

Original Article**Efektivitas Pelatihan Bekam Sunnah terhadap Tingkat Pengetahuan Mahasiswa Keperawatan di Thailand*****The Effectiveness of Sunnah Cupping Therapy Training on Knowledge Among Nursing Students in Thailand***

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ABSTRACT

This international community service programme introduced Sunnah cupping therapy (Hijama) to nursing students at Boromarajonani College of Nursing, Nopparat Vajira, Thailand. The programme aimed to enhance participants' understanding of traditional Islamic medicine and to foster cultural competence within nursing education.

This community service programme used a pre-experimental design to evaluate participants' knowledge of Sunnah cupping therapy. A total of 54 participants, including 46 nursing students and eight faculty members, took part in the study. The variable measured was knowledge about Sunnah cupping, assessed using a pre- and post-test questionnaire designed to measure changes in participants' understanding.

The pre- and post-test scores showed a significant increase from 56.7 to 82.5 ($p < 0.001$), indicating the effectiveness of the educational intervention. Participants reported greater appreciation of the holistic and spiritual dimensions of Sunnah cupping and its relevance to patient-centred care. Despite limitations such as the short duration and differing traditional medicine regulations between Indonesia and Thailand, the programme successfully met its objectives.

This initiative highlights the importance of integrating cultural and traditional health perspectives into nursing curricula to promote culturally responsive care and strengthen international academic collaboration.

Keywords: *Sunnah cupping therapy, nursing students, training effectiveness*

ABSTRAK

Program pengabdian masyarakat internasional ini memperkenalkan terapi bekam sunnah (hijamah) kepada mahasiswa keperawatan di Boromarajonani College of Nursing, Nopparat Vajira, Thailand. Program ini bertujuan untuk meningkatkan pemahaman peserta terhadap pengobatan tradisional Islam serta menumbuhkan kompetensi budaya dalam pendidikan keperawatan.

Kegiatan pengabdian masyarakat ini menggunakan desain pra-eksperimental untuk mengevaluasi tingkat pengetahuan peserta mengenai terapi bekam sunnah. Sebanyak 54 peserta yang terdiri atas 46 mahasiswa keperawatan dan delapan dosen berpartisipasi dalam kegiatan ini. Variabel yang diukur adalah pengetahuan tentang bekam sunnah, yang dinilai menggunakan kuesioner pre-test dan post-test untuk melihat perubahan pemahaman peserta.

Hasil pre-test dan post-test menunjukkan peningkatan skor yang signifikan dari 56,7 menjadi 82,5 ($p < 0,001$), yang mengindikasikan efektivitas intervensi edukasi yang diberikan. Peserta melaporkan

peningkatan apresiasi terhadap dimensi holistik dan spiritual dari bekam sunnah serta relevansinya dalam pelayanan keperawatan yang berpusat pada pasien. Meskipun terdapat keterbatasan, seperti durasi kegiatan yang singkat dan perbedaan regulasi pengobatan tradisional antara Indonesia dan Thailand, program ini berhasil mencapai tujuan yang ditetapkan.

Kegiatan ini menegaskan pentingnya integrasi perspektif budaya dan kesehatan tradisional dalam kurikulum keperawatan guna mendukung praktik keperawatan yang responsif secara budaya serta memperkuat kolaborasi akademik internasional.

Kata Kunci: Bekam sunnah, mahasiswa keperawatan, efektivitas pelatihan

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Introduction

Cupping, derived from the Arabic words *hajama* and *hajjama* meaning “to minimize” or “restore to original size,” refers to a traditional therapy believed to remove stagnant blood, restore circulation, and improve overall health (Sheikho & Al-Dayrani, 2015). Cupping therapy is one of the oldest healing practices in the world. In Islamic tradition, this practice is known as sunnah cupping therapy (*hijama*), which involves specific points on the body recommended by the Prophet Muhammad (peace be upon him), such as the head, neck, and upper back (Khalil et al., 2018). Sunnah cupping is believed to improve blood circulation, relieve pain, and support overall preventive health. In Indonesia, sunnah cupping remains a widely practiced form of complementary medicine, performed both by health professionals and traditional practitioners (Aris Setyawan, 2022).

