

The Tradition of Reciting Al-Fatihah as Healing at Al-Banat Gondang

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Abstract

The tradition of reciting Al-Fatihah as a form of healing has become an integral part of culture and religious practice in various Islamic boarding schools in Indonesia. This article aims to explain and analyze this phenomenon by focusing on the al Banat Gondang Islamic boarding school as a center for Islamic religious learning and religious practices. As society's interest in alternative medicine and spirituality increases, these practices are gaining further attention. This article is based on field research and interviews with Islamic boarding school leaders, Islamic boarding school students, and individuals involved in these practices. The tradition of reading Al-Fatihah as a form of treatment at the al Banat Gondang Islamic boarding school developed as a result of the interpretation of the Islamic religion and local cultural heritage. This practice often includes certain rituals, such as reciting verses from the Qur'an and special prayers, which are believed to have healing effects. In many cases, reciting Al-Fatihah is used as an effort to overcome physical and mental health problems, and also as a means to improve spirituality.

Keywords: *Al-Fatihah, Living Qur'an, Prayer*

INTRODUCTION

The Qur'an is the word of Allah SWT. which was revealed to the Prophet Muhammad saw. through the Angel Gabriel, then conveyed to his people to serve as a guide for life. The Qur'an was revealed gradually according to the context of the events behind it.

The Koran has many virtues, one of which is that reading it is an act of worship. The right time to read the Koran according to the famous opinion of the ulama is during prayer or after, and what is highly recommended is between Maghrib and Isha' and after dawn.¹

The Qur'an is the most special holy book. The Qur'an was revealed to the Prophet Muhammad. with pronunciation and meaning. Reading it is considered an act of worship, and mankind cannot match even the shortest surah from it. God gives priority to those who want to understand, learn and appreciate the content of the Qur'an. If he reads the Qur'an, he will get ten virtues from each letter of the Qur'an, as well as cleanliness and gentleness of heart.² This indicates that the Al-Qur'an comes from God, both in its wording and meaning, and also makes the Al-Qur'an have content. *It's me* which differentiates it from other texts.

One of the surahs found in the Qur'an is Al-Fâtiḥah. It is called Al-Fâtiḥah (the opener) which means the opener of the book in writing. With this surah the reading in prayer opens.³ Al-Fâtiḥah is mentioned as well *As-Sab'ul-Matsani* which means seven verses are repeated, not only in each rak'ah of prayer, but also the contents of the seven verses are repeated and detailed in all the verses of the Qur'an, which number more than six thousand verses. Also called *Ummul Qur'an*. There are also those who say it is called *Ummul Kitab*, because the entire meaning of the Qur'an returns to what it contains.⁴

Many Muslims use the Koran as a calming medicine. The Koran can be *Shifa'* (medicine, antidote, solution provider) for individuals who are

¹ Abdul Hamid, *Tradisi Pembacaan Surat Al-Waqi'ah di Pondok Pesantren Sunan Kalijogo*. (Tidak diterbitkan, Pekalongan: STAIN Pekalongan, 2014), h.1.

² Ibrahim Eldeeb, *Be a Living Qur'an* (Jakarta: Lentera Hati, 2009), h. 14.

³ Abu Ihsan al-Atsari, *Shabih Tafsir Ibnu Katsir* (Jakarta: Pustaka Ibnu Katsir, 2011), h. 37.

⁴ Ibid, 39.

experiencing sadness, have been struck by disaster, and are suffering from life's problems. In Javanese poetry it is stated that "*The heart has five colors, just like the Al-Qur'an, the meaning of the heart*". So, there are five things to heal the liver, the first is reading the Al-Qur'an and appreciating its meaning. So they believe that a soul that is initially restless, upset and restless can calm down when the verses of the Koran are read. Such a study is a study of the living Qur'an.

