

THE CONCEPT OF JIN AND RUQYAH ACCORDING TO THE KOMUNITAS KELUARGA BESAR RUQYAH ASWAJA: THE STUDY OF LIVING QUR'AN

Muhammad Ardianto

Universitas Nurul Jadid Paiton Probolinggo Indonesia

ozil123ok@gmail.com

Abstract: This study aims to describe how ruqyah therapy by KBRA Aswaja in the community in Probolinggo. As a new study, the living Qur'an is scientific research that we do, related to the presence of the Qur'an in a particular Muslim community. With a descriptive-phenomenological method that aims to understand how the culture is in Probolinggo and examine several aspects. In the end, this research resulted in a conclusion that the study of the living Qur'an regarding *ruqyah shar'iyah* therapy at the Probolinggo branch of the KBRA showed how apart from living the Qur'an in society as a reading that is worth rewarding, it has also developed into a medium for medical or non-medical treatment. Medical diseases include psychological disorders such as excessive emotional disorders, often fighting parents, often daydreaming, little enthusiasm for life, LGBT, etc. While non-medical in the form of jinn disorders such as frequent trance, heavy shoulders, frequent nightmares, exposure to magic, and others.

Keywords: *Ruqyah, living Qur'an, KBRA Probolinggo*

Introduction

Jean Dammen, in his research, said about the Qur'an and the reception of Muslims that the Qur'an is one of the references to the holy book that is in great demand to be read and studied more deeply by Muslims and non-Muslim scholars (Hasan, 2020a).

So that in addition to the Qur'an as a guide for humans, the Qur'an also functions as a source of mercy and antidote (*shifā'*) for Muslims (Latif, 2014) in quotes of mercy for those who believe in and justify it, medicine for the heart from ignorance, doubt. And liver disease and a cure for medical or non-medical diseases. (Rosyidi, n.d.).

One of the applications is the living Qur'an as a medium for *ruqyah* therapy treatment which is applied by the Komunitas Keluarga Besar Ruqyah Aswaja (KBRA) Probolinggo branch, East Java, to the public at home and abroad.

Ruqyah therapy has been around since the days of jahiliyyah when Prophet Muhammad saw. was exposed to magic by Jewish hypocrites. For this anxiety, the friends took the initiative to use the *ruqyah* method as a medium for healing all kinds of disorders or diseases. Imam an-Nawawi even narrated it in Sharah Shahīh Muslim 14/169 “*Ruqyah* with verses from the Qur'an and well-known remembrance is not forbidden, even the law is sunnah.”

One of the forms of *al-Qur'an al-hayā'* (living Qur'an) in society can be seen in the Ruqyah Therapy Treatment Tradition implemented by the KBRA, which KH. Ahmad Imron Rosidi Ibn Abdillah Al-Katibi Central Java. He is the Founder and Advisor and the National and International Ruqyah Aswaja Trainer. In addition, he serves on the Expert Board of the Aswaja Center of the Nahdlatul Ulama East Java. In this case, the community believes that the Qur'an can be a medium of healing from various kinds of medical and non-medical diseases (Romziana & Sholeha, 2021).

The KBRA Foundation's healing methods and techniques have many techniques that have been practiced and proven their effectiveness. However, in every medical and non-medical, KBRA has a unique method that is different from other ruqyah. Namely

the MRA method (Ruqyah Air Method) and MRS or the Ruqyah Sima'i Method (Rosyidi, n.d.).

To achieve this goal, it would be interesting for this theme to be studied more deeply on how KBRA Probolinggo Branch applies the Qur'anic verses' Reception to people who suffer from physical or spiritual illnesses. In this case, the writer uses a qualitative descriptive research method, which displays the results of complete data regarding the social setting of exploration and clarification of the social phenomenon of Ruqyah therapy treatment which is applied by the KBRA Foundation Probolinggo branch without any manipulation process (Sugiyono, 2013).

In the study of the Living Qur'an, this research is not the first to be researched. There have been many discussions about Ruqyah Treatment therapy from several previous studies, both in theory and in practice, one of which is the research conducted by Muhammad Zainul Hasan, "Resepsi Al-Qur'an sebagai medium Penyembuhan dalam Tradisi Bejampi di Lombok" (Hasan, 2020b). In addition, another research was also written by Perdana Akhmad "Terapi Ruqyah sebagai Sarana mengobati orang yang tidak sehat Mental" (Perdana, 2005), Fuji Lestari with the title "Al-Qur'an dan Penyembuhan (Studi Living Qur'an tentang Praktik Pengobatan Alternatif Bengkel Menungso di Dusun Jaten Kelurahan Pedurangan Tengah Kecamatan Pedurangan Semarang)" (Lestari, 2018). However, in terms of the object of research and specific practices, this research has its uniqueness because it is the first time it has been appointed. So that it can contribute new insights and enrich the scientific treasures of the study of the living Qur'an.

Theoretically, this research is essential to be appointed because, in addition to contributing new knowledge about Islamic medicine therapy taught by the Prophet Muhammad saw., it can also provide new experiences to conduct direct research on the ruqyah KBRA method, how to handle patients possessed by jinn, witchcraft, and other diseases. Others of a physical nature.

