

The Use of Qur'anic Verses in Traditional Medicine (*Ruqyah*) in the Jam'iyyah Ruqyah Aswaja (JRA) Community in Samarinda

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Abstract

This study aims to examine the practice of ruqyah performed by the Jam'iyyah Ruqyah Aswaja (JRA) community in Samarinda, particularly in terms of the use of verses from the Qur'an as a method of spiritual healing. The focus of this study includes the process of selecting verses, the epistemological basis behind it, and the community's perception of the effectiveness of ruqyah. Using a qualitative approach, descriptive methods, and the Living Qur'an perspective, data was collected through interviews, direct observation, and documentary studies. The research findings indicate that JRA uses verses such as al-Fatihah, the Ayat al-Kursi, al-Falaq, an-Nas, and other thematic verses selected based on the relevance of their meanings to the type of illness, the reasons for their revelation (*asbabun nuzul*), and the empirical experiences of practitioners that have been tested (*tajrib*) and validated by scholars with authentic chains of transmission (*sanad*). The people of Samarinda generally accept ruqyah as an effective alternative method for healing both medical and non-medical illnesses. This finding reinforces the Qur'an's position as a source of spiritual solutions and opens opportunities for integrating ruqyah therapy into an Islamic value-based healthcare system.

Keywords: *Qur'an, Ruqyah, Spiritual Healing, Living Qur'an, JRA Samarinda*

Abstrak

Penelitian ini bertujuan mengkaji praktik ruqyah yang dilakukan oleh Komunitas Jam'iyyah Ruqyah Aswaja (JRA) di Samarinda, khususnya dalam hal penggunaan ayat-ayat Al-Qur'an sebagai metode penyembuhan spiritual. Fokus penelitian ini mencakup proses pemilihan ayat, dasar epistemologis yang melatarbelakanginya, serta persepsi masyarakat terhadap efektivitas ruqyah. Dengan menggunakan pendekatan kualitatif dan metode deskriptif dan perspektif Living Qur'an, data diperoleh melalui wawancara, observasi langsung, dan studi dokumentasi. Hasil penelitian menunjukkan bahwa JRA menggunakan ayat-ayat seperti al-Fatihah, ayat Kursi, al-Falaq, an-Nas, dan ayat tematik lainnya yang dipilih berdasarkan kesesuaian makna dengan jenis penyakit, *asbabun nuzul*, serta pengalaman empiris praktisi yang telah diuji (*tajrib*) dan disahkan oleh ulama yang memiliki *sanad*. Masyarakat Samarinda umumnya menerima ruqyah sebagai metode alternatif yang efektif dalam penyembuhan penyakit medis maupun non-medis. Temuan ini memperkuat posisi al-Qur'an sebagai sumber solusi spiritual dan membuka peluang integrasi terapi ruqyah ke dalam sistem kesehatan berbasis nilai Islam.

Kata Kunci: *Al-Qur'an, Ruqyah, Penyembuhan Spiritual, Living Qur'an, JRA Samarinda*

Introduction

The Qur'an is the only holy book that possesses extraordinary characteristics not found in other heavenly books. It is multidimensional and always relevant throughout time (*ṣāliḥ li-kulli z̤amān wa al-makān*). Its uniqueness includes its preserved authenticity, ease of

study, the use of Arabic as the language of revelation, detailed guidance, and its function as a source of mercy and healing.¹ In addition to being a perfect book, the Qur'an also promises rewards for those who read it, and no other text can rival its extraordinary functions.²

These unique characteristics make the Qur'an more than just a sacred text; it becomes a guide for life encompassing all aspects of human existence. Allah SWT revealed it as universal mercy without distinguishing between tribes, nations, or cultures. Every problem faced by humanity—whether personal, social, political, or spiritual—can find its answer in the verses of the Qur'an.³ One of the important aspects of the Qur'an's function is its role as *asy-syifā'*, the healer for various illnesses, both physical and psychological. This function is explicitly stated in the words of Allah SWT in Surah al-Isra': 82:

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

"And We have sent down in the Qur'an that which is a healing and a mercy to those who believe; and it does not increase the wrongdoers except in loss".

This concept of healing through the Qur'an forms the basis of the practice of ruqyah, which is a spiritual therapy involving the recitation of Qur'anic verses. Several studies have examined this practice, including Ahmad Ryanto's research comparing the views of Ibn Kathir and Sayyid Qutb. Ibn Kathir emphasizes that ruqyah is a valid practice as long as it is performed in accordance with Islamic law. Meanwhile, Sayyid Quthub, though not explicitly mentioning ruqyah, interprets the Qur'an as a healer for social and spiritual illnesses stemming from desires and the whispers of the devil.⁴

In line with this, several contemporary studies indicate that ruqyah also has a positive impact on patients' psychological conditions. This therapy not only helps reduce anxiety and depression but also enhances inner peace and strengthens spiritual dimensions. Its effectiveness makes ruqyah relevant to be developed as a holistic alternative form of treatment rooted in Islamic values.⁵

However, understanding and practice of ruqyah in society vary widely, depending on religious and cultural backgrounds. In Indonesia, ruqyah is increasingly popular as an alternative form of treatment considered consistent with Islamic teachings. One community actively promoting ruqyah syar'iyah is the Jam'iyyah Ruqyah Aswaja (JRA).

¹ Muhammad Habib Izzuddin Amin, "Keistimewaan Al-Qur'an Dan Relevansinya Dalam Konteks Saat Ini," *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 18, no. 6 (November 22, 2024): 4123.

² Arini Jauharoh, "Penggunaan Ayat-Ayat Syifa' Pada Ruqyah Tolak Sihir (Studi Kasus Pada Ustadz Muhammad Chudlori Di Desa Watesari Kecamatan Balongbendo Kabupaten Sidoarjo)," *Al-Dhikra* 4, no. 2 (2022): 121–32, <https://doi.org/10.22373/albayan.v20i30.125>.

³ Luthfiatul Ainiyyah, "Penggunaan Ayat-Ayat al-Qur'an Sebagai Pengobatan (Studi Living Qur'an Praktik Ruqyah Oleh Jam'iyyah Ruqyah Aswaja Tulungagung)" (Tulungagung, 2019).

⁴ Ahmad Riyanto, "Pandangan Ibnu Katsir Dan Sayyid Quthb Terhadap Konsep Ruqyah," *Jurnal Al-Fath* 10, no. 02 (2016).

⁵ Andik Isdianto et al., "Efektivitas Terapi Ruqyah Dalam Menangani Kecemasan, Depresi, Dan Gangguan Tidur," n.d., <https://doi.org/10.37081/ed.v12i3.6401>.

