

CHAPTER III

AL QURAN ON PRACTISING BY PRACTITIONERS AND ACADEMICIANS IN BANJARMASIN

A. General Description of Banjarmasin and The Citizens Regarding with Ruqyah

The city of Banjarmasin is geographically located between 3 ° 16 '46 " up to 3 ° 22 '54 " south latitude and 114 ° 31 '40 " up to 114 ° 39 '55 " east longitude. Located at an average height of 0.16 m below sea level with the conditions of a swampy area and relatively flat.

At high tide, almost all areas were flooded. Banjarmasin is called the city of a thousand rivers because of the many rivers there. Banjarmasin is the capital of South Kalimantan, Indonesia.

The city of Banjarmasin is divided into five districts (*kecamatan*), listed below with their population at the 2010 Census:

Name	Area in km ²	Population Census 2010
Banjarmasin Selatan (South Banjarmasin)	38.27	146,068
Banjarmasin Timur (East Banjarmasin)	23.86	111,912
Banjarmasin Barat (West Banjarmasin)	13.13	143,461

Name	Area in km ²	Population Census 2010
Banjarmasin Tengah (Central Banjarmasin)	6.66	91,700
Banjarmasin Utara (North Banjarmasin)	16.54	132,340

In Banjarmasin 96% of the population are Muslim. Other religions include Protestants, Catholics, Hindu, and Buddhists. Banjarese are the majority in the city, with Javanese, Madurese and other ethnics are the minority. Banjarmasin is known as a city whose majority of people adhere to the religion of Islam.

In addition, there are many religious scholars and places of Islamic study that are followed by many people. So that the level of public confidence in the religious scholars is quite high. That caused many Banjarmasin people to believe in the treatment of religious scholars. They are considered knowledgeable people and have the capacity in terms of treatment.

Until now, this belief is still inherent in Banjarmasin society. Like the term tatamba which is usually a treatment from religious scholars. This term emerged long ago, so it became a culture. Then, over time, ruqyah appeared to be part of tatamba because it was used as a treatment by the scholars of Banjarmasin scholars.

B. Biography of Practitioners and Academician in Banjarmasin

1. Drs. Arni, M.Fil.I (Lecturer, UIN Antasari)

He was born in Amuntai, 10 November 1962. He is the fourth child of nine siblings. He got a bachelor and postgraduate degree at UIN Antasari Banjarmasin. He had released his book *Babilangan Nama dan Jodoh dalam Tradisi Banjar* in 2011 and was published by *Anting Media Aksara* publisher. He currently works as a lecturer. Additionally, he is also active as a practitioner of ruqyah.

He started to become a practitioner of ruqyah in 1998 until now. He learned ruqyah by himself. In his opinion, a knowledge that can come with the existence of strong deeds from us, for example tahajjud, remembrance (zikir), fasting sunnah, and others. When someone is serious about getting wealth, then he does good deeds and tries his best, then he might be get fortune that is unexpected. Likewise, when someone does good deeds and studies seriously, knowledge will come unexpectedly, like this knowledge of ruqyah. These things are gifts and graces from God.

2. Fathullah, S.Thi (Teacher of Al Mazaya Junior High School and *Imam* of Al Ikhlas Mosque)

Fathullah was born in Pihaung, 17 January 1988. He is the first child of six siblings. He finished his elementary school in MI Negeri Pihaung Amuntai, the junior high school was in MTs NIPA RAKHA Amuntai, and the senior high school was in MA NIPA RAKHA Amuntai. He got a bachelor degree in Tafsir Hadis Program, Ushuluddin faculty, at UIN Antasari Banjarmasin.

He currently works as a teacher and *imam* of Al Ikhlas Mosque. Additionally, he is also active as a practitioner of ruqyah. He learned ruqyah by himself when one day his wife experienced an idiopathic severe disease. When they checked to the doctor, his wife was diagnosed with cervix cancer, and when they checked it for the second time, it changed. After she was treated in many ways, both in traditional and modern ways, there is no significant improvement. He worried that it was magic, because he recalled there was someone used to said to him that person wanted to do it to his wife.

These conditions, made him try to do ruqyah to his wife and with the permission of Allah his wife recovered from the disease. By then, he began to get interested in ruqyah and explored the profession as a ruqyah practitioner.