Ruqyah Procession: Probolinggo Branch KBRA Reception

In essence, all humans have their problems in life, one of which is a mental disorder that results in abnormal mentality, disturbed health, and other diseases. This is inseparable from the interference of the jinn or demons that possess him, such as through whispers, invitations to misguidance, the seduction of pride, magic, and deception to humans so that they are further away from Allah swt. (Muhammad Faiz, 2018). One of the efforts to treat non-medical diseases recommended in Islam is *ruqyah shar'iyah*, as implemented by the KBRA Probolinggo Branch.

According to Shaykh Abū al-Āliyah Muhammad bin Yūsuf al-Jurjānī in his book *al-Ruqyah al-Shar'iyah min al-Kitāb wa al-Sunnah*, he defines that *ruqyah shar'iyah* is asking for protection for sick people by reading some verses al-Qur'ān al-Karīm, the names of Allah, and His attributes, accompanied by reciting the *shar'i (ma'tsurāt)* prayers in Arabic or in a language that can be understood the meaning, then blowing (Tambusai, 2013).

As in practice, KBRA uses the holy verses of the Qur'an and the *mujarrabāt* prayers performed by the *salafunā al-shālibīn*, namely using the MRA Method (Ruqyah Air Method) and MRS (Ruqyah Sima'i Method).

In the MRA method, the practitioner's initial steps and activities with the *marqī* (patient) to diagnose the disease they are experiencing are usually carried out by conducting interviews with the patient and the patient's family. From here, we need honesty from the patient to answer all the questions asked to know the initial steps of the *ruqyah qur'ani* therapy procession because different diseases have different treatments.

In this initial step, practitioners also understand *marqī* about the *ruqyah qur'ani* therapy procession, starting with adding monotheism to Allah swt., advice, therapeutic methods, and explaining the characteristics of medical and non-medical disorders the benefits of post-therapy therapy *qur'ani*.

Three essential points of *qabliyah ruqyah* must be prepared: arranging *latifah al-qalb* and intentions, performing ablution, covering the genitals, providing tissue or crackle, and moving random objects.

Intentions must be straightened and needed for patients to believe that Allah swt. can heal all diseases, not practitioners (Basid, 2020). Moreover, convince the heart as much as possible that Allah swt. has sent down the Qur'an as a medicine. Ablution (maintaining self-purity) is also necessary because the Qur'an is the word of Allah swt. (*kalāmullah*) and the holy book of Muslims, which is very sacred, so when the implementation of Qur'anic therapy is expected for *marqī* to be in a holy state, this is believed to increase the power of our belief in Allah swt. as the natural healer (Akrom, 2010).

After ablution, before the start of *ruqyah* therapy, female patients are advised to cover their aurat and wear double clothes. It is feared that there will be a frontal reaction for the patient during the *ruqyah* process. In addition, providing tissue or crackle is also very necessary in this therapy because during the implementation of *ruqyah* therapy, many patients experience vomiting, crying, profuse sweating, and so on, so it is highly recommended for patients to bring tissue and crackle. In addition, magical objects, such as amulets and kris, must also be removed. This is because it is feared that there will be a collision of energy that endangers the patient's self (Afiyatin, 2019).

After the above preparations are completed, the patient will first be treated for an MRA. This method usually begins with making asthma water which is led directly by *rāqī*, the patient only needs to prepare one glass or one bottle of water, then partially close the empty glass with the palm and bring the mouth close with the reading; *Shalawat shifā'*, بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ, al-Fātihah 1 time, Ayat Kursi 1 time, al-Ikhlās 3 times, al-Falaq 1 time, al-Nās 1 time. Then, pray

that the water we want to *ruqyah* can become healing water molecules for anyone who drinks it. After that read: a) فَسُبْحَانَ الَّذِي إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَن يَقُولَ لَهُ كُنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ b) يَا c) يَا قَوْمِ قَتَلْتُمْ أَنفُسَكُمْ وَإِن لَّيَكُن لَّكُمْ رَحْمَةٌ مِّن رَّبِّكُمْ فَذُكِّرْتُمْ بَلْ يَأْتِي الشَّكَّانَ أَهْلًا مَّوَدَّعِينَ وَمَا يَأْتِيهِمْ مِّن رَّبِّكُمْ إِلَّا خُسُوفٌ مُّطَوَّرَةٌ أَوْ سَيِّئَاتُ مَا كَفَرُوا أَوْ كَلِمَاتٌ مُّؤْتَاةٌ يُرِيدُونَ أَلَّا يَذُكَّرُوا أَيُّ عَجْلٍ لَّكُمْ أَتَى عَلَى الَّذِينَ كَفَرُوا أَلْمُتَّعِينَ فَذُكِّرْتُمْ بَلْ يَأْتِي الشَّكَّانَ أَهْلًا مَّوَدَّعِينَ وَمَا يَأْتِيهِمْ مِّن رَّبِّكُمْ إِلَّا خُسُوفٌ مُّطَوَّرَةٌ أَوْ سَيِّئَاتُ مَا كَفَرُوا أَوْ كَلِمَاتٌ مُّؤْتَاةٌ يُرِيدُونَ أَلَّا يَذُكَّرُوا أَيُّ عَجْلٍ لَّكُمْ أَتَى عَلَى الَّذِينَ كَفَرُوا أَلْمُتَّعِينَ فَذُكِّرْتُمْ b) يَا c) يَا قَوْمِ قَتَلْتُمْ أَنفُسَكُمْ وَإِن لَّيَكُن لَّكُمْ رَحْمَةٌ مِّن رَّبِّكُمْ فَذُكِّرْتُمْ . After everything is finished, then blown three times into the water to be *ruqyah*; then the *rāqī* asks the patient to inhale the air in the glass through the nose and exhale through the mouth while saying “*hab*” to remove all kinds of diseases and unseen disorders that are present. Inside his body out through the air. After that, the patient is asked to drink a few sips. Then after that, wait a few minutes.