This community not only practices ruqyah with recitations from the Qur'an but also develops an approach to da'wah and spiritual education rooted in the traditions of *Ablus Sunnah wal Jama'ah*.⁶

Ruqyah is also seen as a solution to social ills that stem from a lack of spiritual connection with Allah. Although it is not intended as a means of commercialization, giving payment as an expression of gratitude is permitted as long as it is done sincerely. Additionally, ruqyah is a divine healing method exemplified by the Prophet Muhammad (peace be upon him) and continued by Sufi practitioners due to its efficacy in recovery and enhancing spiritual closeness.⁷

In the Indonesian context, ruqyah has become a fairly popular term and is often chosen as an alternative to medical treatment, especially for cases believed to be related to supernatural disturbances such as witchcraft, black magic, or love spells.⁸ Many patients turn to this method after medical treatment fails to produce satisfactory results. Support for ruqyah is further strengthened by the use of natural ingredients like herbs, minimal side effects, and more affordable costs compared to modern medicine. In practice, ruqyah often resembles a spiritual interrogation process, where verses from the Quran are recited continuously to exert pressure on the jinn believed to be disturbing the patient's body until they eventually leave or cease their disturbance.⁹

Interestingly, despite advancements in technology and modern communication, public interest in ruqyah has actually increased. Ruqyah has not lost its relevance and continues to evolve as a widely recognized form of Quran-based therapy. The Quran, besides promising rewards for those who recite it, also has healing functions, both for physical and spiritual ailments. This development is reflected in various studies and field practices, which show that ruqyah is no longer solely associated with mystical disturbances but is also applied to address psychological and physical disturbances in a more holistic manner.¹⁰

This change reflects a paradigm shift among Muslim communities from traditional supernatural practices toward a sharia-based approach. Magic, which is associated with the assistance of supernatural beings, is now viewed as a cultural legacy that contradicts common sense and Islamic values. In contemporary Islamic medicine, ruqyah syar'iyah or *Qur'anic healing* has emerged as an alternative practice involving the recitation of Qur'anic

⁶ Alliva Zamzami et al., "Peran Bimbingan Dan Konseling Islam Untuk Native Healing (Terapi Ruqyah Untuk Kesehatan Mental)," 2024, <https://ejournal.uinib.ac.id/jurnal/index.php/alirsyad/index>

⁷ Siti Khoiriyah, "Ruqyah Sebagai Metode Sufi Healing," *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 16, no. 6 (January 23, 2023): 2507, <https://doi.org/10.35931/aq.v16i6.1837>.

⁸ Ridwan, Agus Rifki, Ris'an Rusli, and Halimatuss'adiyah Halimatuss'adiyah, "Ruqyah Syar'i: Signifikansi Dan Pengaruh Surat Al-Fatihah Dalam Praktik Ruqyah", *Jurnal Semiotika-Q: Kajian Ilmu al-Quran dan Tafsir* 3, no. 1 (June 14, 2023): 66–84. <https://doi.org/10.19109/jsq.v3i1.18331>.

⁹ Neila Susanti, "Pengobatan Alternatif Ruqyah Rumah Sehat Thibun Nabawi Al Iman, Medan," *JISA: Jurnal Ilmiah Sosiologi Agama Prodi Sosiologi Agama Fakultas Ilmu Sosial UIN SU Medan*, vol. 3, n.d

¹⁰ Fadia Adila, "Penggunaan Ayat-Ayat Al-Pada Praktik Di Desa Bilebante Kecamatan Pringgarata Kabupaten Lombok Tengah (Kajian Living Al-Qur'an)" (Mataram, 2023).

verses and sunnah prayers.¹¹ This therapy is believed to have physiological and psychological effects, such as mental calmness and spiritual strengthening. Within the Jam'iyah Ruqyah Aswaja (JRA) community, ruqyah serves as a tool for cultural transformation, replacing shamanistic practices with revelation-based healing. This reflects a process of deculturation from traditions inconsistent with Islamic law, while affirming the Qur'an's role as a legitimate source of healing in the lives of Muslims.¹²

The development of ruqyah from magical practices toward a Qur'an-based approach is not only occurring culturally but is also supported by scientific and theological research. Khadher Ahmad, Ph.D., and Mohd Farhan Md Ariffin from the University of Malaya identified four criteria for selecting ruqyah verses: (1) the relevance of the verse's meaning to the type of illness, (2) lessons from the *asbāb al-nuzūl*, (3) the implied understanding of the verse's meaning, and (4) empirically tested spiritual and traditional experiences.¹³

Jam'iyah Ruqyah Aswaja (JRA) is an organization in Indonesia actively developing the practice of ruqyah syar'iyah, particularly in Samarinda, which has received a positive response from the community. Despite the dominance of modern medical treatment, ruqyah remains an important aspect of the spiritual life of Muslims. However, scientific studies on the use of Quranic verses in ruqyah, especially within the JRA community in Samarinda, remain very limited. This study aims to examine the ruqyah practices of JRA, focusing on the verses of the Qur'an, the epistemological basis for selecting verses, and the community's perception of the effectiveness of this spiritual healing. This study uses a qualitative approach with a descriptive method and the Living Qur'an approach. The qualitative descriptive method (Qualitative Description/QD) is an approach used to describe phenomena in detail through an inductive process, beginning with observations of specific processes or events, followed by drawing general conclusions from findings obtained in the field.¹⁴

Meanwhile, the Living Qur'an approach is used to examine how the Qur'an is practiced in real life, including in the context of spiritual healing such as ruqyah. This approach not only emphasizes the Qur'an's function as guidance and mercy for believers but also considers how this sacred text is brought to life within the social and cultural context of the Muslim community. From this perspective, the Qur'an is understood as a

¹¹ Yuliana Dethan, "Ruqyah dalam Perspektif Tafsir Isyari: Telaah Penafsiran Imam Al-Alusi Dalam Kitab Ruh Al-Ma'ani", *Al-Shamela: Journal of Quranic and Hadith Studies* 1, no. 1 (2023): 1-19.

¹² Arif Al Anang and Ahmad Husein, "Living Qur'an: Magic Dalam Tradisi Pengobatan Modern," *Jurnal Humanitas: Katalisator Perubahan Dan Inovator Pendidikan* 7, no. 1 (December 30, 2020): 14–22, <https://doi.org/10.29408/jhm.v7i1.3284>.

¹³ Khadher Ahmad et al., "Terapi Ruqyah Berasaskan Al-Quran: Analisis Dalam Rawatan Penyakit," *Muqaddas IV* (Kuala Lumpur, April 2014).

¹⁴ Wiwin Yuliani, "Quanta Metode Penelitian Deskriptif Kualitatif Dalam Perspektif Bimbingan Dan Konseling" 2, no. 2 (2018), <https://doi.org/10.22460/q.v2i1p21-30.642>.

word that was originally spoken, then codified into a holy book, and finally became part of literature that continues to be reinterpreted in various eras and needs.¹⁵

Data collection was conducted using three main techniques: in-depth interviews, participatory observation, and documentary study. Interviews were conducted with two ruqyah practitioners and five patients in the Jam'iyyah Ruqyah Aswaja (JRA) Samarinda community. Observations were made directly of the ruqyah process as it unfolded, to understand the practice and the patients' responses in a natural setting. Meanwhile, document studies were conducted to examine the verses of the Qur'an that are often used in ruqyah, as well as other relevant references on spiritual healing.

