Melanocortin pathway associated with pro-opiomelanocortin in leptin activation, thereby modulating appetite. Leptin, a hormone produced by adipocytes, regulates appetite and hunger.

The case proceeded; IT married at 26.5 years of age and then maintained a childless home for six years. Two obstetricians consulted by IT determined that obesity was the cause of polycystic ovarian syndrome (PCOS). Polycystic Ovary Syndrome (PCOS) is a condition affecting women of reproductive age, resulting from an imbalance of female sex hormones. In the context of IT, PCOS leads to the disruption of menstrual periods. The lack of menstruation obstructs fertilization, complicating the possibility of pregnancy. Moreover, those afflicted with PCOS, as indicated by several papers, have snoring, heightened tension, and anxiety (10,11).

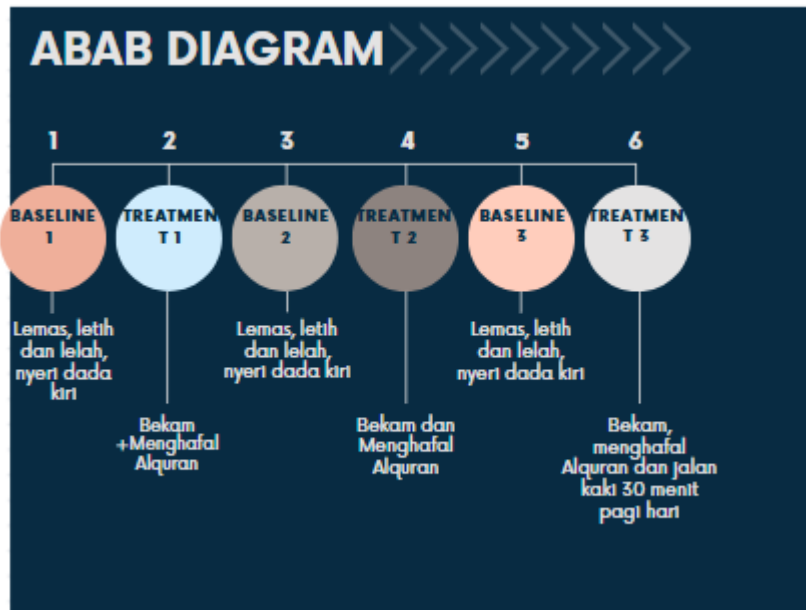
Moreover, her weight post-marriage remained unchanged, fluctuating between 82 and 86 kg. Its menstruation did not transpire as it typically does for other women, occurring once every 28 to 35 days. Occasionally, it occurred within a month, while at other times, it did not. The menstrual cycle might be characterized as exceeding 35 days. The phenomena observed in IT align with the theoretical framework presented. Obesity that develops throughout adolescence is associated with irregular menstrual cycles and polycystic ovary syndrome (PCOS), sometimes resulting in amenorrhea or, if menstruation occurs, excessive bleeding(12)

The condition of IT deteriorated due to working hours that were misaligned with his circadian cycle, necessitating labor from 4 PM to 9 PM. Typically, I return home at 10 PM. Sleep hours were disrupted, as the organs that should have rested by 10 PM were only able to close their eyes after 11:30 PM. After a decade had elapsed without any weight reduction, he ultimately had a deficiency of energy; even minimal movement induced a sense of weakness, accompanied by dyspnea and pain in both the right and left sides of the chest. Initially, IT saw a physician; following a blood pressure assessment, oxygen therapy, and electrocardiography, no blockages or cardiac issues were identified. Nevertheless, the condition remained unchanged; even minimal movement or activity rendered it ineffective. When compelled, it seemed to IT that everything seemed dark, accompanied by dyspnea and discomfort in the left thoracic region. Theoretically, the IT condition outlined in the research on non-alcoholic fatty liver disease (NAFLD) posits that the accumulation of fatty acids, stemming from increased body weight or obesity over decades, is attributable to diminished liver function, resulting in the body's inability to efficiently metabolize food into energy.(13).

After two weeks of stagnant health conditions, IT opted to receive cupping therapy at a clinic accredited by the local Health Department. During the cupping process, IT incorporated reading and memorizing the Quran, as well as engaging in brisk jogging either in the morning or evening(14,15). This study aims to elucidate the process of weight loss through cupping, memorization of the Quran, and walking during morning or evening hours.