Suppose the patient after that reacts or does not react. In that case, it is continued with the MRS Method (Ruqyah Sima'i method), where the patient is read the *ruqyah* prayers both individually and en masse by the practitioner who handles it.

In the Ruqyah MRS method, the patient is usually instructed to sit relaxed facing the practitioner, preparing a crackle bag to anticipate a vomiting reaction. After that, the patient will be invited to *istighfār* to Allah while asking for help to be given healing and organize his heart better. After that, the practitioner will instruct the patient to hold the forehead while reciting QS. al-Hashr: 21-24, then hold the chest by reciting QS. al-Inshirah three times, then holding the stomach while rotating the hand in the middle of the stomach and reading the QS. al-Ikhlās three times, QS. al-Falaq once time and QS. al-Nās once time. Then the hand pushes the stomach up to the throat to remove all negative energy and disturbances in the body inside and out (Husna et al., 2021).

At that time, *rāqī* will usually use several approaches, namely, the *mubāsharah* method (direct) and the *ishārah* method (without touching the patient). The *mubāsharah* method will usually do *rāqī* to the patient by yelling and touching with the palm to the patient's back from below being pulled up to the top of the head while telling the jinn. Bad qualities that interfere with the patient's

body come out, and usually, the patient will experience reactions such as nausea, vomiting, cold sweat, weakness, crying, screaming, laughing, extreme movement, trance, drowsiness, feeling calm and comfortable, needing to urinate or defecating, headache, feeling sick in some parts of the body, feeling hot or cold, and sometimes also do not feel anything, even unconscious because the genie in his body is not muscular and feels hot (Husna, 2021).

If the jinn in the patient's body still does not want to come out, usually *rāqī* will use the second *sima'i* method. Namely, the patient only needs to listen, and *rāqī* reads the Qur'an while his heart is *dhikrullah* (remembrance of Allah swt.). The patient is asked to close his eyes, then recited *istighfār* three times, the Shahada three times, prayed for protection three times, and was guided by *rāqī* with the patient to decide on a vow when he or his ancestors had made a *pesugihan* agreement with a jinn or other agreement that was not by the Shari'a, by saying: "*Bismillahirrahmanirrahim, ya Allah, kami mohon kepada mu angkatlah penyakit kami, sembuhkan lah kami Ya Allah, apabila ada perjanjian dengan diantara kami, orang tua kami, atau nenek moyang kami sekarang juga Ya Allah, detik ini juga Ya Allah, kami putuskan, kami batalkan perjanjian itu dengan kalimat „*"*La ilaha illallah muhammadar rasulullah*" (read three times) and "*kami haramkan jasad kami ini dan keluarga kami dihuni oleh bangsa jin ya Allah*". Then the practitioner reads the verses of the Qur'an about the command to worship Allah for his creatures, including humans and jinn, and verses about the threats of the torment of hell, for example, QS. al A'rāf: 34-34, QS. al-Jīn: 1-6, and others (Rosyidi, n.d.).

While the *ishārah* method (without touching the patient) is used and is devoted to cases of non-medical disease disorders such as being disturbed by Jin (*mas al-shaitān*), magic and *'ain* (Fuad, 2019). Such as the *tabdīd* (threat) method, the method of making an unseen house or palace of the jinn, the finger-pointing method, the eye gaze method, the jinn lock method, the long-distance

punch method, the throwing method (only with light objects such as tissue and the like), the method of releasing the unseen bond, the method of attracting jinn is through photographs, statues, paintings, dolls (only therapists who are sensitive to their inner eye can do it).

After the patient's treatment, the final step is complete, based on the KBRA slogan, namely "Terapi Jasmani dan Olah Hati (Physical Therapy and Heart Exercise)," *rāqī* will do fortification dhikr and mental strengthening to the patient. Usually, the patient will be asked about his psyche or mentality; maybe he has anxiety about his bitter life that has passed, maybe he has excessive anxiety, maybe there is a compassionate nature, maybe there is a nature that is always suspicious. All of that will make his heart weak, so the fortification of dhikr does not have an optimal and practical effect (Rosyidi, n.d.).

