

THE QUR'AN AND THE READING WITCHCRAFT: STUDY ON THE USE OF QUR'AN VERSES IN THE SICCIN 1 FILM

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Abstract: This paper presents the form of the living Qur'an contained in the film *Siccin 1*. This film is a Turkish horror film. The focal point of this research is the use of the verses of the Qur'an used by a shaman who is carrying out his act of witching someone. Departing from the author's understanding of the verses of the Qur'an, which are multi-functional and have the performance as something that has great power as well as being a medicine for its users, intermediary for peace of life, against destructive supernatural powers, and other good things. However, in this film, it is different; the verses of the Qur'an are used as a tool to harm others. The author has two reasons that underlie the choice of this film as research material, namely, in the *Siccin* film, there is a living Qur'an phenomenon in the form of the use of the verses of the Qur'an in witchcraft rituals, and the *Siccin* film has become the consumption of many people. The author will research by analyzing and looking for synchronization between the ritual of witchcraft and the verses of the Qur'an used in the film *Siccin*. The author will also look at the informative and performative aspects of the verses of the Qur'an used in this film. The writer hopes that this research can find a synchronization of the use of the verses of the Qur'an in the ritual of witchcraft and can find the performance of the Qur'an in the film *Siccin*. Then, the author will examine the transformation of the verses of the Qur'an into mantras. Witchcraft in this film.

Keyword: *Siccin 1 Film, Pig Spell Ritual, Living Qur'an*

Introduction

The Qur'an is not only a mandatory reading for Muslims but also something that can fulfill all the necessities of life. The Qur'an is used as a medium to fulfill something desired, such as in the scope of medicine, an antidote to magic, soul sedative, and other blessings of life. In line with the purpose of the revelation of the Qur'an, namely as a *hudan li al-nās* (guidance for all humanity), not only for the Arab community, which is where the Qur'an was revealed. The Qur'an contains noble values that cover all aspects of human life, whether related to God, human relations with other humans, and human relations with nature or the surrounding environment (Muhammad Roihan Daulay, 2014). This purpose explains that the Qur'an does not have the purpose of harming or disturbing many people; on the contrary, the Qur'an refers to itself as a book whose contents have various ways to get peace, tranquility, and pleasure in life both in this world and the hereafter (Romziana & Sholeha, 2021).

In Muhammad Mansur's opinion, the public can go through two ways to interact with the Qur'an, namely interaction by approaching and studying the text and interacting directly with the text. The Qur'an is used as the object of research as a form of interaction through approaches and studies of the text. From classical to modern times, Ulama has practiced this method by creating various kinds of interpretation products. While the form of direct interaction with the text can be in the form of reading the Qur'an, memorizing the Qur'an, taking advantage of reading the verses of the Qur'an to be used as medicine, and all forms of activities that use part or all of the Qur'an (Mansur et al., 2007).

One form of community interaction with the Qur'an is portrayed in a Turkish horror film, namely the film "Siccin". In this film, the verses of the Qur'an are included in a witchcraft ritual whose purpose is to harm someone. This is contrary to people's belief that the Qur'an is a cure for various diseases, and therefore the Qur'an is used as a healing medium.

The Siccin film has become public consumption, considering that technology is developing rapidly in this millennial era and great demand by the public. So that many people convey and receive information from the mass media they have. Mass

media is an intermediary to convey various information to the general public. The media can print the paradigm of society. Media is like a knife that, when used properly, will produce something positive; on the other hand, if it is not used correctly, it will produce something negative. Witchcraft is one of the issues that is always hotly discussed in the community, especially in rural communities (Basid, 2020). In this case, the mass media has a significant role in shaping the paradigm of the world. Sometimes, a poor presentation in the media will negatively affect society. Sometimes too, the presentation is good, but the recipient of the information blames it, or the recipient of the information is wrong in receiving the information; this will also hurt the community (Ashshiddiqi et al., 2021).

The film is one of the mass media products that can provide entertainment and ideas for fans. Film functions as a cultural or historical process that occurs in society through moving images. This includes films related to the Qur'an. People can witness real-life through films by combining the content contained in the Qur'an and the facts that exist in society.

The film *Siccin I* tells the story of a woman named Aznur whose love was rejected by her idol, Kudret. Because of Kudret's refusal, Aznur justifies any means to get Kudret. In order to fulfill his wish, Aznur asks a shaman to help destroy those closest to Kudret so that he can have Kudret easily and freely. The shaman performs a witchcraft ritual in which there are several verses from the Qur'an reading. As a result, witchcraft managed to destroy Kudret's small family.