The study of the living Qur'an is a study or scientific research about various social events related to the presence of the Qur'an or the existence of the Qur'an in a particular Muslim community.⁵ Making it a living phenomenon in Muslim society, which is directly linked to the Koran. Living Qur'an in religious research is a social phenomenon that is encouraged by the Qur'an. Living Qur'an is not meant by how individuals or groups of people understand the Qur'an (interpretation), but how the Qur'an is addressed and responded to by Muslim communities in the reality of daily life according to cultural contexts and social interactions. Therefore, the meaning contained may be the same, but the expression and expectations regarding the Al-Qur'an between one group and another, between groups, between ethnicities and between cultures can be different.⁶

In reality, the phenomenon of reading the Koran as an appreciation and response from Muslims is very diverse. There are various models of reading the Al-Qur'an, ranging from those oriented towards understanding and deepening its meaning, as is done by many commentators, to those who simply read the Al-Qur'an as a ritual service or to gain peace of mind. There is even a model of reading the Koran which aims to bring about magical (supernatural) powers or medical therapy and so on.⁷

⁵ M. Mansyur, *Metodologi Penelitian Living Qur'an dan Hadits, living Qur'an dalam lintasan sejarah studi Qur'an* (Yogyakarta: TH-Press, 2007), h. 8.

⁶ Muhammad Yusuf, *Metodologi Penelitian Living Qur'an dan Hadits, Pendekatan Sosiologi dalam penelitian Living Qur'an*. (Yogyakarta: TH-Press, 2007), h. 49-50.

⁷ Abdul Mustaqim, *Metodologi Penelitian Living Qur'an dan Hadits, Metode Penelitian Living Qur'an model Penelitian Kualitatif*. (Yogyakarta: TH-Press, 2007), 65.

Study of the Al-Qur'an can produce various understandings according to each individual's abilities. This understanding ultimately gives rise to diverse behavior. Based on historical records, the behavior or practice of using the Qur'an in practical life outside of its textual conditions has occurred since the time of the Prophet Muhammad. This is as explained by M. Mansyur that according to historical reports, the Prophet saw. Once cured an illness with ruqyah through surah Al-Fâtiḥah, or rejected magic with surah Al-Muâwidatain.⁸

Al-Banaat Gebangsari Islamic Boarding School is one of the Salaf Islamic boarding schools located in Senggowar village, Gondang subdistrict, Nganjuk district. This lodge, located in northern Nganjuk, was founded by K.H. Ahmad Asyhari Amin. Not much different from other Islamic boarding schools, the main characteristics of Salaf Islamic boarding schools are that they teach classical Islamic books as the core of their education, both using the Islamic boarding school system. *sorogan, bandongan norwetonan*.⁹

The writer is interested in knowing and analyzing the book, especially the chapter on the Fadilah of Surah Al-Fâtiḥah, then finding out how it is practiced, as well as the relevance of Surah Al-Fâtiḥah it can be used as a means of treatment. The author feels it is necessary to study this matter because he feels it is very important and has many benefits in everyday life, especially in overcoming and providing solutions to every daily problem, of course using the Al-Qur'an approach.

Methods

In this research, the author employs a descriptive method with a qualitative approach. Qualitative research aims to comprehensively uncover phenomena in line with their context (holistic-contextual) by collecting data from the natural setting, where the primary instrument is the researcher themselves. This places the author in direct interaction with the respondents to gather the necessary data and

⁸ M. Mansyur, *Metodologi Penelitian Living Qur'an dan Hadits, living Qur'an dalam lintasan sejarah studi Qur'an* (Yogyakarta: TH-Press, 2007), h. 3.

⁹ Uzi Zainal Muhyiddin, *Wawancara Pribadi*, 21 Januari 2023.

information, whether from individuals or groups, regarding their understanding of Surah Al-Fâtiḥah used as a method of treatment.

After collecting the data and information, they are subsequently processed in the analysis phase of the discussion. In this research, the author utilizes a qualitative research approach with descriptive analysis techniques. This research type falls under field research, as the researcher directly explores data on-site by conducting observations to obtain the required data.

