

CHAPTER I

INTRODUCTION

A. Research Background

Al-Qur'an always experience the development along with the development of science that is seen as a science help *ulûm al-Qur'an*, it is related to the object of research of the Qur'an can be divided into four parts. *First*, research that puts the text of the study of the Qur'an as the object of study. *Second* is a research that places things outside the text of the Qur'an, but is closely related to the object of its study as the object of study. *Third* is a research that makes the understanding of the text of the Qur'an as the object of his research. *Fourth* is a research that pays attention to the public response to the Quranic text and the interpretation of a person. The point here is from the study of texts to socio-cultural studies that make the community as its object. And this study is often referred to by the term "Living Qur'an" which is usually interpreted as a visible symptom in the community such as their behavior or their response to the Qur'an.¹

According to M. Mansur Living Qur'an stems from the phenomenon of the Qur'an in Everyday Life, ie the meaning and function of the Qur'an with real understanding and experienced by the Muslim community and this phenomenon has been there since the embryo of the earliest in history Islam.²

In addition, Living Qur'an's study is the study of the Qur'an, but it does not rest on its textual existence, but the study of social phenomena born in connection

¹ Sahiron Syamsuddin dkk, *Metode Penelitian Living Qur'an dan Hadis*, (Yogyakarta: TH-Press, 1998), p.11-17.

² M. Mansur, *Living Qur'an Dalam Lintasan Sejarah Studi Al-Qur'an (Dalam Penelitian Living Qur'an dan Hadis)*, (Yogyakarta, TH-Press, 2007),p.5-6.

with the presence of the Qur'an in a particular geographical region or in another period. For example social phenomena associated with reading Qur'an lessons in a particular place or location, beheading of units of the Qur'an which later became the treatment of prayers and so forth that exist in certain Muslim societies. The study of Living Qur'an is more interesting as the society's awareness of its religious teachings increases.³

Quran as a revelation of God who has so many special things which there are not in another revelations. The special things are the hallmark of the Quran which is validated in all era. It can be known because the messengers before Muhammad PBUH are sent by God for one group (Ummah) only in spesific time and area while the Prophet Muhammad is sent universally and be *Rahmat* to all of the world.⁴

As a revelation which is looked so valuable, Quran and it's sacred has presented the understanding indefinitely. The understanding can be traced basing on some phenomenons which develops in the context of society, and the context seems bounding with empirical signs, sometimes the human is ready to accept something right (*tashdiq*) and sometimes the human is ready to reject as artificiality (*takhdhib*). Both of them can be reputed as *rahmat*, and medicine potion for the human.⁵

One of the function of Quran is as *as-syifa* means medicine, and in reality of the society, the Quranic verses used as medicinal treatment and non medicinal.

³ Abdul Mustakim, *Metode Penelitian Living Quran Model Penelitian Kualitatif Dalam Metode Penelitian Living Qur'an dan Hadis*, (Yogyakarta: TH-Press, 2007), p 68-70.

⁴Abdullah Karim, *Studi Pengantar Al-Qur'an*, (Banjarmasin: Kafusari Press, 2011), p.69.

⁵Umar Latif, *Al-Qur'an Sebagai Sumber Rahmat dan Obat Penawar (Syifa') Bagi Manusia*, Jurnal Al-Bayan, Vol.21, No.30, 2014: 77.

Generally the Quranic verses are most used as non medicinal treatment, such as disturbance of *Jin* (Kesurupan), magic formulas, and black magic. If it is traced in history that the practice of the use of the Quran, *Suras* and the choice verses in the Quran have happened in the first era of Islam or Rasulullah's era, and it is called *Ruqyah*. Actually the companions of Rasulullah ever do the practice of *Ruqyah* means they treat themselves and the others by reciting the choice Quranic verses.⁶

Enthusiastic of Islamic society in this time on *Ruqyah* as an alternative of medicinal treatment is something that has to be grateful, even though the purpose of them in choosing *Ruqyah* as medicinal treatment diversely, but this way is making many people realize as the group of the religion. Maybe a lot of us do not understand that *Ruqyah* is one of the treatments in *Syar'i* which sources from Allah and His messenger. That are Quran and Sunnah, with the result that *Ruqyah* is a worship and the truth of this has been proven by the people in the past.⁷

Ruqyah refers to prayer therapy by a practitioner during treatment. It contains various types of recitation be it from the selected verses in the Quran, prayers as recorded in by the hadiths, undefined source prayers or even spells. However the term *Ruqyah* specifically refers to find a cure from genies. Spells and other types of sorcery using Quranic verses or prayer as had been taught by prophet Muhammad PBUH.⁸

⁶ Didi Junaedi, Living Qur'an: "Sebuah Pendekatan Baru dalam Kajian Al-Qur'an" *Journal of Qur'an and Hadith Studies*, vol 4. no.02, 2015:177.