The collected data were analyzed using thematic categorization techniques. The data were grouped based on themes, such as the types of diseases treated, the selection of specific verses in ruqyah, and the procedures for performing ruqyah practices by JRA practitioners. This analysis was conducted inductively to identify patterns of meaning and trends emerging from field practices. This study is expected to expand understanding of the use of Quranic verses in ruqyah practices and examine their functional relevance in the healing process. This research is similar to a study conducted by Khadher Ahmad and Mohd Farhan Md Ariffin in Malaysia, which also examined the basis for selecting verses in ruqyah. However, the difference lies in the focus and subject of the research; while their study was conducted in Malaysia, the focus of this research is on the JRA community in Samarinda.

Results and Discussion

Definition of Ruqyah

Ruqyah comes from the Arabic language with the root word رُقِيَ وَ رُقْيَةً, its plural form is الرُقَى which means incantation, spell, Suwuk, Rapalan. It sometimes means 'Azimah (amulet). In the book *Lisanul Arab*, Ruqyah can be interpreted as any good incantation. Al-Hafidz Ibn Hajar al-Asqalani stated:

الرُّقْيَةُ كَلَامٌ يُسْتَشْفَى بِهِ مِنْ كُلِّ عَارِضٍ

“*Ruqyah is a recitation or words recited for the healing of all kinds of illnesses.*”¹⁶

The term ruqyah is often used in medical practices involving the recitation of verses from the Qur'an, interpreted as a form of protection through specific readings or incantations. Ruqyah is a protective therapy method that involves reciting prayers or incantations aimed at helping people suffering from illnesses, whether caused by animal bites, possession, anxiety, depression, or other medical and non-medical disorders.¹⁷

¹⁵ Heddy Shri Ahimsa-Putra, “The Living Al-Qur'an: Beberapa Perspektif Antropologi” (Yogyakarta, May 2012).

¹⁶ 'Allamah 'Alaudin Shiddiqiy, *Panduan Ringkas Praktisi - Jam'iyyah Ruqyah Aswaja Sinergitas Antara Ruqyah Dan Thibbun Nabawi (Bekam, Herbal, Dan Gurah)* (Jawa Timur: Jam'iyyah Ruqyah Aswaja, 2023).

¹⁷ Luthfiatul Ainiyyah, “Penggunaan Ayat-Ayat al-Qur'an Sebagai Pengobatan (Studi Living Qur'an Praktik Ruqyah Oleh Jam'iyyah Ruqyah Aswaja Tulungagung).”

Ruqyah can be understood as prayers and recitations that seek protection from Allah SWT, seeking to remove disturbances and illnesses from the body. These recitations or prayers are sometimes accompanied by blowing on the palms of the hands or specific parts of the body, either by the person performing the ruqyah or the person receiving it. Ruqyah is an alternative spiritual Islamic healing method based on the Quran and Hadith. Its practice includes reciting the Beautiful Names of Allah (Asmaul Husna), Quranic verses, dzikir, shalawat, and specific prayers. Ruqyah is used to address mental health issues such as anxiety, bipolar disorder, and insomnia. Ultimately, healing comes solely from Allah SWT, the All-Powerful.¹⁸

From the above explanation, it is clear that the ruqyah referred to is a specific prayer aimed at seeking healing, so not all prayers qualify as ruqyah. Ruqyah is not appropriate for other purposes, such as finding lost items or boosting sales. In short, ruqyah is a prayer from the Quran, hadith, or the words of the righteous predecessors aimed at healing both physical and spiritual illnesses.¹⁹ Al-Qarafi adds that ruqyah is anything that brings benefit, while things that cause harm or loss are not ruqyah but rather sorcery. Ruqyah that does not comply with Islamic law includes ruqyah practices from the pre-Islamic era and ruqyah performed by Indians, who believe that such ruqyah can cure illnesses or prevent disasters without a basis in Islamic teachings.²⁰

According to the Qur'an, illness is an abnormal condition in a person that can disrupt and damage physical, mental, or spiritual health. This condition can be triggered by various factors, such as unhealthy eating habits, psychological stress or spiritual disturbances, as well as the influence of supernatural beings such as jinn and demons, including the evil eye and sorcery. The primary source of these illnesses is centered in the heart (qulub), which encompasses the elements of reason (aql), soul (nafs), and spirit (ruh).

The Qur'an also provides guidance on therapeutic methods for believers in dealing with illness, namely:

1. Repenting and returning to Allah, the One who controls the heart, by performing sincere repentance (taubat nasuha) and increasing righteous deeds;
2. Maintaining a healthy and balanced diet by consuming halal and wholesome foods, and avoiding prohibited things, including excessive behavior (*israf*);
3. Reading or listening to verses of the Qur'an as a form of spiritual therapy, known as ruqyah.²¹

¹⁸ Zamzami et al., "Peran Bimbingan Dan Konseling Islam Untuk Native Healing (Terapi Ruqyah Untuk Kesehatan Mental)."

¹⁹ 'Allamah 'Alaudin Shiddiqiy, *Panduan Ringkas Praktisi - Jam'iyah Ruqyah Aswaja Sinergitas Antara Ruqyah Dan Thibbun Nabawi (Bekam, Herbal, Dan Gurah)*.

²⁰ عبد القادر الأرناؤوط (إربد: مكتبة دار البيان, 1985), ed. الفرقان بين أولياء الرحمن وأولياء الشيطان, تيمية.

²¹ Khoirul Anam and Aunur Rofiq, "Al-Qur'an Sebagai Metode Terapi Penyakit (Shifa') Di Masa Pandemi Covid-19," *NUR EL-ISLAM: Jurnal Pendidikan Dan Sosial Keagamaan* 8, no. 2 (March 22, 2022): 184–200, <https://doi.org/10.51311/nuris.v8i2.383>.

History of Ruqyah

Humans naturally desire physical and spiritual healing, so ruqyah has been known since the Jahiliyyah period as a method of treatment for various illnesses, such as venomous animal bites, witchcraft, and the evil eye. However, the practice of ruqyah during that time was often abused with idolatry, such as claiming to know the unseen, associating partners with Allah, and relying on sacred objects or jinn. Ruqyah or incantations are one of the oldest healing methods in the world, existing long before modern medicine developed.

Originally, ruqyah was interpreted as incantations or spells, which are sequences of words believed to possess supernatural power or poetic phrases considered capable of invoking supernatural forces. These incantations are typically recited by someone who believes in them, with the aim of seeking assistance from powers beyond natural capabilities to obtain benefits or ward off harm. In this context, ruqyah was believed to heal either through its own power or with the assistance of jinn and similar entities. Ruqyah understood in this manner was once prohibited by Prophet Muhammad SAW, as mentioned in the narration of 'Auf bin Malik RA.