The focus of this research is to examine a specific subject with the aim of understanding to what extent the caregivers, administrators, and students of the Al-Banaat Gebangsari Islamic boarding school comprehend the benefits of Surah Al-Fâtiḥah as a form of treatment. Additionally, it seeks to explore how this is applied in daily activities.

Result

Concept of the Living Qur'an

The Al-Qur'an can indeed be studied by anyone in any form and model, as long as it does not eliminate the sacredness and meaning contained in the Al-Qur'an. In this way, we do not only focus on discussing the text, but rather concentrate on the social response that occurs. The focus of this study is only limited to uncovering social phenomena regarding the charitable side related to the Al-Qur'an. At the very least, what they do reflects the Muslim community's understanding of the Qur'an, which varies greatly between certain community groups and other community groups, both in terms of racial-ethnic-geographical, even on the smallest levels at the same time, such as in community organization groups, or religious study groups, *tabligh majlis* and certain *halaqoh*.¹⁰

All this time, the orientation of the study of the Qur'an was directed more towards the study of the text, thus making the products of tafsir books more than

¹⁰ Muhammad Yusuf, *Metodologi Penelitian Living Qur'an dan Hadits, Pendekatan Sosiologi Dalam Penelitian Living Qur'an*. (Yogyakarta: TH-Press, 2007), h. 40.

others. Al-Qur'an research related to the text, dominates more than research related to how society experiences the text itself.

As time progressed, studies began to develop that placed more emphasis on aspects of society's response to the presence of the Al-Qur'an. This kind of study is relatively new within the scope of students, it is proven that there are still many theses that still focus on text studies. It is hoped that this study can expand research objects for students, so that there is no reason for students to lack research materials.

Living Qur'an is a social phenomenon, so the research model used is a social research model. Research methods are basically how a researcher expresses a number of ways that are systematically, logically, rationally and directed about work before, during and after collecting data, so that they are expected to be able to scientifically answer the formulation of the problem (academic problem).¹¹

The appropriate method to use in researching the Living Qur'an phenomenon is using research qualitative. The elements found in the research qualitative including explaining the location, approach used, data collection techniques, data analysis, data collection strategies, and data presentation.

This process will proceed by means of efforts to categorize, or conceptualize the data that is continuously being explored, while comparing and looking for relationships between concepts to give rise to hypotheses. This process will later move irregularly linear again, but rotating evenly interactive between one concept and another, or between one category and another.¹²

This stage will continue to process until at a point no more new information is found, so that research develops or is born which is supported by correct data in accordance with the research objectives themselves.

Al Banat Gondang Nganjuk Islamic Boarding School profile

¹¹ Abdul Mustaqim, *Metodologi Penelitian Living Qur'an dan Hadits, Metode Penelitian Living Qur'an Model Penelitian Kualitatif*. (Yogyakarta: TH-Press, 2007), h. 71.

¹² Ibid, 78.

Al-Banaat Gebangsari Islamic Boarding School is located in Senggowar village, Gondang sub-district, Nganjuk regency, East Java province, Indonesia. Gondang District is located at coordinates 111 32' 30" East and 7? 32' 30" LS.

The boundaries of the Gondang sub-district area are to the west of Rejoso Sub-district, south of Sukomoro District, East of Lengkong District, and north of the border with Ngluyu District. Gondang District consists of 16 villages, namely Campur, Gondang Kulon, Jaan, Karangsemi, Kedung Glugu, Ketawang, Losari, Mojoseo, Nglinggo, Ngujung, Pandean, Sanggrahan, Senggowar, Senjayan, Sumber Agung, and Sumberjo. The area of Gondang Subdistrict is 9594.3 Ha, which consists of 4786.66 Ha (49.89%) of agricultural land, 798.14 Ha (8.32%) of yard land used for buildings, yards, and gardens. forest with an area of 3844.43 Ha (40.07%) and 165.07 Ha (1.72%) for others such as tombs, roads, rivers etc.