On this basis, this study intends to analyze the verses of the Qur'an which are used for witchcraft rituals in the film *Siccin*. The author tries to see and analyze the creative dialectical form of the Qur'an with a slightly different discourse with the aim of the revelation of the Qur'an. In this film, the verses of the Qur'an are used as a spell for a planned magical purpose. Therefore, it is exciting for the author to discuss research on "The Qur'an and the Reading of Witchcraft: A Study on the Use of Al-Qur'an Verses in the *Siccin* Film."

This research is new in terms of the research object used. However, within the scope of the study of the living Qur'an, this research is not new. It has been widely discussed in previous

research. This author's research includes research conducted by Muh Alwi HS and Amrina Rosyada with the title "*Fenomena Living Islam dalam Sinetron (Studi atas Tuntunan Sebelum dan Setelah Pernikahan dalam Sinetron Para Pencari Tuhan Jilid 3 Episode 19)*". This study reveals various forms of Islamic living (al-Qur'an and Hadith) contained in the soap opera Para Seekers of God volume 3, episode 19. The focus of this research study is a discussion of the issue of love that leads to marriage (HS & Rosyada, 2018). The result of this research is that the soap opera Para God Seekers describes various Islamic teachings that are influenced by the understanding of the Qur'an and hadith that successfully shape the character and uniqueness of each scene in this soap opera.

Ahmad Muttaqin carried out further research with "*Film 'Kehormatan Di Balik Kerudung' Sebagai Living Al-Qur'an*" Ali Imrān verse 132, and secondly, this film contains about gender inequality, as follows: discrimination, stereotypes, subordination, marginalization, and double burden (Muttaqin, 2016). This research shows that this film wants to give an image of a devout woman who will have the honor of a wife who gives up her husband to do polygamy.

Fahrudin conducted another study titled "*Resepsi Al-Qur'an Di Media Sosial (Studi Kasus Film Ghibah Dalam Kanal Youtube Film Maker Muslim)*". This study discusses the reception of the Qur'an and the transformation of the idea of backbiting in the film, resulting in the conclusion that the three groups of scenes in this film contain the reception of three pieces of Surah al-Hujurat verse 12 and the idea of backbiting when it is published in this film is shrinking and summarizing. As stated in the commentary (Fahrudin, 2020). The results of this study are that each scene in the film Ghibah is a hermeneutical reception from QS. Al-Hujurat (49): 12.

In this study, the author uses the type of library research. The focus of the research carried out is to search several sources related to the theme, such as the Siccin film recording and some literature such as books, journals, etc.

Related to the data collection process, the authors divide into two types of data collection, namely primary data and secondary data. Primary data collection will be carried out by

referring directly to the Siccin 1 film. Meanwhile, secondary data collection will be carried out by using various reading literature whose discussion is related to the theme (Husna, 2021).

To analyze the living Qur'an in the film Siccin, the author borrows Gadamer's theory, namely: "In the process of understanding, pre-understanding always plays a role. This pre-understanding is colored by an influential tradition, in which an interpreter resides and is also colored by the prejudices formed in that tradition" (Syamsuddin, 2009).

This study will focus on discussing the issue of chanting witchcraft in the film Siccin. This is due to the recitation of the mantra that includes the verses of the Qur'an. More than that, the reading of the mantra that includes the verses of the Qur'an produces satisfactory results. So it is necessary to research the reading of witchcraft spells that involve the verses of the Qur'an in it and also about the power of the Qur'an which is used to harm someone.

The approach used in this research is the descriptive-analytic approach. This type of approach presents and systematically analyzes data to produce clear conclusions.

The author took several methodical steps to obtain the results referred to in this study and also to be a guide in describing the existing data. The steps; Collecting data related to the living Qur'an contained in the film Siccin 1, Reading and analyzing data related to the theme raised, and drawing conclusions based on the focus of the study.

The data analysis of this research was carried out using content analysis. Content analysis is a technique to describe and understand human behavior indirectly by analyzing communication between humans and one another in various genres and languages, such as through books, news in the mass media, novels, dramas, magazines, and songs, speeches, advertisements, pictures. The contents of all forms of communication can be analyzed because of the beliefs, attitudes, values, and views of a person or group of people, which can usually be known through the act of communication that has taken place (Sumarno, 2020).