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

Alamsyah was born in Pandulangan, 20 July 1993. He is the second child of two siblings. He finished his elementary school in SDN Pandulangan 2, the junior high school was in MTs Ponpes al-Falah Putera Banjarbaru, and the senior high school was in MA Ponpes al-Falah Putera Banjarbaru. He got a bachelor degree in Tafsir Hadis Program, Ushuluddin faculty, at UIN Antasari Banjarmasin.

He started to become a practitioner of ruqyah in 2015 until now. He learned ruqyah by himself. In addition, he also increased his knowledge from various sources of references and teachers. He was interested in studying ruqyah because it was a suggestion from prophet Muhammad Pubh.

According to him ruqyah is an alternative treatment that has advantages over medical treatment. One of them is that it does not require much media, ruqyah only uses verses of the Quran, remembrance, and prayer.

He also said that ruqyah was divided into two, namely ruqyah syarriyah and ruqyah ghairu syarriyah. Ruqyah syarriyah namely using the reading of the verses of the Quran and remembrance. As recommended by the Prophet and friends. While ruqyah ghairu syarriyah is ruqyah which uses recitation of spells and rajah which is not suitable recommended by Islam.

C. Ruqyah on Perspective of Practitioners and Academician in Banjarmasin

1. Definition of Ruqyah

Ruqyah is the practice of treating illnesses through Quranic verses and invocations as prescribed by the Prophet Muhammad PBH. It provides a cure for evil eye, magic and physical ailments. The Qur'ān offers perfect solace to a believer both spiritually and physically. *Ruqyah* should therefore play an essential role in our lives.⁴⁶

“So there are traditions Alamsyah explained: “*Ruqyah* came from Arabic; *Ruqyan*, *Ruqiyyan* and *Ruqyatan*, in Banjar people say *Ruqyah* as *tatambaan* (treatment). There are two kind of *Ruqyah*, first: *Ruqyah Syar'iyah* means the practice of treating illnesses through Quranic verses based on what the prophet has demonstrated. Second; *Ruqyah Syirkiyyah* means reciting mantras by asking other than Allah.”⁴⁷

Regarding the procedures for the implementation of *ruqyah*, there were several debates, especially on the *ruqyah syar'iyah*, which used media as practiced

⁴⁶Ummah Welfare Trust, *Ruqyah*, Booklet; (<https://uwt.org/wp-content/uploads/2019/03/Ruqyah-Booklet.pdf>)

⁴⁷Alamsyah (as a practitioner and academician in Banjarmasin); Interview on June 8, 2019.

by the ulamas who used water as a ruqyah media. Some *ruqyah* practitioners say this is wrong because it can be classified as *Ruqyah Syirkiyyah*.

“Fathullah explained that *Ruqyah* was divided into two; *Syar'iyah* and *Syirkiyyah*. Banjarese used to did *ruqyah* by water as its media, the water was recited prayers from Quran and Hadis, Unfortunately some people today said that the kind of this *ruqyah* was wrong, they think *ruqyah* is only giving a pray to someone without any medias. My opinion of view we can still do *ruqyah* with or without the media as long as the *ruqyah* is in accordance with what the Prophet exemplified.”⁴⁸

Both of the above perspectives state that there are currently some differences of opinion regarding the ruqyah *syariyyah*, but for the respondents, the use of media in the *ruqyah* process is not a problem as long as it does not violate the Quranic and hadith provisions. In addition, the third respondent has an opinion on *ruqyah syirkiyyah*:

"Ruqyah syirkiyyah is *ruqyah* not in accordance with the guidance of the Prophet Muhammad, can use spell and *rajaḥ-rajaḥ* that are not in accordance in Islam."⁴⁹

According to the opinion of the third respondent, the use of *rajaḥ* is not necessary in the ruqyah *syariyyah*, it can be even classified into the *ruqyah syirkiyyah*. However, the thing that can be underlined from the statement is *rajaḥ* that is not in accordance with Islam. This means that if the possibility of the media is still used, it does not matter as long as it remains in accordance with Islamic law. There are things that are indeed varied by ruqyah practitioners, as revealed by the second respondent:

⁴⁸Fathullah (as a practitioner and academician in Banjarmasin); Interview on April 11, 2019.