KH. Ahmad Asyhari Amin was born in a small village at the foot of Mount Wilis, precisely in Manikan Village, Ngetos District, Nganjuk Regency, East Java. He was born in 1959 to a mother named Umi Latifah and a father named Aminudin. He is the second of five children. He started his basic education in 1965 at SDN Mani'an, continued with the PGA school in Madiun for 4 years in 1971. After he graduated from education he was going to be registered as a civil servant but he refused and decided to continue his education at a boarding school.

With this determination, he went to Senggowar village, Gondang District in 1977, then settled at the Gebangsari Islamic boarding school and studied the yellow book for 9 years under the tutelage of Kyai Abdul Karim. Kyai Abdul Karim himself was a boarding housemate of K.H.'s father. Ahmad Asyhari, namely Mbah Yai Aminuddin.

In 1984 Kyai Abdul Karim became ill so the kyai suggested he study at the Bathokan Kediri cottage. While staying at the Bathokan Kediri cottage, he heard that Kyai Abdul Karim's illness was getting worse and finally he decided to return to Senggowar, until finally Kyai Abdul Karim died in 1985. Since then he has continued the preaching struggle of the late Kyai Abdul Karim until now by establishing Al-Banaat Gebangsari Islamic Boarding School. He was made son-in-law by Mrs. Nyai

Abdul Karim and married to Kyai Abdul Karim's first daughter, Ismiatin, and was blessed with 3 children, 1 daughter and 2 sons.

Before the Al-Banaat Gebangsari Islamic Boarding School was established, there was the Gebangsari Islamic Boarding School which was founded by Kyai Abdul Karim in 1965. The Gebangsari Islamic Boarding School was located next to the Fathul Huda Mosque. The word Gebangsari comes from two syllables, namely, Gebang and sari. The word "Gebang" is taken from the name of Kyai Abdul Karim's area of origin, namely Balonggebang, while the word "Sari" comes from the word Mangunsari which is where Kyai Abdul Karim studied.

The Gebangsari Islamic Boarding School stopped operating after Kyai Abdul Karim died in 1985. After Kyai Abdul Karim's death, the Gebang Sari Islamic Boarding School was on hiatus from 1985 to 1992. Then in 1992, Kyai Abdul Karim's son-in-law, KH. Ahmad Asyhari, founded the Al-Banaat Islamic Boarding School. Gebangsari. The idea to establish the Al-Banaat Gebang Sari Islamic Boarding School came after he had his first child, Siti Mudrikah Zainul Farida. And starting in 1995, the Al-Banaat Gebangsari Islamic Boarding School was registered with the Ministry of Religion.

According to KH. Ahmad Asyhari, when the Al-Banaat Gebang Sari Islamic Boarding School was founded, the Senggowar area was still considered abangan. It is rare for people to pray in congregation at the mosque. But with the kyai's patience and sincerity, now the Al-Banaat Senggowar Islamic Boarding School has approximately 170 residential students and 31 non-resident students.

The development of the Al-Banaat Gebang Sari Islamic Boarding School has been a fairly long process. Initially, the Al-Banaat Gebang Sari Islamic Boarding School occupied a plot of land. However, as time went by, the Al-Banaat Islamic Boarding School became bigger and wider. In fact, KH. Ahmad Asyhari started pioneering formal education in 2000. Starting from kindergarten, MI, MTs & MA levels. With the aim of improving human quality, spreading the Islamic religion and fulfilling the obligation to transfer knowledge from Allah SWT. in teaching and learning activities.

Reading the Qur'an Surah Al-Fatihah as Treatment

In this case, the author believes that in the Islamic tradition, treatment is one of the elements described by the Islamic religion itself. All aspects including medicine are part of the Koran. So it can be said that the event occurred embryo of current treatment.