In contrast, cupping in Thailand is predominantly influenced by Traditional Chinese Medicine (TCM), which focuses on meridian lines and the yin-yang balance. While TCM cupping is based on

energy flow, sunnah cupping is rooted in religious and cultural values, with different philosophical foundations and treatment points (Donnapee et al., 2021; Taniguchi et al., 2025). Another difference is that sunnah cupping involves incisions and bloodletting (wet cupping), whereas TCM cupping does not involve incisions or bloodletting (dry cupping) (Sheikho & Al-Dayrani, 2015; Taniguchi et al., 2025). The following are illustrations of the differences between TCM cupping and sunnah cupping (**Figure 1** and **Figure 2**).



Figure 1. TCM Cupping (cupping only or puncture-cupping/ C/PC method)



Figure 2. Sunnah Cupping (cupping-puncture-cupping/ CPC method)

These differences underscore the importance of introducing sunnah cupping therapy to nursing students in Thailand, not only to expand their technical knowledge but also to deepen their cultural awareness.

Understanding sunnah cupping allows nursing students to appreciate how health practices are influenced by both religious values and cultural traditions. Such awareness is crucial for developing cultural competence, enabling future nurses to provide care that is not only clinically sound but also respectful of diverse patient backgrounds. At the same time, introducing sunnah cupping in an international context contributes to health diplomacy, reinforcing Indonesia's cultural identity while fostering meaningful academic collaboration across borders.

Methods

Design, Participants, and Setting

This community service program employed a pre-experimental design with a one-group pretest-posttest approach. The program was conducted in May 2025 at Boromarajonani College of Nursing Nopparat Vajira (BCNNV), Bangkok, Thailand. The participants in

this activity were nursing students of BCNNV.

The community service program consisted of three main components:

1. Interactive lecture: covering the history, philosophy, and health benefits of sunnah cupping therapy.



Figure 3. Interactive Lecture

2. Demonstration: identifying sunnah cupping points and showing safe dry and wet cupping techniques.



Figure 4. CPC method demonstration



Figure 5. Cupping point identification

3. Discussion: comparing sunnah cupping with TCM cupping and exploring its relevance in nursing education.

Evaluation was conducted using pre- and post-program tests to assess knowledge, while feedback assessment was carried out orally to evaluate satisfaction and perceived benefits of the program.

Instruments

This community service activity utilised several tools and materials, including:

- 1) Materials in the form of PowerPoint presentations and LCD projectors.
- 2) Cupping point posters.