The content of the analysis in this study is the use of verses from the Qur'an in the ritual of witchcraft whose purpose is

to harm and kill other people. Verses of the Qur'an that are multi-functional and have the performance as something that has great power as well as being a medicine for its users, intermediaries for peace of life, against destructive supernatural powers, and other good things. However, in this film, it is different; the verses of the Qur'an are used as a tool to harm others. Moreover, oddly enough, the ritual of witchcraft in which the intermediary of reading the verses of the Qur'an was used produced satisfactory results; the people whose names were recited in the spell were killed according to the will and intentions of the shaman.

Witchcraft Discourse

In the Kamus Besar Bahasa Indonesia (KBBI), the term witchcraft means magic (Badan Pengembangan dan Pembinaan Bahasa, 2005) which is one of a person's attempts to harm other people from a distance by using black magic. Witchcraft is performed using various media, such as hair, nails, photos, dolls, incense, flowers, nails, etc. A person who is exposed to witchcraft will experience disability, harm, or even die (Wikipedia, 2020).

Witchcraft in Islam is known as magic. The notion of magic is

هو ما يفعله الساحر من الحيل والتخيلا، التي تحصل بسببها
للمسحور ما يحصل من الخواطر الفاسدة الشبيهة بما يقع لمن يرى
فيظنه مأ

“The notion of magic is something done by sorcerers from deceit (Jin) and superstition; it will cause concern for someone who is a victim of witchcraft by visualizing someone addressed with the medium of water.”

In a Javanese term, witchcraft (*santet*) is an acronym for “*mesisan banthe*” (all broken) and “*mesisan ganthe*” (all together). In the perspective of “all broken,” Witchcraft is used when separating two couples who love each other. Meanwhile, witchcraft in the perspective of “all together” is used when uniting two people who do not love each other. Javanese people refer to a shaman as someone who has supernatural skills and other mystical beliefs. At

the same time, Islam linguistically mentions الكاهن (Kahin) which is *sigbat isim fa'il* which has a definition in the form of someone who provides information to others about something supernatural, as described by Muhammad Bin Abdul Wahab bin Aly Al Yamani in his book, الكاهن هو الذي يخبر الناس عن أشياء غيبية “a shaman is someone who deliberately spreads something he hides.” In Turkish society, witchcraft or magic is strongly believed to exist. However, witchcraft or magic is only considered a fabrication in certain sections of society (Husna et al., 2021).

In a witchcraft ritual, a shaman will first recite a particular spell. A spell is a series of words containing a poetic formula to evoke a magical effect. In the witchcraft ritual, the mantra is the essential instrument that must be performed (Dunn, 2005). The purpose of the chanting is to awaken certain supernatural powers. The mantra was born from the Hindu-Buddhist era or possibly older. Since that time, evidence of the existence of mantras is the existence of pre-Islamic manuscripts that contain many mantra readings. The tradition of this mantra persisted when Islam came, even with many creative modifications with the Islamic movement. Sentences that are often used as mantra supplements are *basmalah* sentences and monotheism sentences. Many mantras are in Sanskrit, embellished with *basmalah*, monotheism sentences, and other Arabic expressions.

Should be noted that reading a mantra is different from reciting a prayer. Prayer is a series of words spoken as a request, while a mantra is a combination of words and sounds that produce a form of self-awareness (Radha, 2005). The unique and exciting thing is that the verses of the Qur'an are used as supplements in reading mantras whose purpose is to harm others.

Siccin 1 Film Portrait

Siccin 1 is a 96-minute long family horror film from Turkey. This film was directed by Alper Mestci and was first released on September 16, 2014. The word Siccin is taken from surah al-Mutafifin verse 7: **كَلَّا إِنَّ كِتَابَ الْفَجَّارِ لَفِي سِجِّينٍ** which means “Never cheat, because the book of the disobedient is stored in the *sijjīn*” what is meant by *Sijjīn* is a written book, namely a book that records the actions of the disobedient person, which will later

be placed in the seventh layer of the earth). Initially, this film features a hadith narrated by Zeyd Ibn Erkam R.a, which reads:

“The Prophet had experienced severe pain for days for no known reason. Then Gabriel said to the Messenger of Allah, “A Jew has delivered magic to you by tying his hair to a brush and then dipping it (dipped) into the lake of Dzarwan”. The Prophet also sent Ali, his son-in-law, to take it, the Prophet said to his son-in-law “Ali must find him and untie the knot of hair on the brush”. Ali succeeded in carrying out the Prophet's orders. After that, the Prophet recovered as usual. Then Allah sent down Surabs An-Naas and al-Falaq so that people can use them.”