## 2. METHOD

This research employed a single-subject research design (SSRD). The distinction between SSRD and case studies is a subject of ongoing controversy. Case studies typically concentrate on elucidating the patient's condition, the interventions administered, and the selection of therapeutic measures deemed appropriate. The interventions implemented are anticipated to align with the intended outcomes. In SSRD, the focus is on the patient's treatment, condition, and sensations, while interventions such as cupping and Quranic memorization are tailored to the patient's circumstances and capabilities (16). The objective of employing SSRD in this study is to determine if the interventions of cupping and Quran memorization on IT in the weight loss process may serve as the optimal alternative solution. The process of weight loss cannot be expedited; it necessitates the acquisition of knowledge and the modification of behaviors into habitual practices. The SSRD utilizing the ABAB Technique is anticipated to align with the study's objectives. This study includes an ABAB graph intended for implementation. (17,18):



This SSRD employs cupping and the Quran as the initial treatment, as indicated in Surah Al-Isra': 82, which declares the Quran to be a remedy and a source of kindness.



وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَرْيَدُ الظَّالِمِينَ إِلَّا خَسَارًا

Wa nunazzilu minal-qur'āni mā huwa syifā'uw wa rahmatul lil-mu'minin(a), wa lā yaziduz-ẓālimīna illā khasārā(n).

Kami turunkan dari Al-Qur'an sesuatu yang menjadi penawar dan rahmat bagi orang-orang mukmin, sedangkan bagi orang-orang zalim (Al-Qur'an itu) hanya akan menambah kerugian.

Additionally, the instrument employed in this study utilizes observational and interview methodologies, in conjunction with documentation. The documentation will include the cupping sites recorded for each session, the frequency of cupping, the number of Quranic verses read and memorized, and the total steps of brisk walking undertaken in the fourth month.

### 3. RESULT

This study's outcomes are delineated according to the interventions implemented: cupping, Quran memorization, and physical activity in the form of morning or evening walking.

Table 1. Summary of wet cupping therapy conducted every 7-10 days and its associated benefits.

<b>Date</b>	<b>Wet Cupping Point</b>	<b>Blood Pressure</b>
November, 28 2023	Foot wet cupping point	119/95/96
December, 04 2023	Sunnah wet cupping point	134/90/86
December, 11 2023	Thorax, abdomen, and hands	116/75/80
December, 18 2023	Foot wet cupping point	110/82/73
Desember, 28 2023	Sunnah wet cupping point	114/83/78
January, 12 2024	Crown of the head and face	130/81/78
January, 19 2024	Thorax, abdomen and hands	136/80/69
January, 26 2024	Sunnah wet cupping point	124/76/80
Februari, 02 2024	Foot wet cupping point	131/80/78
Februari, 08 2024	Thorax, abdomen and hands	121/73/87
February, 16 2024	Sunnah wet cupping point	112/95/64
Februari, 26 2024	Thorax, abdomen and hands	124/89/81
March, 05 2024	Foot wet cupping point	122/78/65
March, 16 2024	Sunnah wet cupping + thorax	
April, 26 2024	Sunnah wet cupping point	
May, 10 2024	Foot wet cupping point	
May, 24 2024	Hands wet cupping point	
June, 06 2024	Sunnah wet cupping point	
June,20 2024	Foot wet cupping point	133/76/74
July, 04 2024	Crown of the head and face	134/91/76
July, 16 2024	Sunnah wet cupping point	
July, 30 2024	Foot wet cupping point	
August, 13 2024	Thorax, abdomen and hands	
August, 26 2024	Sunnah wet cupping point	
<b>Total</b>	<b>7 times foot wet cupping</b>	
	<b>9 times sunnah wet cupping point</b>	
	<b>6 times wet cupping on the thorax, abdomen and hands</b>	
	<b>2 times crown of head and face</b>	

