

**Quran and Alternative Medicine: Study Living Quran on  
Verses of Syifa According to Practitioners and  
Academicians in Banjarmasin**

**THESIS**

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To Meet One of the Requirements Completion of a Bachelor's  
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Qur'anic Knowledge and Interpretation

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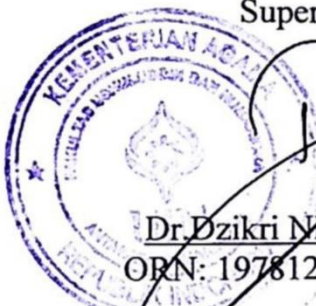
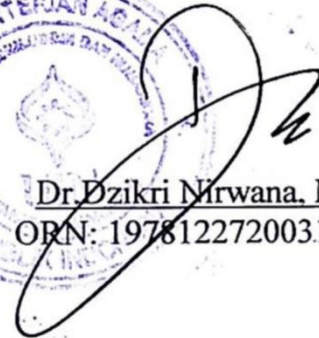
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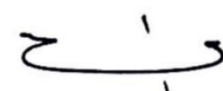
Having been checked out and revised properly. I hereby approve this research to be submitted and examined in front of undergraduate thesis examination committee of Ushuluddin and Humanities Faculty, Antasari State Islamic University of Banjarmasin for partial fulfillment of the assignments and requirements to obtain S. Ag. degree.

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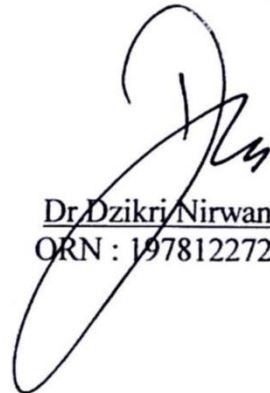
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Banjarmasin, 21 April 2020  
Penulis

Dihlevi Ahda Dalila

## TRASLITERATION TABLE

The method of transliteration of Islamic terminology from the Arabic language has been carried out according to the standard transliteration table mentioned below.

No	Arab	Nama	Latin	No	Arab	Nama	Latin
1.	ا	Alif	Â	16.	ط	Tha	Th
2.	ب	Ba	B	17.	ظ	Zha	Zh
3.	ت	Ta	T	18.	ع	'Ain	'
4.	ث	Tsa	Ts	19.	غ	Ghain	Gh
5.	ج	Jim	J	20.	ف	Fa	F
6.	ح	Ha	H	21.	ق	Qaf	Q
7.	خ	Kha	Kh	22.	ك	Kaf	K
8.	د	Dal	D	23.	ل	Lam	L
9.	ذ	Dzal	Dz	24.	م	Mim	M
10.	ر	Ra	R	25.	ن	Nun	N
11.	ز	Zai	Z	26.	و	Waw	W
12.	س	Sin	S	27.	ه	Ha	H
13.	ش	Syin	Sy	28.	ء	A	`
14.	ص	Shad	Sh	29.	ي	Ya	Y
15.	ض	Dlad	Dh				

### 2. Mad and Diftong:

- |                    |   |     |    |    |   |    |
|--------------------|---|-----|----|----|---|----|
| 1. Fathah panjang  | : | Â/â | 4. | أو | : | Aw |
| 2. Kasrah panjang  | : | Î/î | 5. | أي | : | Ay |
| 3. Dhammah panjang | : | Û/û |    |    |   |    |

## ABSTRACT

**Dallila, Dihlevi Ahda.** 2020. *Quran and Alternative Medicine: Study Living Quran on Verses of Syifa According to Practitioners and Academicians in Banjarmasin.* Thesis, Bachelor Program Qur'anic Knowledge and Interpretation UIN Antasari Banjarmasin. Supervisor: (1) Dr.Dzikri Nirwana, M.Ag., (2) Dr.H.Ahmad Mujahid, M.A.

**Keyword:** *verses of syifa, ruqyah, living quran, practitioner, academician*

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. 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. 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. The approach used in this study is a qualitative research approach.

The studies of the Qur'an as living phenomenon need to be recognized academically as the study area of the Qur'an study with various practices carried out. Practitioner and academician have their perspective about ruqyah as a one of living Qur'an phenomenon in Banjarmasin.

There are two kind of *Ruqyah* that happens in society, namely; *Ruqyah Syar'iyah* and *Ruqyah Syir'kiyyah*. *Ruqyah Syar'iyah* is the practice of treating illnesses through Quranic verses and invocations as prescribed by the Prophet Muhammad PBH. *Ruqyah Syirkiyyah* means reciting mantras by asking other than Allah. Referring to the discussion, only some of the verses of the Quran are used as ruqyah in the treatment of a disease. In fact, sometimes just a paragraph or a sentence. Possible sentences are combined with other prayers or other texts as an adjunct in the treatment. The verses of the Quran used as a treatment amount to eighty-four. Of the eighty-four there are functions that vary according to the patient's condition. Ruqyah practitioners can determine the verse according to the patient's condition, but basically the speakers believe that all the verses in the Quran are medical verses. Among these it was found that most ruqyah practitioners in Banjarmasin used the type of ruqyah syariyyah. Ruqyah can treat both medical and non-medical diseases and the success rate is different for each person. Ruqyah is not necessarily done just like that but through various procedures first. In general there are stages of ruqyah preparation, stages of ruqyah implementation, and stages after ruqyah.



## **MOTTO**

**Sit, enjoy, and be thankful**

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