⁴⁹ Interview with Alamsyah

"As as long as the *ruqyah* does not contain suspicion, it can be used. It can be varied, as long as it does not contain of *syirik*. The difference between *ruqyah* today and that of earlier people is that there is a term of worship practiced by previous *ulama*. It might not be called *ruqyah*, but it also came from *ruqyah* and was the product of previous scholar or *ulama*. Unfortunately, many people nowadays blame it on them, even though they have to learn it first or *tabayyun*. There are teachers guides who use *rajah*, for example Samadi Jarman. His references may be Abwabul Faraj's book, such as *Syamsul Maarib Qubra* by Albuni, and *Mujarrabat*."⁵⁰

Basically, the use of media in *ruqyah* is concerned with what is believed by practitioners themselves. That belief certainly does not just emerge, but has been through various verification processes or *tabayyun* in advance by practitioners. Thus, differences in perspective among practitioners are natural because each practitioner has what he believes based on his own knowledge and experience. It is also certainly inseparable from the Qur'an and hadith as the main guide in *ruqyah*.

2. Perspective on Ruqyah As an Alternative Medicine

Practitioners and academics agree that *ruqyah* is an alternative method of treatment that can be used by all members of society. *Ruqyah* can be used for medical and non medical treatments. As stated by the third respondent that *ruqyah* has many advantages as an alternative treatment:

"There are many benefits in *ruqyah* than medical treatment. There is no need for much media, just the recollections of the Qur'anic verses, the recollections of the prophetic hadith, the recollections of the scholars. Without using any hurtful tools. It also has no side effects. The cost is also cheap and affordable."⁵¹

⁵⁰ Interview with Fathullah

⁵¹ Alamsyah: Interview on April 11, 2019.

Ruqyah clearly has advantages with other treatments. In Islamic terms, *ruqyah* is clearly highly recommended. In addition, the use of tools that have the potential to hurt patients is not present in the *ruqyah* treatment process. The cost is affordable and even without the need for fees at all is an economic advantage *ruqyah*. In addition, *ruqyah* is very much needed by all groups as an alternative treatment. As stated by the second respondent:

"The position of *ruqyah* as an alternative is very much needed. Sometimes we go to the doctor first, the disease is not detected even though we feel that we are sick. When the disease is not detected logically or medically, then we can ask to get *ruqyah*."⁵²

As one of the *tibbun nabawi*, *ruqyah* is an Islamic treatment that can overcome various diseases, both medical and non-medical. There are several diseases that cannot be seen and treated medically. Similar to what was stated by the second respondent, the first respondent also said something similar:

"*Ruqyah* is an Islamic treatment, the same as when taking medicine, that Allah is the one who healed it. Many are medically not cured, with *ruqyah* healed, because it is not us who heals but God, we only pray or as intermediaries."⁵³

Ruqyah is form of medical endeavors that are intermediaries for healing patients. The position of *ruqyah* as an alternative treatment is very high, because based on the verses in the Quran it is clear that the Quran is a medicine. Practitioners and patients who are believed to believe in the position of *ruqyah* with the Quran as the main basis. They function the Quran not only as a holy book that is read and contemplated on its contents, but the Quran can be a protector and cure of all diseases in the human body.

⁵² Interview with Fathullah

⁵³ Arni (as a practitioner and academician in Banjarmasin); Interview on August 8, 2019.

3. Diseases That Can Be Treated By Ruqyah

All medical and non-medical diseases can be treated with ruqyah. Medical illness is a disease that can be seen or diagnosed by medical science. While non-medical diseases that can not be seen directly, such as psychiatric illnesses diagnosed by medical science or psychiatric conditions that can not be diagnosed or illogical, as well as magical things that cannot be digested by common sense.

As stated by the third respondent:

"Diseases that can be treated with ruqyah from a medical perspective, such as fever, cough, and others. From a psychological perspective that is excessive stress and sadness. Furthermore, in terms of magic, such as ancestral spirit disorders that originate from offspring because of friendship or care for jinn and can also be a disruption of genie. "⁵⁴

Based on interviews with respondents, they agreed that ruqyah can treat all diseases, both medical and non-medical. This is based on the experience experienced by the speakers, when using ruqyah as a treatment for their patients. One example is the incident experienced by the second respondent. Initially, the illness suffered by his wife was medically diagnosed as cervical cancer, but when checked again it was not. Then he suspects that it is magic and routinely practices ruqyah against his wife so that his wife can recover by Allah's permission. As he stated as follows:

"My wife used to be exposed to magic from people, has been taken treatment *betatamba* everywhere, not healed, until 3 years. He experienced bleeding from his genitals, such as menstruation. Already taken to the doctor, the initial diagnosis was not cancer. Then it was suspected that this could be magic. How do I know? From the person who bewitched himself who dared to say. Based on the symptoms, it was suspected that it was indeed magic. Then then try ruqyah. Using ruqyah verses for magic, take