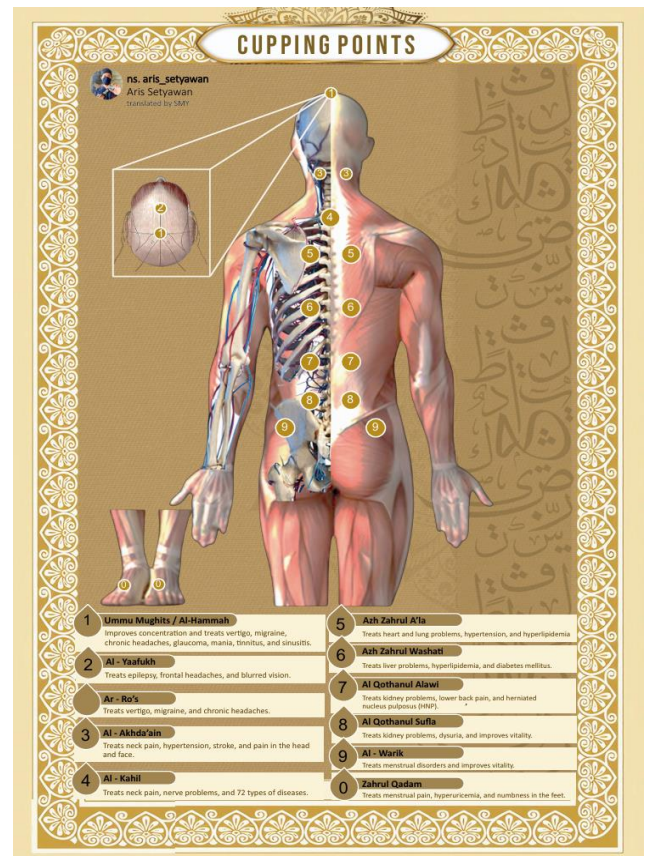


Figure 6. Sunnah Cupping Points poster

- 3) Complete sunnah cupping equipment used for demonstration.
- 4) Pre-posttest questioner

Participants' knowledge of sunnah cupping therapy was measured using a pre-test and post-test questionnaire consisting of ten multiple-choice questions. Each correct answer was scored as 1, while incorrect answers were scored as 0. The questionnaire assessed participants' understanding of the origin, principles, procedures, and cultural significance of sunnah cupping. The same instrument was administered before and after the educational intervention to evaluate changes in knowledge levels. The following questions were used to assess

respondents' knowledge (**Table 1** and **Table A1**):

Table 1. Pre-Post Test Knowledge Questionnaire

No	Question and Options	Score
1	Sunnah cupping therapy (Hijama) originates from which traditional medical system?	<input type="checkbox"/> 0 <input type="checkbox"/> 1
	<input type="checkbox"/> a. Greek Medicine	
	<input type="checkbox"/> b. Chinese Medicine	
	<input type="checkbox"/> c. Islamic Tradition	
	<input type="checkbox"/> d. Indian Ayurveda	
2	The main goal of Sunnah cupping therapy is to:	<input type="checkbox"/> 0 <input type="checkbox"/> 1
	<input type="checkbox"/> a. Remove stagnant blood and improve circulation	
	<input type="checkbox"/> b. Stimulate energy meridians	
	<input type="checkbox"/> c. Increase body temperature	
	<input type="checkbox"/> d. Strengthen muscles	
3	What is the main difference between Sunnah cupping and Traditional Chinese Medicine (TCM) cupping?	<input type="checkbox"/> 0 <input type="checkbox"/> 1
	<input type="checkbox"/> a. Sunnah cupping involves bloodletting, TCM cupping does not	
	<input type="checkbox"/> b. TCM cupping uses herbs, Sunnah cupping does not	
	<input type="checkbox"/> c. Sunnah cupping uses fire cups	
	<input type="checkbox"/> d. Both are identical	
4	According to Islamic tradition, Sunnah cupping is best performed on which Hijri dates?	<input type="checkbox"/> 0 <input type="checkbox"/> 1
	<input type="checkbox"/> a. 5th, 10th, and 15th	
	<input type="checkbox"/> b. 17th, 19th, and 21st	
	<input type="checkbox"/> c. 1st, 7th, and 14th	
	<input type="checkbox"/> d. 25th, 28th, and 30th	
5	The Al-Kaahil point is located at which area of the body?	<input type="checkbox"/> 0 <input type="checkbox"/> 1
	<input type="checkbox"/> a. Top of the head	
	<input type="checkbox"/> b. Back of the neck between the shoulders	
	<input type="checkbox"/> c. Lower back	
	<input type="checkbox"/> d. Upper calf	
6	Which of the following statements is NOT true about Sunnah cupping?	<input type="checkbox"/> 0 <input type="checkbox"/> 1
	<input type="checkbox"/> a. It helps relieve headaches	
	<input type="checkbox"/> b. It improves blood flow	
	<input type="checkbox"/> c. It causes loss of consciousness	
	<input type="checkbox"/> d. It may help reduce hypertension	
7	The Arabic word "Hijama" literally means:	<input type="checkbox"/> 0 <input type="checkbox"/> 1