Every human being is obliged to protect what Allah SWT has given. If a person experiences physical or mental illness, he should treat it immediately. Ibnu Qayyim explained the importance of preventing liver disease. He said, "When the heart's position towards all other members of the body is like that of a king who has full authority to command the army, then all the actions of the members of the body arise as his orders and he can use them for any matter he wishes."¹³

Surah Al-Fâtiḥah as the opening is able to lead us to the right path, the path that is blessed. Of the seven verses of Surah Al-Fâtiḥah, the essence lies in the reading *bismillâh irroḥmânirroḥîm*. This phrase is considered to have certain special and magical powers, so that the reading is the basis of the initial intention of humans to hope for the generosity of the creator. In accordance with the information in the book *Mujarrobât Dairobî*, where there is a chapter that specifically discusses about *basmallah*

Satan lamented, cried, and tore his hair on four occasions: when he was cursed, when he was removed from heaven, when Prophet Muhammad SAW was appointed as a Prophet, and when surah Al-Fâtiḥah was revealed.¹⁴

Uzi Zainal Muhyiddin (daily administrator of the boarding school), explained that, if we want to read (practice it) every day, we will get comfort and peace, which really affects mental health, and mental health is closely related to physical health. In other words, the health of the human body originates from the mind itself. So, if explored further, the treatment method using Surah Al-Fâtiḥah is an implementation of how Al-Fâtiḥah psychology is applied in everyday life.¹⁵

¹³ Amin An-Najar, *Menggobati Gangguan Jiwa, terj. Ija Suntuana* (Jakarta: Mizan Publika, 2002), h. 55.

¹⁴ Islah Gusmian, *Ruqyah Terapi Nabi SAW Menangkal gangguan Jin, Sibir, dan Santet* (Yogyakarta: Pustaka Marwa, 2009), h. 68.

¹⁵ Uzi Zainal Muhyiddin, *Wawancara Pribadi*, 20 Mei 2023.

The Al-Quran as a guide to life for Muslims actually provides a solution that ensures that a Muslim is always filled with happiness, patience and a high enthusiasm for life. We can clearly find this positive emotion in surah Al-Fâtiḥah. Al-Fâtiḥah has explained that happiness is an impact of the human psychological system. Surah Al-Fâtiḥah also explains psychological components such as feelings, actions, communication and thoughts.

As far as observations have been made, there are three basic categories that a person uses in the treatment process. First, they know that the treatment method comes from their parents or in other words inherited from their ancestors. The second comes from personal or self-taught learning. And thirdly, because they learned it from a teacher.

According to M.Ihsan Hasani, one of the ustadz at the Al-Banaat Gebangsari Islamic Boarding School stated that, there are students who only observe and study it independently, then try to practice it themselves. They believe that Al-Fâtiḥah as the mother of the Al-Qur'an, which includes all the meanings contained therein, is a surah that has special qualities, so that it can be used as a washilahtreatment, anyone, anytime, anywhere, can practice it independently.¹⁶

Apart from its many features, the factor that makes Surah Al-Fâtiḥah widely used as a means of treatment is that Surah Al-Fâtiḥah is a surah that is familiar to every Muslim, so it will be easier to read and memorize it, and that makes the treatment process easier.¹⁷

In the pre-ruqyah (treatment) process, every patient is required to be able to perform ruqyah himself at least by practicing surah Al-Faatiḥah every day after the obligatory prayer and the obligatory prayer. Self-ruqyah is more important than other people's ruqyah. Ruqyah is a supplication, while a person's supplication for himself has a greater hope of being answered than someone else's supplication for him. Meruqyah herself also has a more perfect attitude of trust.¹⁸

¹⁶ M. Ihsan Hasani, *Wawancara Pribadi*, 23 Mei 2023.

¹⁷ M. Ihsan Hasani, *Wawancara Pribadi*, 23 Mei 2023.

¹⁸ M. Ihsan Hasani, *Wawancara Pribadi*, 23 Mei 2023.

There are no specific provisions in the method or technique of ruqyah treatment. Therefore, it is possible to perform ruqyah in various ways. There are those with rubbing, blowing, spitting, touching and praying, as long as it does not contain elements of shirk in it. Scholars have agreed on the validity of ruqyah. Ruqyah with the verses of the Qur'an and recitations that have been approved is not prohibited, in fact the law is sunnah.