⁷ Ummu Abdillah Hanien Az-Zarqaa' "Terapi pengobatan dengan *Ruqyah Syar'iyah*" (Karanganyar :el-posowy,2005), 2.

⁸Khadher Ahmad, ed. "Religion and Alternative Medicine: Issues On Using *Ruqyah* (Incantation) Among Malay-Muslim Practices", *Proceeding ITMAR*, Vol.1, 2014: 33.

Generally today the way to do treatment like this is not believed by many people because it is unable to be accepted by logic of human. The nature of do not want to accept like this happened to the academicians. But in South Kalimantan there are some Practitioners and Academician in Banjarmasin still do the *Ruqyah*, so that why the research will explain about the reason of the Practitioners and Academician in Banjarmasin in doing this way in treatment for the human, then on what verses that they use in their treatment, and how the way to use the verses to treat people.

B. Main Problems

1. How Practitioners and Academician in Banjarmasin perspective on the treatment of *Ruqyah*?
2. How the way to do treatment of *Ruqyah*, and what verses are used according to Practitioners and Academician in Banjarmasin?

C. Objectives and Significances

Based on the main problems above, the objectives of the research are:

1. To know how the Practitioners and Academician in Banjarmasin the treatment of *Ruqyah*.
2. To know how the way to do treatment of *Ruqyah*, and what verses are used according to Practitioners and Academician in Banjarmasin.

Then the significances of the research are:

1. Theoretically this research will give more information or may be new knowlage for everyoe who wants to know more about the issue.

2. Practically the research will analyze about Quran as an alternative medicine that is used by Practitioners and Academician in Banjarmasin.

D. Operational Definition

For avoid the misunderstanding in this research, especially about the problem which will investigate, so the researcher have to explain the crucial terminology.

In this case, the researcher thought that the most things have to explain are:

1. Living Quran Study is a study about Quran but do not focus on the existence of the text. But a study about social phenomenon which present related with the Quran in the field geography specifically.⁹ In this research will focus social phenomenon on practicing *Ruqyah* by Practitioners and Academician in Banjarmasin.
2. Practitioners and Academician in Banjarmasin are they have to finished their study minimum have Bachelor Degree in the University of Islam and the general university in South Kalimantan
3. Medicine verses are used to treat as medicine for the people who got genie disruption, magical formulas, and black magic
4. Medicine verses (Syifa) means is the Quranic verses that is always used by the practicer of ruqyah in curing patients.

E. Previous Studies

There are some researchers that were discussed about *Ruqyah*, they are:

⁹HeddyShri Ahimsa-Putra, "THE LIVING QURAN: Beberapa Perspektif Antropologi", *Jurnal Walisongo*, vol.20, No.1 :239.

First: Al-Quran Sebagai Sumber Rahmat dan Obat Penawar (*Syifâ'*) Bagi Manusia.¹⁰ The research explained about Quran as *Rahmat* and *Syifa'* for human's life, but the research only explain in general means that it only gives description generally about the issue.

Second: Bacaan Ayat Al-Qur'an Sebagai Pengobatan (Studi Living Qur'an Pada Praktik Pengobatan di Desa Keben Kec. Turi Kab. Lamongan Jawa Timur).¹¹ The research was too explaining about Quran as *Syifâ'* for human's life, but this research focuses on the practice of *Ruqyah* in a village, so this research is case studies.

Third: Penggunaan Ayat Al-Qur'an Untuk Pengobatan Penyakit Jiwa (Studi Living Quran di Desa Kalisabuk Kesugihan Cilacap Jawa Tengah).¹² The research is the same studies with the research above that the research is case studies about the issue but in different place.

Fourth: Religion And Alternative Medicine: Issue on Using Ruqyah (Incantation) Among Malay-Muslim Practices.¹³ The research is case studies about *Ruqyah* among Malay-Muslim Practices means the research explains how the *Ruqyah* is used by the Malay-Muslim.

The different between the researches above and this research is the focus of the study, that the study discuss about *Ruqyah* which is done by Practitioners and

¹⁰Umar Latif, Al-Quran Sebagai Sumber Rahmat dan Obat Penawar (*Syifâ'*) Bagi Manusia: "*Jurnal Al-Bayan*", Vol.21, No.30: 2014.