The procedures include, among others, giving good advice to patients both Islamically and psychologically; providing high support and motivation for him to become convinced that Allah SWT still loves him by leading him to the treatment of his holy kalam; if the case of magic tells him that Allah SWT has promised to win his servants who are always close to Allah SWT and defeat the sorcerers as Allah SWT announced in the Qur'an Thaha verse 69; If the case is *kbadam*, then strengthen the patient's heart to truly repent to Allah SWT so that there is no more bond left with the *kbadam*. If the case is a descendant of jinn, then mentally strengthen the patient to always surrender to Allah SWT and pray for his ancestors to get forgiveness from Allah SWT. Sometimes it is necessary to pray to the practitioner before the patient, which makes the patient's heartbreak to Allah SWT. The person whose heart is broken for Allah will be a medicine for his body and strengthen his heart to Allah SWT and His Messenger.

In addition, the method of handling patients varies greatly. This is understandable because Qur'an or Ruqyah Therapy

is *tajrībah* (research), but essentially all methods in Qur'an therapy from each community are the same; no one pioneered one. Each other, it's just that one has been made into a name and made into a theory or material in the Community. For example, Ustad Danu's TV program uses prayers of repentance. There are also several focuses on treating patients that are used by other communities out there, including some only focus on repentance, some focus on diagnosing jinn, some focus on devil execution, some focus on preaching to the genie, some focus on herbal compounding, some focus on magic medicine, and others (Fuad, 2019).

Therefore, it is not surprising that in each *ruqyah* organization, the methodology of handling is different, as told in the story of Prophet Harun, who was never jealous of Prophet Moses, who could split the ocean, as Prophet Lut was not jealous of Prophet Ibrahim when he did not work with fire, even though they have different miracles. However, no one is jealous or feels superior to their miracles because the *anbiya'* realize that Allah SWT gives these miracles to exalt his name and expect pleasure rather than just getting human praise for his human greatness (Sayyid, n.d.).

Benefits of *Ruqyah* Therapy (Qur'ānī)

In Qur'an therapy, what is expected is the patient's recovery, not a reaction caused even in a trance, but it should be noted that there are many reactions when treated with the Qur'an; at least the author says that there are ten exit doors for disease from within a person's body when carrying out Qur'an therapy such as vomiting, profuse sweating, defecation, burping, sneezing, anxiety, tantrums, shortness of breath and sudden crying (Perdana Akhmad, n.d.).

There are many discussions in the world of treating cases of magic and jinn disorders that are not explained in detail in the

texts; some examples are people's interpretations when the reaction time is treated by the Qur'an or *ruqyah*, for example, one example of the reaction we most often encounter is *al-taqayyu'* namely vomiting. With this vomiting reaction, we can find out the type of disturbance and the hiding place of the jinn in the human body, such as if what is vomited is the contents of the stomach (there is rice or food that has just been eaten) then the disturbance is centered on the stomach and digestion, usually occurs for those who have a jinn. *khadam* descent (*nasab*) and magic *ma'kul* (mixed through food).

The difference is that if the person who is hit by magic is usually accompanied by a rather pungent stench and has a black or green color, usually the person is temperamental and tends to be closed, tension rises have a big appetite, is vindictive and finds it difficult to forgive others. If the vomit is yellowish-white, it usually happens to people who have drunk something either for magic or if they have been bewitched without their knowledge. Usually, this kind of person is made temperamental, easily offended, tends to win on his own, arrogant, and most like to show off his strengths. If you vomit blood mixed with mucus, then the problem is in the area of the back of the head and around the nape of the neck, shoulders, the shoulder blades. People like this are usually made anxious, confused, difficult to concentrate, anxious for no reason, often forget to pray rakaat, and pessimistic. If what is vomited is mucus, then the disturbance is centered in the solar plexus's chest, throat, and respiratory tract. Usually, before vomiting, there is a coughing reaction, then the person is usually easily sad, sensitive, anxious, easily panicked, forgetful, and tends to be closed. Suppose vomiting is blocked and held back and cannot be expelled. In that case, it is usually because there are still barrier factors that are still maintained by the patient, such as not being sincere in throwing away practices that deviate from the Shari'a, still having amulets that are believed to bring benefits other than

Allah SWT and vengeance that is still burning and has not forgiven mistakes others (Fuad, 2019).

KBRA Ruqyah Tradition

The usual tradition for KBRA practitioners throughout Indonesia is to perform daily, weekly, and monthly *wiritan* routines. Daily Wiritan is done individually by each KBRA practitioner, while weekly and monthly are done in alternating places, namely Anjang here and there between KBRA practitioners. This is a form of effort to increase *rabitah* (connection) to teachers and draw them closer to Allah SWT. In addition, this activity also aims to strengthen the ties of friendship between practitioners. It is believed that the more prayers are carried out in the congregation, the more positive energy will be added to fend off attacks by jinn, witchcraft, and so on to KBRA practitioners.

The *wiritan* used in daily, weekly, and monthly meetings is a particular *wiritan* book written by KH Imron himself, namely the book *al-Maslak al-Shafi fi Husni Hasinu li-Arraqi*, which contains *tawassul kubra*, *shalawat rabithah*, *fakkussibr*, *wirid sakeran*, *ratib al-baddad*, *wird latif*, wirid Habib Agil bin Yahya, wirid Imam Sheikhan bin Ali bin Haysim, and others.