This Siccin film tells the story of a woman named Aznur (Ebru Kaymakci). Aznur loves his cousin named Kudret (Koray Sahinbas). However, Kudret did not love Aznur. Then Aznur went to a shaman named Insan (Aydan Cakir) and his friend to ask if he could marry Kudret. After hearing Aznur's question, the Insan shaman cast a spell and summoned Jin to ask. Then, the genie called the shaman Insan possessed Aznur's friend, and the genie told him that Kudret was not the right person for Aznur. Kudret will bring havoc to Aznur. After the genie left, the Insan shaman gave Aznur a warning to stay away from Kudret because Kudret was the one who would later be the cause of Aznur's death.

Twelve years later, Aznur does not heed the advice of the Insan shaman. Aznur kept in touch with Kudret until she became pregnant. Aznur asks Kudret to be responsible for her pregnancy, but Kudret refuses to take responsibility. Then, the two quarreled and caused Aznur to miscarry. Aznur was taken to the hospital, and there Kudret met Aznur, Kudret asked Aznur to stay away from Kudret and not see Kudret again, but Aznur refused. Aznur expressed his feelings that he loved Kudret. Unfortunately, Kudret does not care about Aznur's feelings, and Kudret does not want to have a relationship with Aznur anymore.

Kudret has a kind and gentle wife, Nisa (Pinar Caglar Gencturk), and a blind daughter named Ceyda (Merve Ates). Nisa used to take good care of her mother-in-law, who was suffering from total paralysis in her daily life. Nisa does not know anything about Kudret's affair with her cousin named Aznur.

Aznur could not accept Kudret's refusal. Therefore Aznur returned to see the Insan shaman whom he had met 12 years ago. Aznur is determined to get Kudret by any means, including willing to kill Nisa. Insan shaman supports Aznur's decision and intentions. The Insan shaman will send a swine spell to Nisa. Insan shaman said to Aznur that before the fifth day, Nisa and those who were related by blood to Nisa would die. Pig spell witchcraft rituals require Nisa's DNA samples, such as blood, nails, saliva, or hair.

To get a sample of Nisa's blood, Aznur visited Nisa's house. Nisa does not have any suspicions about Aznur, because Aznur still has a relative relationship with Nisa. At Nisa's house, Aznur asked permission to use the bathroom, and it was in the bathroom that Aznur collected DNA samples that Aznur thought belonged to Nisa. Aznur found combed hair, saliva residue on his toothbrush, and a sanitary napkin with blood on it. Then Aznur took all the DNA samples to the Insan shaman.

Insan shaman was pleased to get a sample of Nisa's DNA in the form of blood on sanitary napkins. According to the Insan shaman, witchcraft with the blood of someone who will become a victim is very effective and powerful. Then the ritual of witchcraft spell pigs (agreement with the Jinn) was carried out. Moreover, Jin granted their request.

Since that day, Nisa has had terrible days. A lot of little things started to happen. Nisa reports the terrible events that happened to her to Kudret, but Kudret does not believe it. Kudret even accuses Nisa of being crazy. One of the most terrible incidents was when Nisa's mother, who was completely paralyzed, suddenly walked towards the kitchen and splashed her head with boiling water. Nisa's mother-in-law died after the incident.

After the death of his mother, Kudret got a supernatural disorder. Kudret told Nisa about what had happened. Then Kudret went to meet and ask an ustadz for help. The ustadz said that Jin had possessed Nisa. At that moment, Kudret started to worry and asked the ustadz to heal his wife, and the ustadz was willing to help Kudret.

Surprisingly, Aznur also got a supernatural disturbance. Aznur saw the apparition of the late Ali Ismail, her husband. Ali Ismail said that Aznur and Kudret's affair caused him to commit

suicide. The next disturbance that Aznur experienced was that the scary Nisa visited him. Because of these disturbances, Aznur immediately contacted the Insan shaman. The Insan shaman also asked whether Aznur had a blood relationship with Nisa? Aznur did not confirm the shaman's allegations. The Insan shaman also told Aznur to calm down because the only people who would die were Nisa and people related by blood to Nisa.

Aznur's mother-in-law heard Aznur's conversation with Dukun Insan. Aznur's mother-in-law immediately went to Kudret to tell him what Aznur had done to Nisa. After hearing Aznur's mother-in-law's narrative, Kudret immediately took Nisa to meet the ustadz. Ceyda wanted to join Kudret and Nisa's journey at that time, but Kudret forbade it.

Aznur was enjoying his food; suddenly, his food turned into leeches and had blood in it. Aznur wanted to contact the dukun, but it was too late. Aznur's body stiffened, his bones crunched, and his body was thrown to the floor. Aznur died horribly.