No	Question and Options	Score
	<input type="checkbox"/> a. To heat and suction	
	<input type="checkbox"/> b. To cleanse or restore to the original state	
	<input type="checkbox"/> c. To enlarge and expand	
	<input type="checkbox"/> d. To puncture and compress	
8	Which of the following is a spiritual aspect of Sunnah cupping?	<input type="checkbox"/> 0 <input type="checkbox"/> 1
	<input type="checkbox"/> a. It follows the Prophet Muhammad's recommendation	
	<input type="checkbox"/> b. It is based on balancing yin and yang	
	<input type="checkbox"/> c. It uses prayer mantras from Buddhism	
	<input type="checkbox"/> d. It is performed during full moon	
9	In Sunnah cupping, which method is usually applied?	<input type="checkbox"/> 0 <input type="checkbox"/> 1
	<input type="checkbox"/> a. Dry cupping only	
	<input type="checkbox"/> b. Cupping-puncture-cupping (CPC)	
	<input type="checkbox"/> c. Moxibustion	
	<input type="checkbox"/> d. Needle cupping	
10	One of the educational benefits of learning Sunnah cupping for nursing students is:	<input type="checkbox"/> 0 <input type="checkbox"/> 1
	<input type="checkbox"/> a. Increasing cultural competence and holistic understanding	
	<input type="checkbox"/> b. Learning manual therapy skills only	
	<input type="checkbox"/> c. Practicing invasive medical techniques	
	<input type="checkbox"/> d. Avoiding traditional knowledge	

Intervention

The intervention consisted of a structured educational program on Sunnah cupping therapy, delivered through a combination of interactive lectures, demonstrations, and discussions. The lectures covered the history, principles, procedures, and potential health benefits of Sunnah cupping, emphasizing its spiritual and cultural significance in Islamic tradition. Demonstrations included the identification of cupping points and the step-by-step application of the Cupping-Puncture-Cupping (CPC) method, allowing participants to observe both dry and wet cupping techniques safely. During discussions, participants compared Sunnah cupping with

Traditional Chinese Medicine (TCM) cupping, exploring similarities, differences, and the relevance of Sunnah cupping to nursing practice. This multifaceted approach aimed to enhance participants' theoretical knowledge, practical understanding, and cultural awareness of traditional healing practices within a patient-centred care framework.

Data Collection and Analysis

The community service activity began with an explanation of the purpose and objectives of the activity. Participants were then asked to complete a pre-test questionnaire. This was followed by a lecture and question-and-answer session. After completing

the theoretical presentation on sunnah cupping, the activity continued with a demonstration. Volunteer participants underwent sunnah cupping, while the other participants observed the demonstration and discussed any questions they had. After the discussion and question and answer session related to the sunnah cupping demonstration, the final activity concluded with the distribution of a post-test questionnaire. The pre-post test results will be distributed in the form of average scores, minimum and maximum scores, and will be tested for differences between the scores before and after using the paired t-test.

Ethical Approval

Participants in this activity received an explanation and procedures for this community service activity, particularly regarding the need for volunteers to be used in the demonstration of sunnah cupping. The service implementers upheld ethical principles such as respecting the participants' decision to participate or not in this activity from start to finish, protecting participants from unwanted actions that could cause harm to them, and ensuring that there were benefits to be gained by the activity participants.

Results

1. Characteristic of participants
- 2.

Table 2. Characteristics of participants (n=46)

Variable	Frequency (n)	Percentage (%)
Age (years)		
1) 20	3	6.5
2) 21	39	84.8
3) 22	4	8.7
Gender		

1) Male	5	10.9
2) Female	41	89.1

The majority of respondents were 21 years old (84.8%), followed by those aged 22 years (8.7%) and 20 years (6.5%). In terms of gender, most respondents were female (89.1%), while male respondents accounted for 10.9% of the total (**Table 2**).

All participants were third-year nursing students at Boromarajonani College of Nursing Nopparat Vajira (BCNNV). In general, activities ran smoothly according to plan.

3. Result of the Program

The community service program was conducted in May 2025 at BCNNV, Bangkok, Thailand. A total of 46 third-year nursing students participated

Most participants were nursing students aged 20–25 years, predominantly female. Prior to the program, only 18% of participants had any knowledge of sunnah cupping therapy. Most associated cupping exclusively with TCM practices widely known in Thailand.