The Difference Between KBRA Ruqyah and Other Ruqyah

Indonesia generally has many kinds of Ruqyah Practitioner Institutions including KBRA (Keluarga Besar Ruqyah Aswaja), JRA (Jam'iyah Ruqyah Aswaja), QHI (Qur'anic Healing International), RH (Rehab Hati), RLC (Ruqyah Learning Center), FTQ (Forum Terapi Al-Qur'an), KCR (Komunitas Cinta Ruqyah), CRS (Cinta Ruqyah Syar'iyah), ARSYI (Assosiasi Ruqyah Syar'iyah Indonesia), TLT (Trawangan Training Center), MATAIR, and many others.

Some of these institutions certainly have the same goal, namely the realization of the da'wah of the Qur'an *bil ruqyah* in

the *thib al-nabawi* sector, so it is hoped that every Muslim will be able to become the first doctor for sick families and communities through the *wasilah* Qur'an.

The difference between KBRA, which is Aswaja, and the Ruqyah Syar'iyah Salafi Institute, lies in the manhaj or creed, so with these differences, the Ruqyah method used is different. KBRA founder KH Imron Rosydi in the Santri Ruqyah Aswaja Youtube Channel account. He revealed that the Ruqyah method used by modern Salafi Ruqyah practitioners inserts heretical doctrines, their version of shirk, which clashes with the general public, especially residents. Nahdliyyin. Their creed does not allow and even forbids some *ikhtilaf* so harshly, including *tawassul* to the saints, prophets who have died, do not allow reading the texts of shalawat made by the scholars except what is clear from the prophet. In contrast to Ruqyah Aswaja itself, which incidentally is tolerant of new things that are hasanah, KBRA itself as an institution of *ruqyah* Aswaja continues to use prayers from the ulama', prayers, *hizb*, and certain *wirids*.

The patient handling techniques between Ruqyah Aswaja and Ruqyah Salafi are generally the same, but Aswaja is more calm and gentle because not all jinn that enters the human body are at the will of the jinn themselves; there is also jinn whom shamans indeed a force to enter patients to oppress a particular person so that we cannot immediately be rude to the jinn because they are also creatures created by Allah with the same vision and mission as humans, namely *liya'budin* (to worship). Meanwhile, the technique used by the *salafi ruqyah* is more challenging because they are based on the hadith that the prophet was once rude when dealing with jinn. For example, the prophet once said *ukhruj ya 'aduwallah* (come out, the enemy of Allah), so this is the basic technique dealing with the jinn must not be gentle, meaning that it must be rough. In the opinion of Kyai Imron; they (*Salafi*) forgot that the prophet also

preached to the jinn gently and politely (*Ruqyah Aswaja Dan Ruqyah Salafi*, 2020).

Besides KBRA, Ruqyah Aswaja who is well-known among Nahdliyyin is JRA (Jam'iyah Ruqyah Aswaja). Although the name is different, the two institutions are one manhaj and one brother in the afterlife. This is, of course, by the memorandum of understanding between the founders of the two institutions, namely the founder of JRA, Gus Allamah Alauddin Shiddiqy, and the founder of KBRA Kyai Imron Rosyidi Ibn Abdillah Al-Katiby. The statement of the two founders can be seen from the photo on JRA's FB account, which states that JRA and KBRA are "brothers in the afterlife." In fact, in the video on the Youtube account circulating, there is a pledge that reads: "That JRA and KBRA are brothers who hold fast to the creed, teachings, values , and traditions of *Ablussunah wal Jamaah*. that JRA and KBRA are brothers who come from the homeland of Indonesia, have the ideology of Pancasila and have a constitution in the 1945 Constitution. Sufism in the style of *Ablussunah wal Jamaah*".

Recognizing the Jinn Verses in KBRA Construction

Countryside Jin, devils, and demons are one group. It is just that the devil and the devil refer to the jinn who have disobeyed Allah and have been hostile to humans since the time of the prophet Adam, as mentioned in QS. al-Kahf: 50. The enmity between humans and jinn began since Allah SWT created Adam. It is stated in several verses of the Qur'an. The true nature of a demon who is one of the jinn species. Allah SWT ordered him and the angels to prostrate Adam, as mentioned in QS. al-Baqarah: 34-39. The devil loudly protested the commandment because he felt he was too noble because he was created from fire, so it was not worthy to prostrate Adam, who was only made of earth (Bidin, 2011).

Not enough with the protest, the devil has also issued words as if a complaint to Allah SWT that shows a bitter grudge. Verse 39 of QS. al-Hijr explains this: "I will certainly show them all that is bad is good, and I will also deceive them (humans) all. QS. al-Isra': 62 clearly shows the devil's arrogance: "He said again: Tell me, is this the person you honor over me? I will surely provoke and mislead their descendants if you give me time until the Day of Resurrection, except for a few (among them)." In a series of these events, Allah SWT warned humans about devils and devils because their fitnah is too great, and cunning, and his constant attempts to mislead humanity.

In QS. al-A'raf: 27 Allah SWT reminds:

وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَتَدْرُ مُوسَىٰ وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ
وَيَذُرَكَ وَأَهْلَتِكَ قَالَ سَنُقْتُلُ أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ
قَاهِرُونَ

O son of Adam, do not ever be deceived by the devil as he has brought your parents and parents out of heaven. He took off from both of them his clothes to show them his nakedness. Verily he and his followers see you and a place where you cannot see them. Verily, We have made the devils rulers of those who do not believe.