When Kudret arrived at the ustadz's residence, the ustadz immediately *ruqyah* Nisa. However, it did not work. Nisa turned to attack Kudret and was about to kill him. Ustadz immediately caught Nisa and tied her to a chair. Then the ustadz several times hit Nisa's head with a stick until finally, Nisa fell weak and lifeless. Seeing this, Kudret did not accept it. Finally, Kudret attacked the ustadz, and at that moment, the ustadz saw Ceyda flying; the ustadz immediately understood and told Kudret that it was not Nisa who was in a trance, but Ceyda.

The flashback story in this film is shown again. Ceyda was crying in her room, then Nisa asked why Ceyda was crying? Ceyda was crying because it was the first time she had had her period. So the sanitary napkin that Aznur took was Ceyda's, not Nisa's. Therefore what was possessed by Jin was Ceyda. Aznur also experienced supernatural disorders until he died because he was the aunt of Ceyda (still related by blood). Finally, Kudret, Nisa, and Ceyda were found dead in the basement of a mosque.

The Practice of Pig Mantra: The Use of Al-Qur'an Verses

Pig spell magic is one of the most influential and cruel witchcraft. A shaman can only perform this type of witchcraft. The Insan shaman will summon a Jin who hates Muslims, namely Jin Kristian from the Azhar tribe, with the pig spell. The genie from the Anzar tribe will possess Nisa's body and captivate her soul. Insan shaman said that everyone who had blood relations with Nisa would die before the fifth day (the first day starting after the pig spell witchcraft ritual was performed).

1. The first witchcraft ritual

The first witchcraft ritual occurred when Aznur and his friend met the shaman Insan to ask if he could marry Kudret. Here are the steps taken in the first witchcraft ritual: First, the Insan shaman told Aznur and his friends to read surah al-Fātihah (Mestci, 2014a).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ . الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ . الرَّحْمَنُ الرَّحِيمُ .
مَالِكِ يَوْمِ الدِّينِ . إِيَّاكَ نَعْبُدُ وَ إِيَّاكَ نَسْتَعِينُ . إِيَّاهُ نَسْتَعِينُ .
الْمُسْتَقِيمِ . صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا
الضَّالِّينَ

“In the name of Allah, the Most Gracious, the Most Merciful. Praise be to Allah, Lord of the worlds. Most Gracious and Most Merciful. Who reigns on the Day of Judgment. You alone we worship, and only You we ask for help. Could you show us the straight path? The path of those whom you have bestowed favors upon them, not those who are wrathful and not those who have gone astray.”

Second, the Insan shaman reads:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ, أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ. أَعُوذُ بِاللَّهِ
مِنَ الشَّيْطَانِ الرَّجِيمِ, بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. رَبِّ يَسِّرْ وَلَا تَعَسِّرْ رَبِّ
تَمِّمْ بِالْخَيْرِ. أَحْسِنِ اللَّهُ إِلَّا مِنْ أَحْسَنَ إِلَيْهِمْ مِنْ أَرْبَعِينَ مُؤْمِنِينَ
I seek refuge in Allah from the temptations of the accursed Satan. I seek refuge in Allah, the All-Hearing, All-Knowing. I seek refuge in Allah from the temptations of the accursed Satan.

In the name of Allah, the Most Gracious, the Most Merciful. O Allah, make things easy for me, don't make it difficult.

Third, the Insan shaman called out with the following sentence, "Hear our prayers, O creatures created from the fire who have intelligence and wisdom, hear the prayers of all of us." Fourth, Insan shaman reads:

ذو العرش المجيد

Who has the Throne, the Most Noble,

After that, Aznur's friend was possessed by Jin and said that Kudret was not the right man for Aznur and Kudret would not give him children. Kudret is a catastrophe for Aznur.

2. The second witchcraft ritual (pig spell ritual) (Mestci, 2014b)

To call on Jin Azhar, it is necessary to blaspheme against Islam by writing verses of the Qur'an on the leg bones of a recently deceased corpse. The leg bones of a recently deceased corpse whose verses have been written on the Qur'an are wrapped with pork intestines.

This pig spell magic ritual was carried out when Aznur had managed to collect DNA samples and photos of Nisa. The DNA samples that Aznur managed to get were hair and blood, which were thought to belong to Nisa. When Aznur moved to look for Nisa's DNA sample, the Insan shaman had already started to prepare everything needed for the pig spell witchcraft ritual. Insan shaman dug graves to retrieve the leg bones of a recently deceased corpse. While digging the grave, the Insan shaman and the woman who accompanied him read:

لا حول ولا قوة إلا بالله العلي العظيم

"There is no power and strength except with the help of Allah."

in a repeated way. Then, the Insan shaman slaughters the pig and takes its intestines..