Tabel 2. Overview of walking steps counting

<b>Tanggal</b>	<b>Rata-rata langkah</b>	<b>Total langkah</b>
February, 12-18 2024	3.914	15.654
February, 19-25 2024	3.288	16.439
February, 26- March, 3 2024	4.078	16.311
March 4-10 2024	4.681	18.724
March, 11-17 2024	3.029	15.143
March, 18-24 2024	5.108	5.108
March, 25-31 2024	1.912	7.649
April, 1-7 2024	2.995	5.990
April, 8-14 2024	4.390	8.779
April, 15-21 2024	2.498	4.996
April, 22-28 2024	2.557	7.670
April, 9 - May, 5 2024	4.303	21.514
May, 6-12 2024	3.909	15.634
May, 13 - 19 2024	4.572	22.860
May, 20-26 2024	2.430	14.582
May, 27 - June, 2 2024	751	1.501
June, 3-9 2024	2.826	11.304
June, 10-16 2024	2.573	12.865
June, 17 - 23 2024	2.909	11.634
June, 24 - 30 2024	2.032	10.158
July, 1-7 2024	2.644	10.577
July, 8 - 14 2024	3.994	19.970
July, 15 - 21 2024	4.760	19.040
July, 22 - 28 2024	4.328	17.312
July 29 - August, 4 2024	3.741	18.704
August, 5-11 2024	3.982	19.911
August, 12-18 2024	3.486	20.917
August, 19 - 25 2024	3.725	18.623
August, 26 - September, 1 2024	4.348	21.742
September, 2-8 2024	4.365	21.824
September, 9-15 2024	1.998	7.992
September, 16-22 2024	3.062	18.371
September, 23-29 2024	1.782	3.563
<b>Average steps per month</b>		<b>75.493</b>
<b>Average steps per day</b>		<b>2.516</b>

Tabel 3. Overview of Al-Quran memorization deposits per week

<b>Tanggal</b>	<b>Surah yang disetor</b>	<b>Keterangan</b>
7 Oktober 2023	Adduha dan Al Insyirah	Fluent
14 Oktober 2023	As-Syam dan Al Lail	Fluent
21 Oktober 2023	Al-Balad	Fluent
28 Oktober 2023	Al-Fajr	Fluent
4 November 2023	At-Thariq dan Al-A'la	Fluent
11 November 2023	Al-Buruj	Fluent
18 November 2023	Al-Insyiqaq	Fluent
25 November 2023	Al-Muthoffin	Fluent
2 Desember 2023	Al-Infithar	Fluent
9 Desember 2023	At-Takwir	Fluent
16 Desember 2023	A'basa	Fluent
23 Desember 2023	An-Nazia't	Fluent
30 Desember 2023	An-Naba	Fluent
13 Januari 2024	Juz 30 memorization test	Test Score : 96
20 Januari 2024	Al-Mulk	Fluent
27 Januari 2024	Al-Qolam	Fluent
3 Februari 2024	Al-Haqqoh	Fluent
10 Februari 2024	Al-Maa'rij	Fluent
17 Februari 2024	Nuh	Fluent
24 Februari 2024	Al-Jin	Fluent
2 Maret 2024	Al-Muzammil	Repeated
4 Mei 2024	Al-Muzammil	Fluent
18 Mei 2024	Al-Muddatsir	Fluent
25 Mei 2024	Al-Muddatsir	Repeated
1 Juni 2024	Al-Muddatsir	Fluent
8 Juni	Al-Qiyamah	Fluent
29 Juni	Al-Insan	Fluent
13 Juli 2024	Al-Insan	Fluent
3 September 2024	Al-Insan	Fluent

At the beginning of the diet, exercise is done at least three times a week with a step count of 500-1000. Then, after 1 month, this may be done routinely and periodically, gradually decreasing the number of steps. subtracting the initials initials. Walking and cupping are also not done during Ramadan, so the average daily walk is 2,516 steps, 24 times cupping and 26 times walking in the month of 30 and 29.

Differentiation in initiation of each treatment depends on the severity of the individual treatment. Then the cupping process, which is not balanced between cupping on the back, chest, arms and stomach and feet, follows the ABAB formula, all adapted to the IT conditions. Moreover, the walking process is not performed continuously and sustainably, but the number of steps is adapted and the walking time adapted to the situation and conditions of the slowdown. Meanwhile, in the process of weight loss, the cupping process starts at the end of November 2023, the Qur'an learning starts in October 2023, and walking is only regularly practiced in February 2024.