¹¹Abdul Hadi, Bacaan Ayat Al-Quran Sebagai Pengobatan (Studi Living Qur'an Pada Praktik Pengobatan di Desa. Keben Kec. Turi Kab. Lamongan Jawa Timur), "*Undergraduate Research*" Yogyakarta: State Islamic University of Sunan Kalijaga, 2015.

¹²Baytul Muktadim, Penggunaan Ayat Al-Qur'an Untuk Pengobatan Penyakit Jiwa, "*Thesis*", Yogyakarta: State Islamic University of Sunan Kalijaga, 2015.

¹³Khadher Ahmad, ed. Religion And Alternative Medicine: Issue on Using Ruqyah (Incantation) Among Malay-Muslim Practices, "*Proceeding*", Vol1: 2014

Academician in Banjarmasin and the researches before focus the phenomenon on practicing *Ruqyah* as a tradition treatment that is used in some places.

F. Research Method

1. Form and Characteristic of The Research

This research is field research that is finding the data directly in society.¹⁴ The approach used in this study is a qualitative research approach.

Qualitative approach is an research approach used to examine the condition of natural objects, where the researcher is a key instrument, data collection techniques are carried out by triangulation (combined), data analysis is inductive, and qualitative research results emphasize meaning rather than generalization.¹⁵ So this research is called a case study research with a qualitative approach.

2. Object and Subject of the Research

The Object of the research are the Quranic verses that are used by Practitioners and Academician in Banjarmasin in practising ruqyah. The Subject of the research are the Practitioners and Academician in Banjarmasin, they are:

- a. Drs.Arni,M.Fil.I (Lecturer, UIN Antasari)
- b. Fathullah, S.Thi (Teacher, Al Mazaya Junior High School and *Imam* of Al Ikhlas Mosque)

¹⁴ Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktek*, (Jakarta: Rineka Cipta, 2013), p.121.

¹⁵ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*, (Bandung: Alfabeta, 2011),p 8.

c. Alamsyah, S.Ag (Teacher, Al Mazaya Junior High School)

3. Data and Sources of Data

a. Data

The data needed by the research divided into two: they are primary data and secondary data. Primary data are the main data that related with the topic or the main object means quranic verses that are used in medicine by Practitioners and Academician in Banjarmasin.

Secondary data are the support data that are used to complete the primary data such as some books that related with the topic.

b. Sources of Data

The source of data in this research is respondent. They who have been sample of the research. They are Practitioners and Academician in Banjarmasin.

4. The Collecting Data Technique

The data that researchers obtained in living quran research. This qualitative method, researchers use two ways in collect them, namely:

a. Observation

In general, observation is interpreted as observation and direct vision of the object under study. In order to make observations, researchers can record, record, photograph phenomena to find data.¹⁶

¹⁶ M.Mansur dkk, *Metode Penelitian Living Qur'an dan Hadis* (Yogyakarta : TH Press, 2007), p. 57.

b. Interview

Interviews were conducted with three respondents. The researcher determines the subject through recommendations or suggestions from someone who has already been the subject.

5. Data Analysis Technique

After the data has been completed, the next step is analysing data. Data analysis is intended as a process of compiling, categorizing data, and searching for patterns or themes with the intention of understanding their meaning.¹⁷ The steps are as follows:

- a. Collecting the data: the researcher collects the data as much as possible from the primary and secondary data.
- b. Editing the data: the researcher does editing the data that has been collected to make the research more accurate.
- c. Classifying data: Researcher classifies data which have been collected in accordance with the kind of and its need.
- d. Interpreting data: research gives more explanation about the data or interpreting data to get the right understanding result.
- e. The researcher analyzes the data in deductive then presenting in descriptive form from the problem that is discussed.
- f. Giving conclusion from the result of the research.

¹⁷ Ahmad Zainal Abidin, dkk, *Pola Perilaku Masyarakat dan Fungsionalisasi al-Qur'an melalui Rajah : Studi Living Qur'an di Desa Ngantru Kec. Ngantru Kab. Tulungagung*, (Lamongan: Pustaka Wacana, 2018), p. 58.

G. Structure Writing

In this reserach to get directed discussion the researcher divided the research to be five chapter:

Chapter I: Introdcution, which consists the research background, main problems, operational definition, objectives and significances, literatures review, research method and structure.

Chapter II: Framework of the theory which is takling about the definition of living Quran and its implication for the society.

Chapter III: *Ruqyah* according Practitioners and Academician in Banjarmasin and the Quranic verses that are used to do *Ruqyah* which discuss about the Quranic verses used by Practitioners and Academician in Banjarmasin and how the way to do *ruqyah* by them then giving analysis of the issue

Chapter IV: Conclution which consits conclution and suggestions.