



Implementation of *Ruqyah* as an Alternative to Islamic Medicine in Indonesia

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Abstract

One of the religious therapies in the life of Muslims is *ruqyah*. *Ruqyah* is a prayer accompanied by dhikr to Allah Almighty by reciting the holy verses of the Quran and hadith. *Ruqyah* is used to cure mental disorders, physical illnesses, and other conditions. This study aims to learn more about *ruqyah* in Islam, which is used as an alternative treatment. The method used to prepare this article is a literature study from national and international scientific journals. The study results in a show that *ruqyah* can be done if it does not contain elements of shirk and is recommended as a treatment because the reading of *ruqyah* contained verses of the Qur'an as a cure for all diseases.

Keywords: *Ruqyah*, *Quran*, *dhikr*

Background

In a cultural perspective, disease is a social recognition that a person cannot perform his normal role reasonably, and that something must be done to overcome it. The cure of a disease in society is carried out in ways that apply or according to their beliefs. Islam as a religion of *rahmatan lil'alam* has guidelines aimed at directing people in life, both in the world and in the hereafter. In Islam, the jinn are recognized for its existence, as explained in one verse in the Qur'an QS. Az-Zuriyat verse 56 which means "I did not create jinn and men but for them to worship Me". Diseases caused by magic are usually performed by someone with the help of a genie. Rasulullah SAW has given guidance on healing for those affected by magic or the entry of *jinn*, through the recitation of certain verses in the Qur'an and prayers known as the *ruqyah syar'iyah* method. *Ruqyah* is linguistically derived from Arabic i.e. the word *raqiya- yarqā-ruqyān wa ruqyatan*, meaning shelter, is well known. Meanwhile, in terms of terms, *ruqyah* is a way of treating and curing diseases through the guidance of the Quran and as-Sunnah, using the recitation of verses from the Quran and the prayer of the Messenger of Allah (Rohmansyah *et al.*, 2018). *Ruqyah* is understood as a treatment a la Rasulullah SAW to eliminate diseases.



The practice of *ruqyah* has existed since the time of the *jahiliyyah*, performing treatment by praying to other than Allah or shirk. Then in the time of the Prophet Muhammad SAW., *ruqyah* could be done without any shirking element in it. The *ruqyah* used is *ruqyah syar'iyah*. *Ruqyah syar'iyah* is to ask Allah for protection for the healing of the sick by reciting some verses of the Qur'an al-Karim, the Names of Allah, and His Attributes or with prayers whose *syar'i (ma'sūrat)* is in Arabic or in a language whose meaning can be understood. Whereas nowadays, *ruqyah* is used as a treatment for mental illness or what is commonly called *ruqyah psychotherapy*. *Ruqyah psychotherapy* means a healing therapy from physical illnesses and psychiatric disorders with psychotherapy and Islamic counseling and also using the recitation of verses from the Qur'an and the prayers of the Prophet Muhammad SAW.

نَ عَوْفِ بْنِ مَالِكِ الْأَشْجَعِيِّ، قَالَ: كُنَّا نَرْقِي فِي الْجَاهِلِيَّةِ فَقُلْنَا يَا رَسُولَ اللَّهِ كَيْفَ تَرَى فِي ذَلِكَ فَقَالَ: اِعْرَضُوا عَلَيَّ رُقَاكُمْ، لَا بَأْسَ بِالرُّقَى مَا لَمْ يَكُنْ فِيهِ شِرْكٌ

Based on HR Muslims apart we know that, *ruqyah* mixed with elements of shirk is the cause of *ruqyah* it is forbidden (*mamnu'*). But if the *ruqyah* does not contain an element of shirk then it becomes permissible (*mubah*) and even annihilated because the Prophet and his companions performed the *shari'a ruqyah*. In addition, the Prophet SAW also allowed *ruqyah* if it brings benefits by doing so (Rohmansyah *et al.*, 2018).