كُنَّا نَرْقِي فِي الْجَاهِلِيَّةِ فَقُلْنَا : يَا رَسُولَ اللَّهِ، كَيْفَ تَرَى فِي ذَلِكَ ؟ فَقَالَ : إِعْرِضُوا عَلَيَّ رُقَاكُمْ لَا
بَأْسَ بِالرُّقَى مَا لَمْ يَكُنْ فِيهِ شِرْكٌ

"In the past, we used to perform ruqyah during the time of ignorance. Then we asked, 'O Messenger of Allah, what is your opinion about that?' He replied, 'Show me your ruqyah. There is no harm in ruqyah as long as it does not contain shirk' (Hadith narrated by Muslim, No. 2200).²²

Based on this hadith, the term "ruqyah" should not be understood as a spell believed to have magical power, as some people perceive it. Ruqyah should be understood as one of the efforts to seek healing with Allah's permission, not as the source of healing itself. Ruqyah is merely a series of prayers or recitations taught or recognized by the Prophet SAW to supplicate to Allah, with the belief that all its effects depend entirely on the will of the All-Powerful Allah.

The belief of the early Muslim community in this concept led Allah and His Messenger to continue using the term "ruqyah," but with a changed meaning to align with Islamic doctrine. Thus, the term ruqyah has been "Islamized" by the Qur'an through the teachings of the Prophet Muhammad SAW, as well as his experiences and those of his companions. Therefore, it can be concluded that there is ruqyah that is permitted in Islam and there is also ruqyah that is prohibited.²³

There are still many ruqyah practices that do not align with Islamic teachings, known as ruqyah syirkiyyah, which are often difficult for the public to distinguish from

²² محمد فؤاد عبد الباقي (القاهرة: دار إحياء الكتب العربية، 1991) ed. صحيح مسلم، الحجاج.

²³ Achmad Zuhdi, "Studi Tentang Ruqyah (Tinjauan al-Qur'an, al-Hadits, dan Sejarah)," *Jurnal Program Studi Sejarah Peradaban Islam* 1 (September 2017): 44–64.

ruqyah syar'iyyah. Such mixed practices have existed since the pre-Islamic era, but during the time of Prophet Muhammad (peace be upon him), ruqyah was perfected into ruqyah syar'iyyah in accordance with Islam. Ruqyah syar'iyyah uses verses from the Quran as its primary source and is permissible, while ruqyah syirkiyyah uses traditional incantations of unclear origin and is prohibited. Ruqyah syar'iyyah can be performed independently or with the assistance of others.²⁴

Ibn Hajar al-Asqalani stated: "The scholars have agreed that permissible ruqyah is that which meets three conditions: (1) performing ruqyah with verses from the Quran or with His names and attributes; (2) ruqyah performed in Arabic or another language whose meaning can be understood; and (3) believing wholeheartedly that the healing that occurs is solely by the permission and blessing of Allah SWT.

It is important to emphasize that one should not believe that ruqyah itself heals, but rather that Allah SWT, the All-Healing, is the One who can heal all diseases. The ruqyah practitioner does not have the power to remove diseases or even expel jinn/magic/evil eye. Doctors or ruqyah practitioners are intermediaries of healing; they can only treat and are unable to grant healing. In accordance with the principles of seeking treatment in Islam, "Healing is the exclusive right of Allah SWT. Man is only commanded to seek treatment," as stated in the verse of Allah SWT in Surah Asy-Syu'ara: 80:

وَإِذَا مَرَضْتُ فَهُوَ يَشْفِينِ

"And when I am ill, it is He (Allah) who heals me".

Therefore, we should not rely on doctors or ruqyah practitioners, or even on ruqyah recitations, because healing is a gift and purely from Allah SWT. Believing that ruqyah can heal because of its essence is the same as believing that magic can kill someone, and that is shirk.

Jam'iyyah Ruqyah Aswaja An-Nahdhiyyah

The ruqyah being studied here is practiced by a group called the Jam'iyyah Ruqyah Aswaja (JRA). JRA is a da'wah movement active in the field of thibbun nabawi and serves as a driving force for Islam adhering to the Ahlus Sunnah wal Jamaah tradition. This organization was founded in 2013 by Gus 'Allama 'Alauddin Shidiqi, from Jombang. JRA has a vision to realize Qur'anic da'wah through ruqyah as a mercy to all creation. With this vision, it is hoped that every Muslim can become a "doctor" for their family through the Qur'an and make the Qur'an the primary solution in dealing with illness.

The da'wah efforts undertaken include several strategies: (1) outreach through the distribution of pamphlets and establishing communication with religious leaders and local communities; (2) conducting direct practices in the form of mass treatments; (3) counseling

²⁴ Novi Pitria and Lutfia Puspitasari, "Development Of Syar'iyyah Ruqyah In Treatment Diseases From The Time Of The Prophet To The Contemporary Era," *International Journal of Islamic and Complementary Medicine* 6, no. 1 (January 30, 2025): 15–20, <https://doi.org/10.55116/IJICM.V6I1.102>.

as an approach to understand the condition of individuals targeted by da'wah (*mad'u*); (4) delivering da'wah messages tailored to the background and needs of the *mad'u* to make them more effective; and (5) monitoring and evaluation to assess the success of the da'wah activities carried out. The dakwah strategy implemented by Jam'iyyah Ruqyah Aswaja in introducing the Qur'an as a healing medium is considered quite effective. This is evident from the positive changes in the religious behavior of patients after ruqyah, including improved quality of worship, changes in mindset, improved social interactions, and others.²⁵

Foundational Principles of the Organization

Jam'iyyah Ruqyah Aswaja (JRA) initially only had a central board led by Gus Abdul Wahab from Pondok Teringan, Nganjuk. The initial focus of JRA was on training ruqyah practitioners and establishing boards in various regions, including Samarinda. In 2020, Ustadz Arif Sudarsono and Ustadz Fadholi attended JRA training in Bontang and Balikpapan. The JRA Samarinda executive board was officially formed in 2021 with Ustadz Arif Sudarsono as chairman and main driving force. The composition of the JRA Samarinda branch executive board is as follows:

- Advisory Board:
 1. Kyai Ali Mahmudi, S.Pd.I
 2. Kyai Samsul Arifin, S.Ag
 3. Kyai Imam Syafi'i
- Executive Board
 - Chairperson: Ustadz Arif Sudarsono
 - Vice Chairperson: Kyai Syakir
 - Secretary: Ustadz Mohammad Fadoli, S.Pd.I
 - Deputy Secretary: Ustadz Imam Daruqutni, S.Sos.I
 - Treasurer: Kyai Ahmad Dardiri
 - Deputy Treasurer: Ustadz Imam Muhtarom
- Divisions
 1. Public Relations Division (Infokom):
 - a. Ustadz Suswanto (Coordinator)
 - b. Kyai Walidi
 - c. Ustadz Damin
 2. Ruqyah Division
 - a. Ustadz Moh Asmuni, S.H, M.H. Al Hafidz (Coordinator)
 - b. Aliatar Rafi'i
 - c. Ustadz Abdul Ghofur, S.Pd.I, S.H

²⁵ Amiyati Khusnul Khotimah, Sabdo Sabdo, and Fathur Rohman, "Upaya Dakwah Jam'iyyah Ruqyah Aswaja Di Kecamatan Bangunrejo Tahun 2019-2020," *Decoding: Jurnal Mahasiswa KPI* 1, no. 1 (November 16, 2020): 37–44, <https://doi.org/10.24127/decoding.v1i1.389>.