M. Hanif Mustofa, one of the students explained that he had never studied directly about the treatment method using the washilah surah Al-Fâtiḥah. However, he had heard about this from his parents, friends and people around him. He believes this method exists without knowing its origin. What he knows is that this is a legacy from his ancestors.

In further information he explained that the media used varied, some used additional media such as water, leaves and so on. However, what is often practiced is limited to chanting certain sentences or prayers which are considered a means of healing, then blowing on the sick part of the body.¹⁹

On another occasion, when asked how patients read prayers, they answered that they were sure that the reading was able to bring healing to them. As proof, they often come to the place, even giving wages in the form of food or some money as a form of thanks, even though it is not requested by the person treating them.

In their hearts there is only confidence that Allah's help will quickly come through righteous people. They don't know anything about the methods used by ustadz or kyai in carrying out the treatment process. As far as they know, the process must be good, because it was carried out by good people. What they are looking for is blessings from the ustadz or kyai whose prayers are thought to be easily answered.²⁰

So from the patient's point of view, it is not the method or reading that can be the source of healing for an illness, but rather the blessings of prayers from pious people who are close to God (ustadz or kyai) that can solve a problem.

¹⁹ M. Ihsan Hasani, *Wawancara Pribadi*, 23 Mei 2023.

²⁰ M. Hanif Mustofa, *Wawancara Pribadi*, 26 Mei 2023

According to K.H. Ahmad Asyhari Amin, as the caretaker of the Al-Banaat Grbangsari Islamic boarding school, "the confidence they get is not only felt from the reading, but the person who reads it also has a big influence on whether their wishes come true. "The cleanliness of the heart and devotion to God of the treatment practitioner plays a big role in the success of a ruqyah treatment method."²¹

However, this is very difficult to rationalize logically. Because this belief lies in the heart, the author can only see it from the results of several patients who experienced healing from this treatment. To rationalize this, the author assumes that there are external factors that have a big influence. These external factors are spiritual elements, which are able to have a positive impact on patients.

Every human being is given the ability to think and interpret everything related to this universe. By continuing to learn about things he doesn't know and what he already knows, and applying the practices he has learned, such as Islamic healing (ruqyah), will improve human psychology towards God and those related to him, making the belief in creation emerge. humans are to worship and especially to be grateful.

K.H. Ahmad Asyhari Amin stated, "It is permissible to write verses from the Koran, then soak them in water, then drink or wash the water on sick people."²² He emphasized that reading and reciting Surah Al-Fâtiḥah with true and sincere belief, cures all diseases, both physical and mental.

Healing is determined by two factors: first, the right medicine and second, permission from Allah. Because, in reality, it proves that there are many medicines that can medically cure certain diseases, but when they are introduced into the human body, these medicines react differently. Of course, this reaction is related to the immune system of each human body. This deterrence is what we can understand as the other side, namely with permission from Allah SWT.

Apart from seeking treatment, people also need to get closer to Allah and pray. Other people can pray too. From that perspective, it can be understood why

²¹ M. Slamet Khoiruddin, *Wawancara Pribadi*, 23 Mei 2023

²² M. Slamet Khoiruddin, *Wawancara Pribadi*, 23 Mei 2023.

illnesses can be cured because of the help of someone who is often called "crazy person". We must also surrender ourselves completely to God, confident that everything happens according to His will. As Muslims, we must not give up hope, because only unbelievers (QS. Yusuf: 87) and misguided people (QS. Al-Hijr: 56) give up hope of God's mercy.

Relevance of Treatment Using Washilah Surah Al-Fâtiḥah

After going through various discussions and extracting in-depth information, the author feels the need to convey the relationship between the contents of Surah Al-Fâtiḥah and treatment. What is the reason many people use it? *washilah* treatment. In this way, the relevance between the two will be known and can make people who practice it more confident in the content of Surah Al-Fâtiḥah.