#### 4. DISCUSSION

يَا أَيُّهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ  
وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٥٧﴾

yâ ayyuhan-nâsu qad jâ'atukum mau'idhatum mir rabbikum wa syifâ'ul limâ fish-  
shudûri wa hudaw wa rahmatul lil-mu'minîn

Wahai manusia, sungguh telah datang kepadamu pelajaran (Al-Qur'an) dari  
Tuhanmu, penyembuh bagi sesuatu (penyakit) yang terdapat dalam dada, dan  
petunjuk serta rahmat bagi orang-orang mukmin.

The discussion of this research begins with the interpretation of Surah Yunus: 57. In the Tafsir Tahlili it is stated that the benefits of the Qur'an as a medicine for the human soul: 1. Mauidhah, which is a lesson from Allah to all humans so that they love what is right and true, and avoid false and evil deeds, 2. Syifa, which is a cure for diseases that nest in the human chest, such as the diseases of shirk, kufr, and hypocrisy including all mental illnesses that disturb the peace of the human soul, such as hopelessness, weak stance, following lust, hiding feelings of envy and jealousy towards humans, feelings of fear and cowardice, loving falsehood and evil, and hating truth and justice (19).

The Quran is believed to be a cure for all diseases. But is obesity a disease? Obesity is a disease that can reduce focus and attention centered on executive function. Someone who is obese usually has difficulty categorizing their negative emotions, usually always shows a cheerful face to many people but deep sadness in their heart, suffers from symptoms of anxiety disorders and pathological addiction(20).

It is stated in several studies that obesity is a pathology, while pathology is the science that studies diseases and how a disease occurs. Obesity that occurs in IT is a disease caused by many factors, ranging from changes in diet, sleep rhythm, and lifestyle. Chronic obesity is known as adiposopathy (sick fat). Obesity is also categorized as a metabolic disease that causes various diseases such as: hypertension, type II diabetes, and dyslipidemia (21).

Dyslipidemia usually occurs in obese people and continues to increase, usually obese people experience failure in producing energy from the food they eat (22). This happens to IT where IT's body is unable to break down the food eaten into a source of energy, more precisely breaking down the fat eaten into energy so that the body can carry out daily activities. Referring to previous research, insulin resistance that occurs in obese people results in a decrease in insulin sensitivity levels. Normally, when food enters the body, insulin will work to recognize it as an energy source, although there is much scientific controversy regarding insulin resistance in obese people. On the other hand, no one denies the role of insulin resistance as a mediator of the cause of dyslipidemia(23).

Dyslipidemia occurs has a long and sequential cause. Starting from adipose tissue (AT) which is known as connective tissue that produces fat and then the fat is recognized as a source of energy. The main task of AT is to secrete adipokines hormones. These



adipokines hormones play an important role in body regulation, immunity, cardiovascular function and suppress abnormal cell growth such as cancer (24,25). Abnormal adipose tissue and adipokines in IT during obesity which resulted in IT having no energy and getting tired easily. In the weight loss process carried out by IT with the cupping method, it is supported by previous research that cupping can be done as a safe treatment for the weight loss process. (26,27).

However, both studies are still literature review and meta-analysis studies, so more comprehensive pre-treatment cupping data mining is needed which then produces accurate scientific data that can be accounted for before cupping and after cupping in obesity cases. In addition to cupping, there are several options that IT also uses in the weight loss process, including walking in the morning or evening. In several studies, exercise including walking is the right method to lose weight. 30-90% of students who are losing weight admit to doing physical activity (28). In another study, it was stated that physical exercise including aerobics and walking 10 thousand steps in 12 weeks was proven to increase heart function, increase the production of adipokines, and reduce body weight. (29).

Thus, the entire weight loss process conducted by IT is based on previous research. Except in this study, there was a combination of memorizing the Quran in two other weight loss processes, cupping and walking in the morning or evening.

## 5. CONCLUSION

The conclusions that can be drawn from the following research are (a) obesity is a disease experienced by people all over the world and obesity reduces well-being and productivity, (b) for weight loss of obesity sufferers can be done with cupping, walking and memorizing the Quran. Because obesity is a disease, the Quran is the cure for all diseases, (c) The research on cupping conducted for weight loss of diabetes sufferers is temporarily in the form of a literature review so that laboratory testing is needed before and after cupping for further research, (d) the weaknesses of this research are not significantly measured, there are some data that are not recorded properly.

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