Program Implementation

The activity began with an opening session, followed by an educational session on sunnah cupping. The material included:

- a. An introduction to the concept of cupping therapy
- b. The role of sunnah principles in cupping practices
- c. Potential health benefits
- d. General procedures and safety considerations

After the presentation, participants joined a short discussion and Q&A session. A pre-test and post-test were

conducted to assess changes in knowledge.

Pre-Post Test Results

The assessment showed differences in knowledge scores before and after the session.

Table 3. Pre-Post Test Results

Variable	Mean ± SD	Min- Max	p-value
Pre-test knowledge score	56.7 ± 8.4	40- 72	
Post-test knowledge score	82.5 ± 6.7	70- 95	<0.001*

*Paired t-test

The average score before the program was 56.7, while after the program it increased to 82.5. statistical analysis indicated a significant difference ($p < 0.001$) (Table 3).

Discussion

The findings from this programme indicate that participants' knowledge of sunnah cupping increased after the educational sessions. The average pre-test score of 56.7 increased to 82.5 on the post-test, with a statistically significant difference. This shows that the education provided was able to increase nursing students' knowledge of traditional cupping therapy. Knowledge is a key factor in shaping health attitudes and behaviours. Previous studies have shown that health education interventions using lectures and demonstrations are more effective in improving participants' understanding and awareness in a relatively short period of time (Amir &

Munir, 2021; Deviani et al., 2018; Rabani et al., 2024).

In this programme, participants are third-year nursing students who already have clinical practice experience in the field and pay attention to cultural and spiritual aspects in providing nursing care. Therefore, the increase in knowledge scores can be attributed to the academic and clinical readiness of students in receiving educational material that is relevant to the cultural context and nursing practice.

Cupping or Al Hijamah is a traditional treatment method that aims to remove dirty blood or toxins (static blood) from the body through the skin surface. It has been known since around 4000 BC by various great civilisations of the world, such as Sumeria, Babylon, Egypt, India, China, Europe and America (Tanjung & Prima, 2023). The World Health Organisation (WHO, 2019) has emphasised the importance of integrating evidence-based traditional and complementary medicine into health systems, as long as safety and quality standards are maintained.

The cupping introduced in this programme is sunnah cupping, which is the type of cupping recommended by the Prophet Muhammad SAW and has a strong spiritual dimension for Muslims. Sunnah cupping is usually performed at certain times in the Hijri calendar, such as on the 17th, 19th, and 21st. (Alshawish et al., 2021; Syahruramdhani et al., 2021). The cupping points in this practice refer to the locations mentioned in the hadith (Din, 2013). The following is an illustration of the sunnah cupping points:



Figure 7. Sunnah Cupping points
Sumber: (Din, 2013)

The image shows 10 cupping points based on the Sunnah of the Prophet. The following is a description of the cupping points, their locations and their health benefits (Din, 2013; A. Setyawan, 2022):

1) Ala Ro'sin

This point is located at the top of the head. Cupping at this point is useful for relieving headaches and migraines, as well as helping to improve blood flow to the brain, thereby increasing concentration and memory.

2) Al-Akhda'ain

This point is located on the large veins on the right and left sides of the neck. Cupping on this area is very beneficial for lowering high blood pressure, reducing neck muscle tension, and helping to prevent blood circulation disorders such as minor strokes.

3) Al-Kaahil

This point is located at the nape of the neck or the back of the lower neck, right between the shoulders. Cupping at this point helps improve blood circulation in the head and shoulder

area, reduces stiffness, and is beneficial for people with high cholesterol and hypertension.

4) Al-Katifain

This point is located on both shoulders, right and left. Cupping at this point is known to relieve shoulder pain, improve respiratory function, and is good for people with asthma or lung disorders.

5) 'Ala Warik

This point is located on the back of the hip. Cupping on this area serves to reduce back pain, overcome pelvic pain, and stimulate the sciatic nerve which is related to back and leg pain.