After all the requirements for the pig spell are ready, the Insan shaman begins the pig spell witchcraft ritual. In front of the shaman, Insan, and Aznur, a bowl of water and a sharp object have been prepared. Sharp objects were used to tear the blood-stained pads, and a bowl of water was used to soak the

blood and hair. When soaking blood and hair, the Insan shaman reads:

إن الله لا يخلف الميعاد

“Verily Allah does not break his promise.”

then the water soaked in the hair and blood is poured into the intestines of the pigs, and after that, the intestines of the pigs are wrapped around the bones of the legs of the corpse that are inscribed with the verses of the Qur'an while reading the following prayer:

يا ذا الجلال من الخبث و الخبائث، يا توب يا رحيم

والإكرم . اللهم إني أعوذ بك

“O, who has greatness and glory? O Allah, I seek refuge in you from all evil and filth. O Recipient of repentance, Most Merciful.”.

then the Insan shaman cut the photo of Nisa and her family into five parts. One piece of Nisa's photo was taken and mixed with pork food (one day, one piece was mixed with pork food) so that the pigs would eat it. Then the Insan shaman took a human leg bone that had been wrapped with pork intestine then the Insan shaman tried to break it while reading the following sentence:

مِنْ حَسَى هَزَافٍ مِنْ شَرِّ الَّذِينَ كَلَام

This sentence was read repeatedly until a human leg bone wrapped in a pig intestine was broken.

Siccin 1 Movie in Living Qur'an's Glasses

In this subsection, the author will describe the Siccin film from the perspective of the living Qur'an. The author will sharpen the analysis of the values, content, and messages in the film Siccin departing from the reception of the verses of the Qur'an. The title of this film comes from a snippet of the Qur'anic verse, namely “سَجِّينَ” precisely in Surah al-Mutafifin verse 7:

كَلَّا إِنَّ كِتَابَ الْفَجَارِ لَفِي سَجِّينَ . وَمَا أَدْرَاكَ مَا سَجِّينَ

“Never cheat, because indeed, the book of the disobedient is stored in the sijjin.”

Al-Mutafifin itself means “those who cheat.” In Surah al-Mutafifin, it is discussed about people who cheat, the scales of people who cheat, prohibitions to taking a fraudulent path, and the blessings of Heaven. In the interpretation of al-Azhar, surah al-Muthafifin verses 7-12 are given the theme “do not take the cheat road.” The following is the interpretation of verse 7: *Do not be like that!* (do not take a deceitful path, cheat on size, cheat on the scales, and commit other forms of cheating in the life of this world), *because indeed the writings of the disobedient people are in the sijjin* (do not think that all forms of fraudulent actions are released) from the sight of Allah, everything has been recorded with Him, in a record which is named sijjin). The meaning of the word sijjin is described in verses 7 and 8, namely:

وما أدراك ما سجين . كتاب مرقوم

“Do you know what a sijjin is? (is a written book)”

Small or large actions, which are thought to have been forgotten, even though they have not been forgotten, have all been recorded in the *sijjin*. Therefore humans will not be able to avoid themselves when asked about their evil deeds in the future. (Hamka, 2013)

The title Siccin (*sijjin*) represents the entire content of this film. The content in the film Siccin is indeed people who insult the religion of Islam through the verses of the Qur'an. The verses of the Qur'an are used as a spell to kill other people. People who do this are Muslims.

The verse of the Qur'an used in the first witchcraft ritual is surah al-Fatihah. Surah *al-Fatihah* contains several Islamic foundations, including the main branches of Religion, *tashri'* worship, creed, belief in the last day, faith in the attributes of Allah, uniting Allah in worship, praying, and asking questions for help, asking for guidance to hold on to Allah. Firm in religion and a path that does not deviate, asking to always be on the path of faith and the manhaj of the pious, and asking for protection so that they can avoid the path of those who go astray (Zein et al., 2017).

Then the witch doctor reads *ta'awuz* and *basmalah*. The command to read *isti'adab* is in QS. al-Nahl (16): 98:

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

“When you read the *Qur'an*, ask Allah for protection from the accursed devil.”

The meaning of the word *isti'adhab* is taking refuge in Allah from the evil of all forms of evil. Nothing can prevent the evil deeds of the devil to humans except Allah. Therefore, Allah commands humans to pray to Him. The definition of Satan himself is a group of jin, humans, and animals who are disobedient to Allah. At the same time, the meaning of the word *al-rajim* is cursed or sharpest and has been expelled from all forms of goodness (Mujahidin, 2011).