In QS. Fātir: 6 also Allah SWT says:

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ
أَصْحَابِ السَّعِيرِ

Verily, the devil is an enemy to you, so consider him your enemy because, indeed, the devils only invite their groups so that they become residents of the fiery hell.

Devil's enmity will not end just like that because he realizes that he was driven out and cursed by Allah SWT and expelled from heaven is the peak of Adam. Therefore, he must

demand the defense of Adam and his descendants. The easiest way is to tempt the children of Adam who are weak in faith to keep them away from the foundation laid down by God. This is where the various disturbances and temptations of the devil and his troops began, which made those who had weak faith and lacked faith in God their riding horses. In QS. al-Jin, the believing jinn openly states that a group of people like to ask for help from the infidel jinn, while they do not know that the infidel jinn will lead them astray.

The factors of disturbance of the jinn are divided into four parts, namely a thorough disturbance of the entire body of the prey so that one can feel a strong vibration and humor, disturbance of some members of the prey such as the hands, nape, head, waist, and others. Usually, the patient will complain of pain in that area; continuous disturbances are when the victim feels an object moving and moving from one part to another in his body, and periodic disturbances such as hysteria, fainting, and others (Abdullah Abu Bakar & Muda, 2006).

In the Qur'an, the sentence of *jinn* is mentioned thirty-eight times (38), concerning different situations, namely to explain the evils of this group and the retribution that will be inflicted on them or the greatness and power that Allah SWT has bestowed upon them as in the story of Prophet Solomon. The sentence of *al-Jan* is mentioned seven (7) times, namely in the sQS. al-Hijr: 27, al-Naml: 10, al-Qasas: 31, and al-Rahmān: 15, 39, 56, 74. The sentence of *al-jinn* twenty-one (21) times, namely in the QS. al-An'am: 100, 112, 128, al-A'raf: 38,179, al-Isra': 88, al-Kahf: 50, al-Naml :17, 39, Saba': 12, 14, 41, Fussilat: 25, 29, al-Ahqāf: 18, 29, 56, al-Rahmān: 33, al-Jin: 1, 5, 6.

While those who use *Jinnah* editorials ten times (10), namely in the QS. al-A'raf: 184, Hūd: 119, al-Mukminūn: 25, 70, al-Sajadah: 13, Saba': 8, 46, al-Saffat: 158 (2 times) and al-Nas: 6. The question is how can this group of jinn be impressed by the

reading of the Qur'an and whether reading the Qur'an solely can affect them, especially the jinn who are disobedient and cause possession to them. Man. Is it more accessible for jinn to accept da'wah than humans? Allah commands humans to pray and submit themselves only to him under any circumstances, including prayer as a way of worshiping him. Prayers that are read either from the verses of the Qur'an or the hadith of the Prophet are one of the ways of endeavor in healing diseases caused by jinn, devils, and devils or due to physical illness.

According to Jahid Sidek, the practitioner of Islamic medicine al-Manarah, the verses of the Qur'an alone cannot give any impression on humans. However, they are subject to several main principles that need to be paid attention to by *ruqyah* practitioners and patients if they want to make the verses al-Qur'anic. Qur'an as a medium of treatment. Namely, as *ruqyah* practitioners or nurses, we must rely on God with a strong heart. Nurses and the sick need to believe that reading the holy verses of the Qur'an is only an intermediary (*wasilah*) only, while the healer (*musabbib al-asbab*) is Allah. This is explained in his word QS. al-Ra'd: 31.

وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِّعَتْ بِهِ الْأَرْضُ أَوْ كُلُّم بِهِ الْمَوْتَىٰ
بَلْ لِلَّهِ الْأَمْرُ جَمِيعًا أَفَلَمْ يَيْئَسِ الَّذِينَ آمَنُوا أَن لَّو يَشَاءُ اللَّهُ لَهْدَى
النَّاسَ جَمِيعًا وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةٌ أَوْ تَحُلُّ
قَرِيبًا مِّن دَارِهِمْ حَتَّىٰ يَأْتِيَ وَعْدُ اللَّهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ

Moreover, if there is a recitation (holy book) with which the mountains can be shaken or the earth split apart, or because of it, dead people can speak (Surely the Quran is it). All matters belong to Allah. So do not those who believe know that if Allah had willed (all believers), Allah would have guided them. Moreover, those who disbelieve are always afflicted with disaster because of their actions or the disaster near their

residence so that the promise of Allah comes. Verily Allah does not break a promise.

In this verse, Allah explains that he is the source of all affairs. The main principle for being involved in the world of care using these verses of the Qur'an is the devotion of a servant to Allah. Rabbani Care Practitioners also shared the same conditions, Dato 'Abdullah Abu Bakr. He emphasized that the belief of a nurse is also an important matter that helps facilitate the treatment process. In his work related to this case, it is explained that nurses must master two types of knowledge, namely Shari'a science and particular knowledge about care. This means the task of carrying out treatment using the verses of the Qur'an is not a trivial task and is merely participatory. However, it is necessary to go through a teaching and learning process and good practice not to run away from the original purpose of the practice. So, the sharia principle, a nurse must maintain physical and mental cleanliness. Faith in Allah is essential for the nurse herself. A nurse needs to devote herself to Allah sincerely, whether in physical worship, material worship, worship of the heart, or worship of words (Abdullah Abu Bakar & Muda, 2006).