- d. Ustadzah Lu'matun
- 3. Finance and Business Division
 - a. Kurniawan (Coordinator)
 - b. Ustadz Sumarno
 - c. Ustadz Muhammad As'ad
- 4. *Thibbun Nabany* and Herbal Division
 - a. Kyai Huda Muslim
 - b. Ustadz Imam Saefudin
 - c. Ustadzah Yuli Agustiani, S.Pd
 - d. Ustadz Suraji

JRA Samarinda does not yet have a secretariat office, so patients can visit the practitioners' homes or the practitioners can visit the patients. JRA practitioners are prohibited from charging fees to ensure their intentions are purely for da'wah. Every Friday night into Saturday, JRA holds a regular “*Mujahadah*” activity at members' homes, involving the recitation of *wirid* such as *Wirdus Sakran*, *Ratibul Haddad*, and *Hizb Bahr* to protect oneself from the evil of jinn. Practitioners are also encouraged to recite these prayers independently every day. JRA plays a role in preserving and developing alternative spiritual-based medicine through a missionary approach rooted in the principles of *Ablus Sunnah wal Jama'ah*. Additionally, JRA carries the mission to counter the spread of Wahhabi ideology.²⁶

Requirements to Become a Practitioner

A person who performs ruqyah is called *Raqi* (practitioner), male patients are called *Marqi*, and female patients are called *Marqiyah*. To become a JRA practitioner, candidates must undergo training that emphasizes ruqyah as a form of da'wah and the primary solution from the Qur'an. Practitioners are expected to change the perception that ruqyah is not merely about non-medical issues or possession. It is also recommended to have a background in Nahdlatul Ulama (NU) and the creed of *Ablus Sunnah wal Jamaah*, though this is not a mandatory requirement.²⁷

Before receiving certification (*ijazah*), prospective ruqyah practitioners are evaluated by *Mujiż*. Only those who receive an A grade are permitted to practice in the field. If not, prospective practitioners must perform ruqyah independently according to *Mujiż*'s guidance. Additionally, ideal JRA practitioners should possess the following additional qualities:

1. A Muslim man or woman
2. Able to read the Quran proficiently

²⁶ Muhammad Khafid Zulfahmi Zein, “Ruqyah Sebagai Metode Pengobatan Berbasis Spiritual,” *Hisbah: Jurnal Bimbingan Konseling Dan Dakwah Islam* 19, no. 2 (December 31, 2022): 152–78, <https://doi.org/10.14421/hisbah.2022.192-02>.

²⁷ M.Fadholi, *Wawancara*, Samarinda, 22 Oktober 2024.

3. Has obtained a Ruqyah Sanad certificate from the *Mujiẓ*
4. Must be willing to accept all consequences of the Ruqyah results
5. Does not panic, as panic during a reaction in the *Marqi/Mariqiyah* may lead to undesirable outcomes
6. Memorizes Ruqyah verses, at least the following three:
 - a. Surah al-Hijr verses 34-35 (Verses for disobedient jinn)
 - b. Surah Yusuf verse 64 (For Ruqyah on the *Tasbih Kaukah*, recited 41 times)
 - c. Surah al-A'raf verse 196 and Surah Al-Baqarah verse 148 (Prayer to summon jinn).²⁸

The effectiveness of ruqyah in the practice of the Jam'iyyah Ruqyah Aswaja (JRA) is not only determined by the method of reciting the verses of the Qur'an but is also influenced by the moral character and spirituality of its practitioners. Values of faith such as gratitude and reliance on Allah foster an optimistic attitude and complete dependence on Him. In the aspect of worship, the moral values of piety and steadfastness are reflected in commitment to religious practices, self-reflection, and the application of Islamic law. Meanwhile, the social dimension is evident through the spirit of mutual benefit and brotherhood, both in Islamic, national, and humanitarian relations. This indicates that JRA is not merely a healing organization based on ruqyah, but also carries out an Islamic educational mission that shapes the spiritual and social character of the community. This finding aligns with research conducted at JRA Samarinda, which demonstrates the integration of healing, faith values, and social contributions in ruqyah practice.²⁹

The Use of Qur'anic Verses in Ruqyah Practices at JRA Samarinda

In discussing the use of Qur'anic verses in ruqyah practices at JRA Samarinda, the researcher conducted interviews with ruqyah practitioners Ustadz Fadholi and Ustadz Syakir. They explained that the verses used are determined by the *mujiẓ* or ruqyah teacher and have undergone a process of *tajrib* (empirical testing). In practice, Ustadz Fadholi not only uses Quranic verses to address spiritual illnesses but also physical illnesses, supported by the use of herbal remedies that have been subjected to ruqyah as an additional form of therapy to accelerate the healing process of patients.

One type of disturbance commonly addressed in ruqyah practice is possession. In Islamic theology, possession is understood as a form of jinn disturbance addressed through *ruqyah yar'iyyah*. However, from a psychological perspective, this phenomenon is often categorized as a dissociative disorder resulting from severe stress, social suggestion, or behavioral imitation. Therefore, understanding possession ideally considers both spiritual

²⁸ 'Allamah 'Alaudin Shiddiqiy, *Panduan Ringkas Praktisi - Jam'iyyah Ruqyah Aswaja Sinergitas Antara Ruqyah Dan Thibbun Nabawi (Bekam, Herbal, Dan Gurah)*.

²⁹ Arifin Solikhin and Lutfan Muntaqo Shiddiq, "Penanaman Nilai-Nilai Pendidikan Islam Kepada Marqi Dalam Efektivitas Ruqyah Aswaja," n.d.

and psychological aspects. A holistic approach will help in handling cases more appropriately and humanely, while preventing incorrect or misleading treatment from both medical and religious perspectives.³⁰

The general public often perceives ruqyah as solely for supernatural disturbances like witchcraft or possession, yet ruqyah is also effective for physical illnesses such as fever and stroke. With increased education, ruqyah is now recognized as an Islamic therapy encompassing both spiritual and physical aspects. Ruqyah methods vary due to their experimental nature, but faith remains paramount. At JRA, all methods are valued because healing comes solely from Allah's permission. Before ruqyah, the following preparations should be made:

1. Recite the intention for ruqyah
2. Be in a state of purity (perform *wudhu*)
3. For female patients, it is advisable to cover the aurat and wear appropriate attire to prevent unwanted situations, especially if the reaction from the ruqyah is too intense.
4. Ensure the purity of clothing, the location, or the medium used for ruqyah
5. Instill in the patient the belief that seeking treatment with the Qur'an is easy and rewarding
6. Prepare plastic bags/tissues, etc. (in case of vomiting or other reactions)
7. Remove objects believed to possess supernatural powers (amulets)
8. Believe that the Quran is a miracle and a cure (*Ay-Syifa*)
9. Entrust the outcome of the ruqyah to Allah SWT, as healing is a gift from Allah SWT.