6) 'Ala Zohril Qodami

This point is located on the upper calf. Cupping at this point is beneficial for improving blood flow in the legs, alleviating varicose veins, reducing calf soreness, and helping to balance blood pressure.

In addition to health benefits, it helps overcome problems such as fibromyalgia, fibrositosis, cervical spondylosis, sciatica, gouty arthritis, skin disorders, osteoarthritis, pain, hyperlipidaemia, chronic non-specific lower back pain, chronic non-specific neck pain, acute and chronic lower back pain, acute and chronic pain management, migraine headaches, cellulitis, gynaecological disorders, and others. (Hani & Saleem, 2019). Cupping therapy is also regarded as a form of worship and obedience to religious teachings, thus having high spiritual and psychological value for its adherents (Ihsan, 2016).

By comparison, there is the practice of cupping, which originated in Traditional Chinese Medicine (TCM) and has also developed over thousands of years in China. Cupping in TCM aims to balance the flow of vital energy or Qi in the body, improve blood circulation, and remove energy stagnation in the body's meridians (Wang & Hu, 2019). In TCM, cupping points are determined based on the results of individual diagnoses of the patient's condition, with no specific time frame for implementation. The TCM approach is based on the Yin-Yang and Five Elements theories. In general, the Sunnah cupping technique differs from the TCM cupping technique. The Sunnah cupping technique uses the Cupping-Puncture-Cupping (CPC) method, whereas TCM cupping mostly uses only the Cupping or Puncture-Cupping method (Mehta & Dhapte, 2015).

Introducing these diverse practices in the educational programme aimed to expand students' exposure to various cultural health approaches. Many participants were already familiar with TCM-base cupping, so learning about sunnah cupping provided a new perspective. This may help foster cultural awareness and sensitivity, which are important elements in providing holistic and patient-centered care (Campinha-Bacote, 2019; Farber, 2019).

However, this activity had several limitations. The main limitation was the short duration of the demonstration session, which prevented participants from engaging in direct hands-on practice. In addition, there are differences in regulations governing traditional medicine practices between Indonesia and Thailand (Donnapee et al., 2021). Consequently, gaining deeper

understanding and applying sunnah cupping practice after the program would require considerable time and effort.

Despite these limitations, this initiative remains valuable for nursing education and practice. Introducing traditional health concepts such as sunnah cupping can enhance students' cultural competence and expand their perspective on non-biomedical approaches to care. Although further research is needed to explore the clinical implications and integration of such practices with evidence-based nursing, educational and community activities like this can serve as an important first step toward building a more inclusive and culturally responsive health care environment.

Conclusion

The international community service program effectively enhanced nursing students' knowledge and cultural understanding of sunnah cupping therapy. The initiative demonstrated that educational exposure to traditional healing practices can foster cultural competence and broaden nursing perspectives beyond the biomedical paradigm. Furthermore, the collaboration between Universitas Pekalongan (Indonesia) and BCNNV (Thailand) provided a valuable model for intercultural academic exchange. Future activities are recommended to extend the duration of hands-on practice, address regulatory differences, and develop joint research on the clinical application and safety of sunnah cupping therapy.

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Conflict of Interest

There is no conflict of interest.

Author Contribution

Sri Mumpuni Yuniarsih: Conceptualization, project supervision, manuscript drafting.

Nunung Hasanah: Methodology, data collection, and analysis.

Rahajeng Win Martani: Literature review, data interpretation, and manuscript editing.

Ade Irma Nahdliyyah: Coordination with partner institution and documentation.

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Appendix

Table A1. Knowledge Questionnaire

Purpose:

To evaluate participants' knowledge about the concept, procedure, and benefits of Sunnah cupping therapy before and after the educational program.

Instructions:

Please read each question carefully and choose one correct answer by marking (✓) in the box.

Each correct answer = 1 point.

Maximum score = 10 points.