The treatment process using washilah surah Al-Fâtiḥah is a form of endeavor through prayer. Effort is a process as a form of worship to Him. So every Muslim must continue to expand his understanding of the lafadz-lafadz of the Al-Qur'an, so that his understanding is able to accompany the progress of human civilization in the field of information and knowledge in every era.²³

In the world of Islamic boarding schools, there is a tradition or habit when saying Basmallah. The letter Ba' (read bi) is translated by inserting the word start. Even though this sentence is not spoken, it must come to mind, so that Bismillah means "I or We start what we are doing in the context of this surah, namely reading the verses of the Koran in the name of Allah." Thus, the sentence becomes a kind of prayer or statement from the speaker that he is starting his work in the name of Allah. Or it can also be interpreted as a command from Allah (although the sentence is not in the form of a command) which states "Start your work in the name of Allah". These two opinions which include in mind the word "start" in Bismillah

²³ Ahmad Asyhari Amin, *Wawancara Pribadi*, 21 Mei 2023.

have the same spirit, namely making (the name) of Allah the base from which to depart.²⁴

Humans according to their nature have been created by God on the basis of faith. God has given humans a mind capable of thinking.²⁵ With a mind that can think clearly, we are able to go through everything with sincerity and patience. So that effort is included in worship that is worth a reward in the eyes of God.

If we look at various sources, it will be known that the meaning of Surah Al-Fâtiḥah contains many sentences of optimism and surrender to God. That matter is a form of belief that God will help the patient recover. In fact, optimism also comes from those who treat, as evidenced by optimistic expressions from Ustadz, Kiyai and all parties involved in the treatment process which are conveyed to patients to provide calm.

So this is in line with the treatment method using the washilah of Surah Al-Fâtiḥah which has been practiced in society. With their foundation taken from their parents or self-taught, without this belief how could a Ustadz be able to cure their patients.

Al-Qur'an Al-Karîm is the perfect medicine for all heart ailments and physical ailments, among all kinds of diseases in this world and the hereafter. If the sick sufferer takes this medicine properly and regularly with honesty, total faith and acceptance, firm belief, faithfully fulfilling the requirements, then the disease will never be able to attack him again forever.²⁶

Sa'id ibn Ali ibn Wahf Al-Qahthani, in the book *al-Ilaj bi al-Ruqa min Al-Kitab wa Al-sunnah*, explains that "The Qur'an is the perfect medicine for all spiritual ailments (qalbiyah) and diseases physique." Ibn Qayyim in the book *Al-Tibb al-Nabawi* when commenting on the Hadith of the Prophet SAW "You should stick with two medicines, namely honey and the Qur'an", explains that this hadith

²⁴ M. Quraish Shihab, *Tafsir Al-Misbah, Pesan, Kesan, dan Keserasian Al-Qur'an*. Jakarta: Lentera Hati, 2002, 14-15.

²⁵ Adnan Syarif, *Psikologi Qur'ani, terjemah Muhammad Al-Miqbwa*. Bandung: PUSTAKA HIDAYAH, 2002, 27.

²⁶ Jamaluddin Mahran & Abdul Adzim Hafna Mubasyir, *Al-Qur'an Bertutur Tentang Makanan & Obat-Obatan* (Yogyakarta: MITRA PUSTAKA, 2005), h. 483

brings together the world of human medicine and the world of divine medicine, between the physical and spiritual.²⁷

And We send down from the Qur'an what is a healing and a mercy for the believers, and He does not increase the wrongdoers except loss.

And We sent down from the Qur'an (something) which is a cure and a mercy for the believers, while for the unjust (the Qur'an) will only add to the loss.(Surat Al-Isra verse 82).

This verse explains that one of the benefits of the Koran for humans is medicine for believers. Imam Fakhruddin ar-Razi in his interpretation said that the word *syifâ* (antidote or medicine) in the verse above shows that the Al-Qur'an can be a good medicine for spiritual or physical illnesses.