In the Jam'iyyah Ruqyah ASWAJA community, there are certain etiquettes to follow before performing ruqyah, including:

1. Look at the patient (*marqi/marqiyah*) with an empathetic gaze (as if feeling what they are feeling).
2. If you wish to advise the patient (*marqi/marqiyah*), use a polite tone and choose your words carefully; do not scold or reprimand them.
3. Clarify their faith, explaining that healing comes from Allah SWT. If they wish to seek treatment through the Quran, they should follow the Quran, not rely on the ruqyah practitioner/doctor/healer. This understanding should help the patient realize that their reliance and trust should be solely in Allah SWT. Next, teach the patient self-ruqyah with the simplest and easiest readings first (the ruqyah practitioner recites the readings to the patient).
4. Diagnose the patient's illness, provide motivation regarding their recovery, and offer solutions. This will improve the patient's mental and psychological state.

³⁰ Alaika Akmal Zidan and Siti Mumun Muniroh, "Analisis Komparatif Faktor Penyebab Fenomena Kesurupan Dalam Perspektif Teologi Islam Dan Psikologi: Studi Kasus Di Swkolah Menengah Kejuruan," *Jurnal Inspirasi* 8, no. 2 (2024).

5. If the patient is of the opposite gender, ruqyah should be performed in the presence of the patient's mahram to avoid fitnah. It is better for the patient's husband or a mahram to touch the female patient.
6. If the patient vomits excessively, rest them first by advising them to take deep breaths, drink water, and rest. Do not continue the ruqyah, as it may weaken the patient's body further. If possession occurs to the point of frontal aggression, the ruqyah recitations should be read softly or slowly.

Before ruqyah, the patient must meet certain conditions, including:

1. The patient must request ruqyah voluntarily and not because they were ordered to do so by someone else.
2. The patient must believe that the Qur'an is a cure (with Allah's permission).
3. The patient must be willing to release the illness and all complaints.
4. The patient must be willing to seek forgiveness and forgive anyone who has wronged them or been wronged by them.

Diseases in JRA are divided into three categories: medical, non-medical, and psychological. In addressing these three types of diseases, there are different procedures, including:

1. Procedures for ruqyah for medical and psychological diseases
 - a. The general principle in JRA is to find verses that correspond to the type of illness the patient is experiencing, read them repeatedly until the heart connects with Allah SWT, and repeat this in the morning and evening for 3/7/11/21 days.
 - b. If the illness is purely medical, combine it with herbal supplements to aid recovery.
 - c. Before reciting the Ruqyah verses specific to the patient's illness, first recite the standard Ruqyah verses (*Shalawat Tibbil Qulub*, al-Fatihah, verse *Kursi*, al-Ikhlas, al-Falaq, an-Nas).
 - d. Understand the cause of the patient's illness to determine the appropriate supportive herbs.
2. Procedures for performing Ruqyah for non-medical illnesses
 - a. Intention for Ruqyah
 - b. Recite al-Fatihah as a gift to the Prophet Muhammad SAW and the scholars
 - c. Recite *Hamdalah*
 - d. *Shalawat Ibrahimiyah*
 - e. Prayer
 - f. The last two verses of Surah Yasin
 - g. *Hamdalah*
 - h. *Shalawat*
 - i. Bismillah, Allahu Akbar
 - j. Reciting the Standard Ruqyah (*Thibbil Qulub* Prayer, al-Fatihah, vers *Kursi*, al-Ikhlas, al-Falaq, an-Nas)

- k. After the patient shows a reaction, the illness is diagnosed, and the dose of the verses is increased.

In Jami'yyah Ruqyah Aswaja, several approaches are used in ruqyah, including:

1. The *Mubasyir* (Direct) Approach

The *Mubasyir* (direct) approach is a ruqyah process that uses touch and recites verses directly to the *marqi/marqiyah* or ruqyah media such as water and tasbih. This approach can be used to treat both medical and non-medical patients.

- a. The *al-Inabah* (Repentance) Method

This method is generally applied in mass ruqyah sessions across all JRA branches. Its purpose is to encourage the congregation to recognize the greatness of Allah's blessings, seek forgiveness for sins, and awaken spiritual awareness through dhikr and the intention of healing. The process involves positive suggestion by closing the eyes, holding the affected part of the body, and reciting "*Bismillahi Allahu Akbar*" while opening the mouth and intending to expel the disease. Various physical reactions may occur afterward, such as vomiting, belching, sweating, defecation, sneezing, or even possession. Through reactions like vomiting, practitioners can identify the type of disturbance and affected organs, enabling the performance of Follow-Up Ruqyah (RTL) if necessary.

- b. Water *Asma'* Method

This method uses water as the medium for ruqyah by preparing one or half a glass of water, then covering the surface of the glass with the palm of the hand, and reciting the *hamdalah*, *Ibrahimiyyah* prayer, *Thibbil Qulub* prayer, and standard ruqyah recitations. Then pray, "*O Allah, make this water, which we have recited Your verses upon, a cure for this servant's illness, O Allah, Amen,*" and conclude with the last two verses of Surah Yasin, the *hamdalah*, and the *sholawat*. Then inhale the air from the glass through the nose and exhale through the mouth, then drink the water. If reactions such as dizziness, blurred vision, nausea, trembling, etc., occur, RTL must be performed. To neutralize haunted places, ruqyah water can be sprayed in areas suspected of being haunted (where apparitions frequently appear). If magical interference is suspected, verses to nullify magic can be added.

- c. Touch Method

This method involves touching the chest and abdomen, then reciting standard ruqyah verses and Surah az-Zalzalah, praying to expel the illness, then reciting "*Bismillah, Allahu Akbar,*" and opening the mouth.

- d. Prayer Movement Method

This method involves reciting the *Basmalah*, *Hamdalah*, and *Ibrahimiyyah* prayer. Then, pray in front of the patient for their healing, and the patient silently affirms the prayer with devotion, hoping for Allah's assistance.