Ruqyah is performed in tandem with recited prayers accompanied by dhikr to Allah Almighty by reciting the holy verses of the Quran and hadith. *Ruqyah* can be used to treat physical and spiritual illnesses. In understanding *ruqyah* as a whole, it is necessary to have knowledge about *ruqyah* for treatment, the proper method of *ruqyah*, and also *ruqyah* figures. The purpose of this study is to find out more about *ruqyah* in Islam which is used as an alternative treatment, the method of implementing *ruqyah* can be used as a treatment. In addition, it is also to find out the figures of *ruqyah* treatment in Indonesia.

Materials and Methods

The method used in the preparation of this article uses literature studies sourced from national and international scientific journals. The data studied are related to *ruqyah* in the health sector by looking at the perspective of the Quran and Hadith.

Result and Discussion

Ruqyah method

Ruqyah treatment is treatment by means of verses from the Qur'an recited to the sick (patient) coupled with *prayerssūr*, which are performed repeatedly until healed with Allah's permission. The recitation of the Qur'an consists of two things, namely the voice of the person who heals and the meaning contained by the verses of the Qur'an.

Basically, every treatment must use the Qur'an, after which only then do medicines even in physical illnesses. It does not mean that people with physical illnesses are required to go to the hospital, and people with mental illnesses are required to go to mental hospitals and if the disease is spiritual in nature, then the treatment is by means of *ruqyah* readings, so there should not be such a division. Because the Quran is an antidote and medicine for the heart, a healer and a healer for him (Al-Sadhan, 2009).

In the implementation of *ruqyah* must be done in a way or method that is in accordance with the correct rules in order to avoid deviations as well as leading to shamanic practices. *Ruqyah* with the recitation of verses of the Qur'an and the recitation of prayers is believed to cure both physical and spiritual ailments due to the influence of the jinn. This has been applied by Muslims for psychotherapeutic treatment due to the influence of jinn. However, in its implementation there are

often deviations that lead to shirking. In the book "*Uncovering the Jinn World "RUQYAH" Its Impact and Danger*" by Lutfi Ghozali it is stated that: *Ruqyah* is often done not to remove the genie from the body, but to insert the jinn from the human body (Arni, 2021). This deviation occurs because often a person is conscious but worried about *nada* jinn in his body and then does *ruqyah* which causes unconsciousness, then it means actually inserting jinn in the body. Basically, what is meant by removing jinn from the body is when the person is lost consciousness due to the influence of the jinn with the passing of *ruqyah*, the person can get his consciousness again because the influence of jinn in his body has been eliminated (Arni, 2021). Therefore, appropriate methods are needed in the implementation of *ruqyah* as psychotherapy because of the influence of jinn in order to avoid deviations that lead to shirking acts.

Preventive methods

Preventive Methods carried out by preventing and protecting from various health disorders as a form of anticipation and protection. In principle, this method is directly related to how humans early maintain cleanliness as a way to maintain health in addition to regulating their lifestyle. Cleanliness in Islam is worship as well as a way to draw closer to Allah SWT.

Prophet Muhammad saw said:

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ حَدَّثَنَا حَبَّانُ بْنُ يَلَالٍ حَدَّثَنَا أَبَانُ حَدَّثَنَا يَٰيَٰيَ
أَنَّ زَيْدًا حَدَّثَنَا أَنَّ أَبَا سَلَامٍ حَدَّثَنَا عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ الطُّهُورُ شَطْرُ

الإيمان ...

Translate:

Ishāq ibn Mansūr of Habbān ibn Hilāl of Abān of Yahya of Zaid of Abū Sallām of Abū Mālik Al-Asy'ari he said: "*The Messenger of Allah said: "To be sanctified is half of the faith"*".

Curative methods

Curative methods carried out by conducting treatment and assistance for various health disorders. In general, the Quran often mentions something, especially related to foods and drinks that are beneficial to humans as well as medically, contain extraordinary curative elements. For example, fruits, vegetables, meat, spices, milk, honey and others.