No	Question and Options	Score
1	Sunnah cupping therapy (Hijama) originates from which traditional medical system?	<input type="checkbox"/> 0 <input type="checkbox"/> 1
	<input type="checkbox"/> a. Greek Medicine	
	<input type="checkbox"/> b. Chinese Medicine	
	<input type="checkbox"/> c. Islamic Tradition	
	<input type="checkbox"/> d. Indian Ayurveda	
2	The main goal of Sunnah cupping therapy is to:	<input type="checkbox"/> 0 <input type="checkbox"/> 1
	<input type="checkbox"/> a. Remove stagnant blood and improve circulation	
	<input type="checkbox"/> b. Stimulate energy meridians	
	<input type="checkbox"/> c. Increase body temperature	
	<input type="checkbox"/> d. Strengthen muscles	
3	What is the main difference between Sunnah cupping and Traditional Chinese Medicine (TCM) cupping?	<input type="checkbox"/> 0 <input type="checkbox"/> 1
	<input type="checkbox"/> a. Sunnah cupping involves bloodletting, TCM cupping does not	
	<input type="checkbox"/> b. TCM cupping uses herbs, Sunnah cupping does not	
	<input type="checkbox"/> c. Sunnah cupping uses fire cups	
	<input type="checkbox"/> d. Both are identical	
4	According to Islamic tradition, Sunnah cupping is best performed on which Hijri dates?	<input type="checkbox"/> 0 <input type="checkbox"/> 1
	<input type="checkbox"/> a. 5th, 10th, and 15th	
	<input type="checkbox"/> b. 17th, 19th, and 21st	
	<input type="checkbox"/> c. 1st, 7th, and 14th	
	<input type="checkbox"/> d. 25th, 28th, and 30th	
5	The Al-Kaahil point is located at which area of the body?	<input type="checkbox"/> 0 <input type="checkbox"/> 1
	<input type="checkbox"/> a. Top of the head	
	<input type="checkbox"/> b. Back of the neck between the shoulders	

	<input type="checkbox"/> c. Lower back	
	<input type="checkbox"/> d. Upper calf	
6	Which of the following statements is NOT true about Sunnah cupping?	<input type="checkbox"/> 0 <input type="checkbox"/> 1
	<input type="checkbox"/> a. It helps relieve headaches	
	<input type="checkbox"/> b. It improves blood flow	
	<input type="checkbox"/> c. It causes loss of consciousness	
	<input type="checkbox"/> d. It may help reduce hypertension	
7	The Arabic word “Hijama” literally means:	<input type="checkbox"/> 0 <input type="checkbox"/> 1
	<input type="checkbox"/> a. To heat and suction	
	<input type="checkbox"/> b. To cleanse or restore to the original state	
	<input type="checkbox"/> c. To enlarge and expand	
	<input type="checkbox"/> d. To puncture and compress	
8	Which of the following is a spiritual aspect of Sunnah cupping?	<input type="checkbox"/> 0 <input type="checkbox"/> 1
	<input type="checkbox"/> a. It follows the Prophet Muhammad’s recommendation	
	<input type="checkbox"/> b. It is based on balancing yin and yang	
	<input type="checkbox"/> c. It uses prayer mantras from Buddhism	
	<input type="checkbox"/> d. It is performed during full moon	
9	In Sunnah cupping, which method is usually applied?	<input type="checkbox"/> 0 <input type="checkbox"/> 1
	<input type="checkbox"/> a. Dry cupping only	
	<input type="checkbox"/> b. Cupping–puncture–cupping (CPC)	
	<input type="checkbox"/> c. Moxibustion	
	<input type="checkbox"/> d. Needle cupping	
10	One of the educational benefits of learning Sunnah cupping for nursing students is:	<input type="checkbox"/> 0 <input type="checkbox"/> 1
	<input type="checkbox"/> a. Increasing cultural competence and holistic understanding	
	<input type="checkbox"/> b. Learning manual therapy skills only	
	<input type="checkbox"/> c. Practicing invasive medical techniques	
	<input type="checkbox"/> d. Avoiding traditional knowledge	