- e. Massage Method

One method of ruqyah involves pressing specific points on the body, such as the head, neck, chest, abdomen, and back, while reciting ruqyah verses like al-Insyirah, az-Zalzalah, and Al-Insyiqaq, tailored to the location of the complaint. The recitation begins with the Ibrahimiyah prayer and healing verses, followed by blowing on the pressed point. Vomiting that occurs does not always indicate a non-medical issue; it could be due to conditions like acid reflux. Therefore, the ruqyah practitioner should reassure the patient not to be afraid, as such reactions may be part of the healing process. This method is used for medical, psychological, and non-medical disorders and can now also be performed remotely via video or voice calls. In one case, Ustadz Syakir successfully helped a stroke patient regain the ability to speak with Allah's permission after reciting ruqyah verses and asking the patient to utter the word "Allah."

2. The *Ghairu Mubasyir* (Indirect) Approach

The Ghairu Mubasyir approach is often referred to as the *Isyarah* method, named as such because it only uses specific methods. This *Isyarah* approach is exclusively for non-medical issues such as being troubled by jinn, magic, and 'Ain. The methods include:

- a. The Tahdid (Threat) Method
- b. The *Isyarah* Attraction Method
- c. *Isyarah* Method of Creating a House or Palace for the Jinn
- d. *Isyarah* Method of Pointing the Finger
- e. *Isyarah* Method of Locking the Jinn
- f. *Isyarah* Method of Long-Distance Striking
- g. *Isyarah* Method of Symbols (e.g., circles or squares)
- h. *Isyarah* Method of Throwing (using only light objects like tissues, etc.)
- i. The *Isyarah* method of releasing supernatural bonds.

Before performing ruqyah, there are several things that the *rāqī* (ruqyah practitioner) must consider, especially when interacting with the jinn. *First*, the ruqyah practitioner must not feel afraid. *Second*, ruqyah should be understood as part of da'wah (proselytizing), both to humans and jinn. Therefore, the ruqyah practitioner is advised to proselytize the jinn first before using verses that are harsh in nature. As experienced by Ustadz Fadholi in treating possessed patients, he does not immediately recite the burning verses but first invites the jinn to embrace Islam. If the jinn refuses, he explains that remaining in disbelief carries the risk of entering hell. Ustadz Fadholi even asks the jinn to look to the left to visualize the torments of hell by reciting verses such as those in Surah An-Nisa verse 56:

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كُلَّمَا نَضْجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا
الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا

“Indeed, those who disbelieve in Our verses—We will surely cast them into Hell. Every time their skins are roasted, We will replace them with other skins so that they may taste the punishment. Indeed, Allah is ever Exalted in Might and Wise.”

After the verse was recited, the jinn truly saw the blazing fire, and its response was one of fear, saying it did not want to be there. Then Ustadz Syakir explained that if it repented and entered Islam, Allah SWT would admit it into Paradise, while commanding it to look to the right while reciting Surah al-Maidah verse 119:

قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ

“This is the day when the truth of the righteous will benefit them. For them are the gardens beneath which rivers flow, wherein they will abide forever. Allah is pleased with them, and they are pleased with Him. That is the great triumph.”

After reciting this verse, the jinn acknowledged the beauty of Paradise and wished to embrace Islam by reciting the shahadah. The purpose was to impart knowledge to the jinn and to request that Allah reveal the state of Paradise and Hell. This gentle method of da'wah has been tested by the JRA miracle with a 90% success rate, while 10% of the jinn refused due to being unbelievers or claiming to be part of the Dajjal's army.

Third, punishing jinn who refuse to leave the human body out of arrogance. *Fourth*, tas'ith, which involves dripping 2-3 drops of Habbatus Sauda into the nose if the jinn is very stubborn. *Fifth*, *Iyyarah*, which involves drawing the jinn out by reciting a special prayer and having faith in Allah, using the verses Al-A'raf:196 and Al-Baqarah:148.

Ustadz Fadholi states that the Quran is a cure for all creatures, including animals and others. In his experience, he once performed ruqyah on a cat that gave birth prematurely, causing the cat to refuse to nurse its kittens. Eventually, the cat's breasts swelled and developed holes, exposing its ribs. He then performed ruqyah on the cat using water that had been recited with ruqyah verses. At that time, he recited the ruqyah verses for cancer: Al-Baqarah [164-165], Ayat al-Kursi, Al-Baqarah [285-286], Ali Imran [18], Ali Imran [26-27], Al-A'raf [54-56], Yunus [80-82], Al-Mu'minun [115-118], and Al-Hasyr [21-24]. The ruqyah for the cat was performed daily, and eventually it recovered by the permission of Allah SWT.

The Basis for Selecting Ruqyah Verses

Practitioners at JRA Samarinda select ruqyah verses based on the following principles:

1. Alignment with the Type of Illness

The selection of Quranic verses is tailored to the type of illness the patient is experiencing. Non-medical conditions such as sorcery are addressed with verses from Al-Baqarah:102, Al-A'raf:117-122, and Yunus:81-82. For physical illnesses such as fever or

stroke, general healing verses like Al-Fatihah and Al-Baqarah:286 are used. Practitioners believe that selecting these verses yields optimal effects with the permission of Allah SWT.

2. The *Tajrib* Process (Experimentation and Testing)

Before being widely used, the verses employed undergo a *tajrib* or testing process conducted by Mujiz JRA. This process involves experiments on patients with specific disorders to ensure the verses' effectiveness in aiding the healing process. Commonly tested cases include patients with non-medical disorders such as possession or black magic effects. The results of these tests are then used as standard guidelines within the JRA community.

3. Spiritual Content and Stories in the Verses

The selected verses often have deep spiritual content, provide moral lessons, or relate to special events in Islamic history. For example, the story of Prophet Moses in Surah Al-A'raf: 117-122 not only teaches about the power of faith in fighting magic, but also provides spiritual energy to patients. The verses that remind patients of Allah's power and protection are believed to strengthen their faith and increase their motivation to heal.

4. *Sanad* and Scholarly Tradition

The ruqyah verses of JRA are selected based on the authorization of scholars who possess the chain of transmission (*sanad*) of ruqyah knowledge, ensuring compliance with Islamic law. This legitimacy provides a strong theological foundation, and practitioners are taught to follow the scholars' guidance in interpreting and applying the verses according to the patient's condition.

5. The Effectiveness of Ruqyah According to the Community

Researchers conducted interviews with five patients who had undergone ruqyah, including:

- a. Patient A stated that ruqyah is highly effective, especially for those who genuinely recognize and acknowledge the presence of illness within themselves. According to the patient, the effectiveness of ruqyah depends heavily on awareness and sincere intent during the healing process. Conversely, ruqyah will yield less optimal results for those who undergo it merely out of curiosity or without genuine belief and sincerity. Therefore, the patient emphasized the importance of sincerity and seriousness to ensure the ruqyah process proceeds smoothly and brings tangible benefits.
- b. Patient B stated that the ruqyah therapy he underwent had a positive impact on his emotional condition and living environment. Before the ruqyah was performed, the patient's family often experienced disturbances that caused discomfort and made the atmosphere at home feel tense and stressful. To address this, a ruqyah process was conducted for 2–3 days, accompanied by the use of salt water that had been ruqyah-treated for the entire family to bathe in. After this process, the patient reported that the disturbances no longer occurred, and the home environment returned to being calm and conducive.