Category Ruqyah Verses

The analysis of the *ruqyah* verses, which are usually used to treat jinn disorders or other non-medical causes, is divided into four categories, namely: a) Verses related to the greatness of Allah and His majesty, which are described in QS. al-Baqarah: 255, QS. al-Baqarah: 257, QS. al-Baqarah: 284-286, QS. al-Ikhlās: 1-4, QS. al-Fātihah: 1-7; b) Verses related to the Prophet Moses and the sorcerer, which are explained in QS. Yūnus: 80-81, QS. Tāhā: 67-70, QS. al-Anbiyā': 70; c) Verses relating to Allah's recompense for the disobedient (*indhār*), which are explained in several letters: QS. al-Furqān: 32, QS. al-Nūr: 39, QS. al-Isrā': 81, QS. al-Fussilat: 42, QS. Fātir: 10, QS. al-Anbiyā': 18, QS. al-A'rāf: 18, QS. al-Kahf: 98,

QS. Al-Mā'idah: 72-76, QS. al-Nisā': 166-169, QS. al-Mā'idah: 33-37, QS. al-Sāffat: 1-10, QS. al-Hijr:16-18, QS. al-Anfāl:9-14, QS. al-Dukhān: 43-50, QS. al-Jāthiyah: 7-11, QS. al-Ahqāf: 29-34, QS. al-Rahmān: 32-44, QS. al-Hāqqah: 25-37, QS. al-Burūj: 1-22, QS. al-Zalzalah: 1-8, QS. al-Nasr: 1-3, QS. al-A'lā: 1-19; Protective verses, including: QS. al-Nās, QS. al-‘Alaq, QS. al-A'rāf: 117-122, QS. Yūnus: 81-82, QS. Tāhā: 69, QS. Yūsuf: 64, QS. al-Hijr : 9, QS. al-Ra'd: 11, QS. al-Infītār: 9-12, QS. al-Burūj: 17-22, and QS. al-Tāriq: 4 (Bidin, 2011).

As in practice, the *ruqyah* verses will be used according to the case of illness of each patient. Like the frontal case that often occurs to patients, the practitioner will usually read a few verses to paralyze the super frontal genie. Three verses paralyze the jinn (QS. al-Naml: 29, QS. al-Naml: 30, and QS. al-Naml: 31). The three verses above are read at once with their translation in front of the patient possessed by the ifrit genie or the genie who has power or weapons. Try to strengthen *rābitah* with Prophet Sulaiman; After awakening, make these three verses a routine wirid, which the patient reads every day while contemplating their meanings.

Participant (*Marqi*) Experience

From the interview research that has been done, the authors found several reasons or motivations for each patient to follow the KBRA *ruqyah* practice. Among them are those who come because they have non-medical diseases that are difficult to cure by doctors. Some are just out of curiosity and want to know the truth about Ruqyah Therapy. In addition, some come because *ruqyah* therapy is believed to be a method of treatment taught by the Prophet SAW.

AA is an ustadz in Probolinggo who initially followed *ruqyah* because he was curious about how he was different from before. Because in him, AA already feels wrong and

often has stomach pains. So before *Raqi* started the *ruqyah* procession, AA's body had already experienced a reaction in the form of a trance; she continued to follow *ruqyah* to overcome the disturbances in her. AA said that before, he had been exposed to magic by people who hated him, so by taking *ruqyah* therapy, he hoped to get *wasilah* healing.

“Sebelumnya Guleh khi pernah ecapok santet, khi Alhamdulillah berkat nurok ruqyah nikah gukeh merasa baikan”

While MA initially did not intend to take *ruqyah* therapy, only MA called practitioners to heal his father, who was not medically ill (healthy body but felt he did not have the strength to do activities) for *ruqyah*; it turned out that when his parents were treated there was no reaction because MA was considered to have sensitivity. Against unseen things, *raqi* took the initiative to remove his father's illness through MA mediation. As a result, the reaction occurred in MA. He immediately vomited and moved by himself, looking for heirlooms or amulets that caused his parents to be sick in the house. Finally, the things they were looking for were found and immediately burned. After finishing, MA explained how he felt after the *ruqyah*.

“Selastarenah eruqyah, bapak kaulah sareng kauleh pribadi merasa lebih tenang ben demmang, maskipun khik bedeh rasa plenggen (pusing) mungkin karnah efek muntab-muntab”.

According to the author's research, *ruqyah* patients who previously had medical and non-medical disorders can gradually improve through *ruqyah* and routinely carry out the practices of approaching Allah SWT after *ruqyah*. MA explained that before doing *ruqyah*, he had a bad habit of being addicted to watching adult films and was often lazy to worship. After doing *ruqyah*, MA immediately felt calm and realized that his previous bad habits were cases that violated the Shari'a. However, before a few days, the bad habits returned.