Ruqyah terms

Based on research conducted by Arni (2021) there are three conditions for a *ruqyah* to be carried out as a treatment, including:

1. *Ruqyah* is performed using verses of the Quran or by mentioning the names of Allah Almighty and the names of Allah Almighty.
2. In the implementation of *ruqyah*, it must be spoken using Arabic or other languages that can be understood its meaning to avoid misunderstandings that will eventually lead to shirk. Shaikh Abdurrahman Hasan Alu Shaikh in his book "*Fathul Majid Alkhatabi*" said: "at that time the Messenger of Allah do *ruqyah* and in *ruqyah*. He told her and allowed it. If the *ruqyah* is with the Qur'an and Asma Allah, then it is allowed or even commanded. However, it is frowned upon if not in Arabic, for perhaps there is a phrase *kufur* or shirk.
3. It must be believed that healing comes not merely because of *ruqyah* but on the basis of the permission of Allah Almighty.

The right way of ruqyah

The correct *ruqyah* procedure is as follows:

1. Believe that healing is only with the permission of Allah Almighty.
2. *Ruqyah* should use Quranic verses, hadith, names and attributes of Allah, in Arabic or other intelligible languages
3. Sincere intention and face to Allah Almighty when praying
4. Reading verses of the Quran and recitation of *ruqyah* by blowing on a sore limb
5. People who do *ruqyah* should listen to the reading being read so that the sufferer can learn and feel at ease that the *ruqyah* is read in accordance with *Shari'a*
6. Blowing on the *tubub* of a sick person in the midst of reading *ruqyah*
7. If blowing into the medium then the best medium is olive oil and rainwater
8. Rubbing the person in *ruqyah* with his right hand.
9. When the pain is all over the body, you do this by blowing both palms and then rubbing it on the face of a person who is in *ruqyah*
10. If the disease suffered is not clear in its location, then how to treat it by reading *ruqyah* in front of the patient.

Verses used for ruqyah

The verses of the Qur'an can be used as medicine as one of the functions of the Qur'an is as medicine (*shifa*). In the research journal (Sismanto & Hamidah, 2022), it is stated that there are several verses of *shifa* in the Quran, including:

1. QS. At-Taubah (9):14
In that verse Allah Almighty. Commanding to fight the disease that is being experienced will undoubtedly help with victory over the disease that is being experienced.
2. QS. Yunus (10):57
In the verse it is stated that the Qur'an is a cure for the disease that is in the bosom and is a guide for the believers.
3. QS. An-Nahl (16):69
In the verse, it is explained about the virtues of honey which can be efficacious as a cure for all diseases through bee processes in producing honey.
4. QS. Al-Isra' (17):82
In the verse it is explained that Allah Almighty. Passing down the Qur'an as an antidote or healer for liver disease in humans and as a mercy for people of faith.
5. QS. Asy-Syu'ara (26):80
In the verse it is explained that the disappearance of disease from the body of a servant is at the will of Allah Almighty. To heal or not to heal his servant.
6. QS. Fussilat (41):44
In the verse it is explained that Allah Almighty. Commanded Prophet Muhammad SAW. To explain to his servant that the Qur'an is a remedy for the antidote and dispel all doubts.

In addition to the verses above, there are several Qur'anic readings that can also be used as *ruqyah* readings (Arni, 2021), including: Surat Al-Ikhlās, Al-Falaq, and An-Naas

1. Surat Al-Fatihah
2. Surat Al-Kafirun
3. The last two verses of surah Al-Baqarah and the verse of the chair
4. The prayers and dhikr from the prophet's hadith (Arni, 2021), including:
 - a. "I beg Allah the Greatest, the Owner of the great 'Arsy, that he may heal you". This prayer is read seven times.

أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ.

- b. "Yaa Allah the Keeper of Man, eliminate his sickness and heal, thou art the All-Healing One, there is no healing but healing from Thee alone, healing that does not cause pain".