- c. Patient C stated that ruqyah was highly effective for them. Before undergoing ruqyah, the patient often felt doubt, fear, and anxiety, especially during prayer. However, during the ruqyah process, the patient demonstrated faith and sincerity in releasing all the illnesses within them. One effect experienced by the patient during ruqyah was frequent urination. After completing all stages of ruqyah, the patient felt a calmer heart and no longer experienced anxiety up to the present. The patient also mentioned that the effectiveness of ruqyah greatly depends on the patient's faith and sincerity in the healing process.
- d. Patient D stated that ruqyah therapy may be effective if performed two to three times, as this was his first time undergoing ruqyah. He frequently experienced recurring nightmares, such as feeling like he was going to be killed, which caused anxiety. However, after ruqyah, the patient felt more calm and his emotions improved.
- e. Patient E believes that ruqyah therapy has a significant effect if performed consistently, even though he has not completed a full course of ruqyah. He exhibits psychological symptoms such as a tendency to isolate himself, emotional instability, difficulty praying, and a decrease in desire toward his spouse. During the mass ruqyah session, the patient showed the most intense reactions compared to other participants, including crying, screaming, and sudden laughter, thus receiving special attention from the practitioner. Although follow-up sessions were recommended, the patient was unwilling to involve the practitioner at home due to her husband's prohibition.

Based on the results of interviews and observations, the effectiveness of ruqyah according to the community is detailed as follows:

1. Spiritual and Psychological Benefits

Many patients reported improvements in their spiritual condition, such as increased feelings of calmness, loss of fear, and increased faith in Allah SWT. Psychologically, patients feel more optimistic and motivated to improve the quality of their worship. This indicates that ruqyah not only functions as a healing method but also as a means of drawing closer to Allah SWT.

2. Healing of Physical and Spiritual Illnesses

Patients with physical disorders such as migraines, mild strokes, and non-medical complaints such as possession or witchcraft, report significant healing after undergoing ruqyah. For example, some patients report the disappearance of physical complaints after being recited specific verses selected by the practitioner based on their type of illness. This indicates that ruqyah has the potential as a holistic therapy encompassing both physical and spiritual aspects.

3. Increased Understanding of Islamic Medicine

Many people who previously viewed ruqyah as solely for mystical cases, such as jinn possession or witchcraft, now understand that ruqyah can also aid in the healing of physical

illnesses. This increased understanding has emerged after they experienced the direct benefits of ruqyah or witnessed its effects on loved ones.

4. Challenges and Skepticism

Although the practice of ruqyah is becoming more widely known, some people still express skepticism about its effectiveness and legality. This attitude generally arises from a lack of understanding of ruqyah as a Quran-based healing method that aligns with Islamic law. One common form of doubt stems from a misunderstanding of the hadith regarding those who do not seek ruqyah being among those who enter Paradise without reckoning. The hadith is narrated by Imam al-Bukhari:

يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا بِغَيْرِ حِسَابٍ وَلَا عَذَابٍ لَا يَكْتُمُونَ وَلَا يَسْتَرْقُونَ وَلَا يَتَطَيَّرُونَ
وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ

“My followers will enter Paradise in numbers of seventy thousand without reckoning or punishment. They are those who do not seek healing, do not practice sorcery, and do not seek ruqyah. And they place their trust solely in their Lord.”³¹

Some individuals interpret this hadith literally and conclude that seeking ruqyah is a blameworthy act or diminishes the value of tawhid. Such understanding can be an obstacle for patients in need of ruqyah therapy, as they may feel hesitant or afraid of losing the opportunity to enter Paradise without reckoning. In response to this, some contemporary scholars have provided important clarifications. For example, Ustadz Adi Hidayat emphasizes that seeking ruqyah is not an absolutely prohibited act. According to him, the hadith merely indicates that those who do not seek ruqyah have a certain merit, but it does not mean that those who seek it are sinful or lose their salvation in the afterlife.³²

Similarly, Ustadz Khalid Basalamah explains that the term “ruqyah” in the hadith refers to the etymological meaning of “*raqa*,” which involves blowing recitations that may include non-Shari’ah practices such as incantations or spells containing elements of shirk. Therefore, the hadith must be understood contextually. As long as ruqyah is performed using recitations from the Quran and prayers derived from the Sunnah, this practice remains permissible and even recommended as a form of healing effort.³³

Some members of society interpret religious texts literally without considering the context, posing a challenge for religious practitioners and leaders to provide education. The public remains positive about ruqyah because it aligns with Islam and is effective for both medical and non-medical issues. Therefore, comprehensive education and outreach are

³¹ (باكستان: البشرى, 2016) صحيح البخاري, إسماعيل البخاري.

³² Taman Firdaus, “Bolehkah Minta di Ruqyah | Hukum Ruqyah Syariah – Ustadz Adi Hidayat, Lc. M.A” Video You Tube, diakses pada 03 Desember 2024 jam 09.12 WITA, <https://www.youtube.com/watch?v=5--LCDtmQGY>.

³³ Cursor Media, “Bolehkah Meminta di Ruqyah ? ~ Ustadz Dr. Khalid Basalamah, MA” Video You Tube, diakses pada 03 Desember 2024 pada jam 09.20 WITA, <https://www.youtube.com/watch?v=I5324U9Ph-Y>.

needed to ensure the public understands the proper procedures, recitations, and boundaries of ruqyah, so that it develops as a legitimate spiritual healing practice within Islamic law.

5. Social Impact on the Community

Ruqyah performed by JRA also has a positive impact at the community level. Mass ruqyah practices, such as in mujahadah events, not only help patients but also enhance social solidarity. These activities strengthen the community's belief in the Qur'an as a solution to various life problems.

Conclusion

The ruqyah practices conducted by JRA Samarinda emphasize the belief in the Quran as a healer for both physical and spiritual ailments. Although the methods used vary, all practices are grounded in Islamic law and adhere to the guidelines of ruqyah syar'iyah. The ruqyah verses frequently used by JRA Samarinda practitioners include Surah Al-Fatihah, Ayat Kursi, Al-Falaq, An-Nas, and other verses selected based on their relevance to the type of illness, the reasons for their revelation (asbāb al-nuzūl), and the stories within the Quran. The selection of verses is also based on the empirical experience of practitioners who have undergone the *tajrib* (testing) process and obtained legitimacy through certification from scholars with a lineage in the science of ruqyah. JRA practitioners are guided to adhere to the interpretations of scholars when applying verses to patients' conditions. The general public has a positive view of ruqyah, as it is seen as a healing method that aligns with Islamic values. However, more comprehensive education is needed to enhance understanding of the principles, procedures, and limitations of ruqyah, ensuring its practice remains within the bounds of sharia and does not deviate.

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