According to Imam Shafi'i and Abu Hanifah, the expression *ta'awuz* is enough with *أعوذ بالله من الشيطان الرجيم*, and according to some scholars, there are those who add the phrase *أعوذ بالله من السميع العليم*. The *Insan Shaman* recites *ta'awuz* as follows::

أعوذ بالله من الشيطان الرجيم، أعوذ بالله من السميع العليم. أعوذ بالله من الشيطان الرجيم.

Of the benefits of reading, *ta'awuz* is to clean the mouth from inadequate and useless words. *Ta'awuz* is read to ask for protection from Allah swt. and an acknowledgment of His power, admitting weakness as a servant of Allah, and the inability of a servant to fight an enemy that is real but spiritual, and no one can reject and expel the enemy. or the devil except for the One who created him, namely Allah (Mujahidin, 2011).

After reading *ta'awuz*, the *Insan shaman* reads *basmalah*. Say's *بسم الله الرحمن الرحيم* is very excellent reading. The Sunnah is to read the *Basmalah* when you want to start a job, such as when you are going to eat and drink, when you are going to slaughter animals, when you are going out of the house, when you are going to drive, when you are going to have sex, when you are going to sleep, as an antidote, and as a protector from all forms of evil jinn and demons.

According to the consensus of scholars, the lafadz *بسم الله الرحمن الرحيم* is a snippet of the verse of the Qur'an from the QS. al-Naml (27): 30, as follows:

إنه من سليمان و إنه بسم الله الرحمن الرحيم

“Verily the letter is from Solomon, and indeed; In the name of Allah, the Most Gracious, the Most Merciful.”

Basmalah reading has several virtues, including *tabarruk* (seeking and getting blessings); Casting out demons, for Satan will flee when the name of Allah is mentioned; and belittling the wrongdoers (Allah will despise the wrongdoers).

After reading *ta'awuz* and *basmalah*, the Insan shaman reads رب يسر ولا تعسر رب تمم بالخير. أحسن الله إلا من أحسن إليهن من أربعين مؤمنين. The phrase رب يسر ولا تعسر رب تمم بالخير is an expression of prayer that some Muslims often use. The meaning of the prayer is, “O Allah, make things easy for me, do not make it difficult.” This prayer is chanted when a person has an intention; the goal is that Allah will make it easy for him in the case he is facing. While the sentence أحسن الله إلا من أحسن إليهن من أربعين مؤمنين the author does not know the meaning of this sentence, and the author also does not know whether this sentence is a hadith or a prayer reading.

The Insan shaman mixes the reading of the verses of the Qur'an with other readings. After reading رب يسر ولا تعسر رب تمم بالخير. أحسن الله إلا من أحسن إليهن من أربعين مؤمنين, he reads the following prayer, or it can be said: “Hear the prayers of all of us, O creatures created from the fire who have intelligence and wisdom, hear the prayers of all of us.” This indicates that there is a shift in the meaning of the verses of the Qur'an that are read; the Insan shaman performs the reading (request) of the verses of the Qur'an not addressed to Allah but to the jinn whom he calls.

Then the Insan shaman reads QS. al-Buruj (85): 15:

ذو العرش المجيد

“who has the Throne, the Most Glorious.”

The word العرش means a throne (seat of the King or Supreme Ruler), Allah, the owner of "Thrones. Allah is in control of power; all refer and submit to Him. In Allah's hands, all

matters. While the word *المجيد* means Allah, the Greatest in His Mercy and Excellence. The word *المجيد* can also mean the peak of victory or success (Shihab, 2002).

In the second witchcraft ritual, the shaman *Insan* and his assistant read the sentence *Hauqolah* when they were about to take the leg bones of a recently deceased corpse. The sentence *hauqalah* is contained in a snippet of a verse of the Qur'an, precisely in QS. al-Kahf (18): 39:

وَلَوْلَا إِذْ دَخَلْتَ جَنَّتِكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِن تَرِنَّا أَنَا
أَقْلَّ مِنْكَ مَالًا وَوَلَدًا

“Moreover, why did you not say when you entered your garden; Maasyaallah, lā quwata illā billāh (indeed by the will of Allah, all this is realized, there is no power except with the help of Allah). If you think that I am less than you in terms of wealth and descendant?”