اللَّهُمَّ رَبَّ النَّاسِ أَذْهِبِ الْبَأْسَ وَأَشْفِهِ وَأَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءً لَا يُعَادِرُ سَقَمًا.

- c. "I take refuge in God with His perfect sentences, from every ugliness of demons, of venomous beasts, and of every evil eye".

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَةٍ وَمِنْ كُلِّ عَيْنٍ لَامِيَةٍ.

- d. "I take refuge in God with His perfect sentences, from every evil of His creatures".

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ شَرِّ مَا خَلَقَ.

Ruqyah as psychotherapy

Ruqyah can be used as a remedy for psychology-related diseases. It is known that *ruqyah* can be used as a cure for diseases related to the physical as well as the spiritual. When a person gets a disaster such as the occurrence of a disease, both physical and spiritual, it will affect the psychology of the person. With the reading of verses of the Qur'an, it is proven that it can create calm in a person's heart so that it can reduce the stress level of the person so that the disease suffered will also easily disappear from that person. This is because stress can reduce the immune system in the body so that it will be easy to experience pain both physically and spiritually. In the research journal (Sya'roni & Khotimah, 2018) it is stated that *ruqyah* is very good for the recovery of patients' mental health because the verses of the Qur'an and the prayers read provide spiritual power that can increase the sense of optimism and confidence that all diseases must have a cure. In the research journal (Hussain, 2022) it is stated that sufferers of mental disorders due to sexual diseases and these sufferers are treated using Islamic psychotherapy by providing several readings, namely verses of the Qur'an because actually in the reading of the Qur'an there is a cure for all diseases. In addition to the patient getting readings from the verses listed in the Qur'an, the patient also gets readings from the hadith of the Prophet Muhammad SAW and is recommended to do fasting if the disease suffered arises. After the patient receives the therapy, the psychological condition improves followed by an improvement in the disease of disorders of his sexual appetite. This means that the verses of the Qur'an are proven to have properties to cure diseases suffered by humans, both physical and spiritual.

Ruqyah character in Indonesia

Shaikh Subakir has the real name Shaikh Tambuh Aly bin Shaikh Baqir. This name is the original name he had before setting foot in Java. In the past, the condition of Java was under such a strong magical influence and was inhabited by jinn and demons because most areas in Java at that time were still covered with wilderness. King Rum asked Shaikh Subakir to destroy the domination of jinn and demons in Java and to proselytize Islamization in Java (Romadhon, 2017). The history of the coming and the role of Shaikh Subakir in destroying the land of Java is recorded in the Book of Musarar by Shaikh Subakir. However, there is a difference between the *ruqyah* that Sheikh Subakir did and the *ruqyah* that is known by the people today. The *ruqyah* performed by Sheikh Subakir emphasizes prayers for inanimate or lifeless objects, such as goods, places, or others (Naililhaq, 2020).



Figure 1. Shaikh Subakir

Conclusion

The law of ruqyah mixed with the element of shirk is the cause of the *ruqyah* being forbidden (*mamnu'*). However, if the *ruqyah* does not contain an element of shirk then it becomes permissible (*mubah*). In addition, the Prophet SAW also allowed *ruqyah* if it brings benefits by doing so. In the book of Fatawa al-Azhar it is mentioned that Islam's contribution in *ruqyah* is by correcting the errors in the *aqidah* and stipulating that *ruqyah* will have no effect except by the will of the power of Allah SWT. *Ruqyah* can be done as a treatment because in the recitation of the Qur'an there is a cure for all diseases. The verses of the Qur'an are proven to have properties to cure diseases suffered by humans, both physical and spiritual. With the reading of verses of the Qur'an, it is proven that it can create calm in a person's heart so that it can reduce the stress level of the person so that the disease suffered will also easily disappear from that person. This is because stress can reduce the immune system in the body so that it will be easy to experience pain both physically and spiritually.

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