More firmly, Ar-Razi said, "If the majority of philosophers and amulet makers can heal with readings other than the Koran, then clearly the Koran is more effective because it has received theological legality. The Prophet himself said, "Whoever does not (seek) healing with the Qur'an, Allah will not give him healing."²⁸

Syifa' which means medicine, while disease has two meanings, namely physical (medical) and non-physical (non-medical). In other terms, disease is often called *da'* in Arabic and the medicine is *dawa'*. When someone is sick, they should try to find medicine. There are usually two types of medicine that we often find, namely *halal* and *haram*, so as long as there is *halal* medicine, we have to use *halal* medicine. When we are in an emergency, we can only use the *haram* if needed, and if we can't find any more, let us trust in complete resignation, so that Allah will always provide healing, until the disease is removed.

So indeed Allah always shows people. Indeed, there has come to man from his Lord a guidance that can expand the chest and guidance of mercy for those who believe. So that by using the Qur'an as a guide, reading material and a friend who always accompanies us, we will always have peace of mind.

²⁷ Islah Gusmian, *Ruqyah Terapi Nabi SAW Menangkal gangguan jin, sibir, dan santet*. (Yogyakarta: Pustaka Marwa, 2009), h. 66.

²⁸ Fakhruddin Ar-Rozi, *Tafsir Al-Kabir*, (Kairo: Darul Hadits, Tanpa Tahun, Juz XXI), h. 34.

When Allah gives His servant a disease, he will also be given medicine that can cure it. Of course, sick people are required to try to get this medicine in order to achieve healing. It is permissible for a sick person not to seek treatment if he surrenders and is happy with the disease that God has given him.

One thing that every sick person must understand and believe is that when he has tried to seek treatment and received healing, he must believe that it is God alone who cures his illness, not the medicine he takes. The medical treatment that he undertook was the effort of a servant to obtain the gift of healing from his Lord. The medicine he took was just a means. Meanwhile, the healing he obtained was solely because of God's will and grace without any effort or means, even though God had the power to do it.

Every disease has its own cure. If the medicine matches the disease, it will be cured with Allah's permission. Healing is absolutely God's will and grace alone. So medicine as a means can be in any form, be it medical medicine, herbal medicine, traditional potions, water that is prayed for by the kiai and so on. By means of which a sick person will receive healing, only Allah knows according to His will.

So it is not uncommon in society to find several people suffering from the same illness but being cured with different types of medicine. Many people experience the same illness but are cured with different brands of medicine even though the ingredients are the same. Not a few people go for treatment all over the place for a lot of money, but he actually gets healing from a decoction of wild leaves growing in his yard.

Thus, the use of Surah Al-Fâtiḥah as a means of treatment can be accepted by the human mind. As explained previously, Surah Al-Fâtiḥah teaches about starting everything by saying the name of Allah, entrusting every incident to Allah, and there is a prayer which means the solution to every problem comes from Allah alone.

By incorporating the positive energy from surah Al-Fâtiḥah, then with God's permission every problem, whether it is in the form of illness or other difficulties in life, will be easily resolved and find the best way out. Making the heart calmer, patient, sincere and pleased with God's will. Making people of a higher degree in

the eyes of Allah swt. and make a happier life, because I trust everything only to Allah swt.

Conclusion

The tradition of reading Surah Al-Fatihah as a treatment at the Al-Banat Islamic boarding school is a prayer belief. Reading al-Fatihah as a form of treatment is an expression of their beliefs and spirituality. They believe that Al-Fatihah has spiritual power to help heal and protect against disease. Psychologically, reading Al-Fatihah can also provide a sense of calm and comfort to individuals who are sick or facing health problems. This can have a positive impact on their psychological well-being, which in turn can contribute to the healing process. The tradition of reciting Al-Fatihah as a treatment should not be considered as a substitute for appropriate medical treatment. For serious illnesses or health conditions, professional medical care is still necessary. In the context of reading al-Fatihah, there needs to be a balance between spiritual beliefs and medical care.

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