The meaning of *لا حول ولا قوة إلا بالله* is an acknowledgment that nothing can turn the servant of Allah away from immorality except Allah Himself. There is no power for the servant of Allah to do obedience except with His *taufiq* (Muniruddin, 2018).

When the shaman *Insan* pours water, wet hair, and blood on the pig's intestines, he reads *إن الله لا يخلف الميعاد*, this reading includes a snippet of the Qur'anic verse, precisely in QS. Ali Imrān (3): 9:

ربنا إنك جامع الناس ليوم لا ريب فيه إن الله لا
يخلف الميعاد

“O our Lord, verily Thou hast gathered humanity to (receive retribution on) a day in which there will be no doubt.” Verily Allah does not break promises?”

According to Quraish Shihab in the *Tafsir Al-Misbah*, the editorial of this verse may contain an acknowledgment of the inevitability (circumstances) of the future. However, in essence, this verse contains a prayer. This verse implies the main hope of those who believe in the enjoyment of the hereafter. In the

previous verse, the believers asked that their hearts be strengthened in faith, and in this verse, the believers asked for Allah's promise in the hereafter. Promises here mean good promises, not promises that contain threats (Shihab, 2002).

When wrapping the intestines of a pig on the leg bones of a corpse that has been inscribed with the verses of the Qur'an, the Insan shaman reads:

يا ذا الجلال من الخبث و الخبائث، يا توب يا رحيم
والإكرام . اللهم إني أعوذ بك

“O, who has greatness and glory. O Allah, I seek refuge in you from all evil and filth. O Recipient of repentance, Most Merciful.”

The sentence *يا ذا الجلال والإكرام* is a snippet of the 27th verse of the QS. Al-Rahman (55), namely:

ويبقى وجه ربك ذو الجلال والإكرام

“Moreover, eternally the Essence of your Lord who has greatness and glory.”

The meaning of *الجلال* is that Allah has authority in terms of ruling and forbidding, Allah appears to His creatures, but they cannot see Him only with their own eyes; the eyes of creatures are limited, so they cannot see the beauty and perfection of Allah's light. At the same time, the meaning of the word *الإكرام* is Allah, the Most Gracious with all His gifts, Extensive with all His gifts, not exceeded by hopes and ideals as high and as big as their hopes and ideals. God gives without reckoning (Shihab, 2002).

The following reading is to read the prayer when you want to enter the bathroom or toilet, namely:

اللهم إني أعوذ بك من الخبث والخبائث

“O Allah, I seek refuge in you from all evil and filth.”

Reading the prayer when entering the bathroom or toilet is the etiquette for Muslims. The benefit of reading the prayer is that the person who reads it will not be disturbed by the devil or the genie infidel when doing activities in the bathroom or on the toilet. The bathroom or toilet is one of the places favored by them (demons and jinn) (Lufaei, 2020).

After reading the prayer to enter the bathroom or toilet, the Insan shaman reads *يا توب يا رحيم*. This sentence is a snippet of the 12th QS. Al-Hujurāt (49).

The last spell reading is *مِنْ حَسْبِي هَزَافِرٌ مِنْ شَرِّ الَّذِينَ كَلَامٌ*. The recitation of this mantra does not include verses from the Qur'an or hadith. This reading is one of the instruments of the witchcraft ritual that must be in place for the pig spell witchcraft to be successful. The last words uttered by the Insan shaman at the closing of the witchcraft ritual were, "the genie will answer our prayers; may Allah forgive us."

The phenomenon in the Siccin film is directly related to the reception (reception) of the Qur'an. The Qur'an becomes a living thing (exists) through a reception process carried out by its readers (Musaddad, 2017).

Conclusion

A search of the verses of the Qur'an in the ritual of witchcraft in the film Siccin can be concluded that, From the readings of the above incantations, it can be seen that there is a unique picture regarding how the verses of the Qur'an are transformed into several incantations with quite a form. Diverse. The reading of the mantra in the Siccin film is the perception of the Insan shaman, who incidentally is a Muslim who believes in the Qur'an as a sacred text.

The mantra readings used in the Siccin film are in the form of several verses of the Qur'an, prayers that a Muslim usually utters, and other Arabic readings whose meaning and meaning are unknown. The verses of the Qur'an are used in this film's witchcraft ritual to insult Islam in order to call upon the genie who hates Islam very much, namely the Anzar genie. The verses of the Qur'an in this witchcraft ritual have their meaning and purpose slipped. However, this does not reduce the power of the Qur'an. Al-Qur'an can also be used as an intermediary to harm someone. But not because of the verses of the Qur'an, but because of the beliefs of its users.

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