The author concludes that the patient's total healing process requires gradual time, in the sense that the patient must perform specific remembrances that have been directed by *rāqī*. Even if the patient performs *ruqyah* therapy many times, it will not produce results if the remembrance is not practiced.

Data Analysis Findings

In practice, the KBRA Probolinggo branch uses various *ruqyah* methods to succeed in therapy. The data findings that have been written above will be analyzed by researchers using the theory of religious phenomenology regarding the application of the Qur'an, which Farid Esack initiated.

According to Farid, people who practice the Qur'an in their lives must enter three levels, namely: the uncritical lover, the scholarly lover, and the critical lover. The practice of Qur'an therapy at the KBRA Probolinggo branch has positioned the Qur'an as the primary treatment, as described by someone who has fallen in love blindly with the person he loves, so that his blind love covers his lover's shortcomings, so if someone already loves Qur'an he will put him above everything, even if there is a famous hospital even if he is sick, the Qur'an will take precedence. So that the living Qur'an is not only read as a holy book and its meaning is understood, but the Qur'an can function as a protector and medicine from all diseases in the body.

The use of this recitation of the Qur'anic verses as therapy can be said to be related to the theory offered by Farid Esack, where when seeking treatment with the media of the Qur'an, he must be sure that with Allah's permission, he will be cured by the intermediary of the Qur'an. With his love, he positions this al-Qur'an as the first solution to every problem in his life, not an alternative after the main road (Abd Muid & Nawawi, 2020).

Everyone who has been involved in the world of *ruqyah*, whether as *rāqī* or *marqī* must know about *ruqyah* therapy.

Knowledge in humans originates from interaction or communication between humans. Likewise, in *ruqyah*, people who come and follow *ruqyah* from the KBRA Community mostly get information from social media such as Facebook, Instagram, Youtube, and WA. In addition, they also get information from neighbors or relatives who have previously attended KBRA *ruqyah* therapy.

Meanwhile, Ruqyah is a means for someone to cure a disease or disorder in themselves. People who come to the place of *ruqyah* are none other than because they are trying to get blessings from the Qur'an as the savior of suffering in the world, especially when they are sick. Pain here, for them, is an affliction that requires healing. As well as patients who experience nightmares continuously and for a long time, patients who experience psychological disorders such as excessive emotions, not calm in life, patients with stomach complaints such as ulcers, stomach, or heartburn, and also patients who experience frequent dizziness, aches and pains in their bodies, they all experience suffering for themselves.

From the sufferings, in the form of diseases and disorders that KBRA *ruqyah* patients have, then according to the James language, they seek salvation. In this phenomenon, the intended salvation is healing (Kurniati, 2019). Thus, they must follow the *ruqyah* procession in order to obtain blessings from the verses of the Qur'an for their healing. From the blessings of the verses of the Qur'an, they can then feel more at ease; the body becomes lighter, not forgetting repentance because from the *ruqyah* procession they are reminded of the sins they have committed, worship becomes more diligent, gradually illness or disease occurs. The disorder is getting better.

Al-Quran therapy is not only done once; it has to be done many times depending on Allah SWT when the healing will be reduced. Some immediately recover from therapy; some recover

many times because healing is the will of Allah SWT; humans can only pray and ask. As the Word of Allah SWT in the letter QS. al Shu'arā': 80:

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ

"and when I am sick, He is the one who heals me"

The practice of Al-Quran Therapy at KBRA is a form of re-growing our faith and love for the Qur'an and restoring the hadith SAW. In order to maintain the purity of the Qur'an, KBRA does not use methods that lead to shirk, where shirk is something that Allah SWT hates, and the sins are not forgiven. The shirk-shirk that often occurs is therapy using amulets and *kbadam*, using perewangan. He treats patients not by asking for help from other than Allah but from the jinn, who have no power except by Allah's permission.

From the experiences of practitioners who are often involved in the world of *ruqyah*, knowledge can be obtained to make more love for the Qur'an and the Sunnah of the Prophet SAW (Edmund Husserl, 2012). Moreover, from the explanation above that, the Qur'an is not only a guide to life but can function as human needs.

Success in this therapy for reading the Qur'an is when a person, after therapy, gets closer to Allah SWT, loves the hadith, and loves the miracles of the Qur'an even more.

Conclusion

The study of the living Qur'an on *ruqyah* shar'iyah therapy at the Probolinggo branch of the KBRA shows how in addition to living the Qur'an in society as a reading that is worth rewarding, it has also developed into a medium for medical or non-medical treatment. Medical diseases include psychological disorders such as excessive emotional disorders, often against parents, often daydreaming, little enthusiasm for life, LGBT, and others. While

non-medical in the form of jinn disorders such as frequent trance, heavy shoulders, frequent nightmares, exposure to magic, and others.

A *rāqī* must have a teacher who is an expert in *ruqyah* and immediately gets a certificate of *ruqyah* readings from the teacher because a *rāqī* must connect to the teacher, teacher to teacher, until the *sanad* reaches the Prophet, Muhammad. In addition, because the jinn easily fools human nature, they (jinn) have powers that are beyond human reach. At the same time, humans can only take refuge in Allah from their evil.

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