⁵⁴ Interview with Alamsyah.

from Abdul Rauf's lecture. So Abdul Rauf said, our strength against it must come from the power of the heart. So, a full gallon of water is taken, then the verses of the Quran are read. After the water is read through the media of water, then we give the water to the person concerned. Straight out in the form of blood and not sick. Until the last blood clots and heat comes out. Alhamdulillah, it was not until a week later that she recovered.
"55

With the permission of Allah Almighty can cure all types of diseases. The conviction of the heart of practitioners and patients who are getting ruqyah is also the main key to the success of Ruqyah treatment. All types of diseases that appear medical but apparently non-medical can also be cured with ruqyah, and vice versa.

4. Effectiveness of Ruqyah

According to respondents, the success of *ruqyah* as an alternative treatment is quite effective. But it was also not fully ascertained, because the healing was also based on the provisions of Allah SWT. As stated by the first respondent:

"It cannot be ascertained because that determines God, especially if the disease is in the form of reinforcements or punishment is rather difficult. When it's a normal disturbance it's okay."⁵⁶

In addition, according to the respondents there are several things that can support the success of *ruqyah*. Including the following:

- a. Practitioner's taqwa. Including obeying the commands of Allah SWT, sincere, not easily tempted by world affairs, and only fear God.

⁵⁵ Interview with Fathullah .

⁵⁶ Interview with Mr.Arny.

- b. There is a sincere will from the patient.
- c. Ruqyah conducive atmosphere, which includes a place that is clean from unclean, calm, and far from immorality.

5. Being Participate in *Ruqyah* is not Easy

Based on the results of researcher interview with respondents, they suggested that people never easily participate in any ruqyah. As stated by the second respondent:

“Never easily participate in any ruqyah. If you feel a little bit sick, don’t easily go to get *ruqyah*. Because *ruqyah* is also like hypnosis.. For example, there is a mass *ruqyah* event, when leaving home, we already intend to ask for ruqyah. The presence or absence of the *Jin*, surely at least 50% will experience unpleasant things, such as vomiting in front of people. Because it is suggested that we will get *ruqyah*. Usually, *ruqyah* practitioner will convince the patient that it is a genie in their body. It might be because of envy and others. So that there was a suggestion, thought there was a *Jin*, then vomited. That needs to be watched out too. So don't we immediately ask for *ruqyah*, find the root of the problem first. If it is possible that the disease has no cause and it leaves the scientific track, then ask to ruqyah.”⁵⁷

In the excerpt from the interview, it can be seen that the process of *ruqyah* cannot be carried out arbitrarily by all those who are sick or face various problems. There must be handling the root of the problem first, it cannot be done carelessly. Because, it could be that the problem can be solved by means other than *ruqyah*. According to the respondents, forcing to always be *diruqyah* certainly can have bad consequences for patients, because there will always appear bad suggestions. That, too, can raise bad assumptions or slander towards

⁵⁷ Interview with fathullah.

others, about who is jealous of envy and so on. Of course, this can make the patient's condition worse.

According to the respondent, *ruqyah* is not recommended to be done carelessly because it could be that *ruqyah* that is followed does not follow the teachings of Islam and makes patients forget about Allah SWT. Especially, if the patient experiences an excessive reaction when directed. So, this could be because *peruqyah* actually put another genie into the patient's body. So it is not uncommon, the patient's condition even worse and even crazy. As the first respondent stated:

"Ruqyah must also be careful, it can be a genie who treats. There are those who are completely mad and there are those who are possessed. Because there is a jinn issued in the body of the person but he put the genie in the body of the patient. He did not feel it was a genie, but an angel. Therefore, there is a book called *Bahaya Ruqyah* (The Danger of Ruqyah). Example if in the process of ruqya there is a patient who was screaming extremely. It could be a genie who treat. If there is ruqyah that makes him forget about God it is definitely wrong. Moreover, like mass ruqyah, we must be careful."⁵⁸

The ruqyah process must be done thoroughly, it is not recommended to be done without a strong reason. In this case, patients should not easily follow ruqyah, especially mass ruqyah. Especially if the patient does not know the background of the ruqyah practitioner. Because according to the source, it could be that the practitioner is applying ruqyah that is not in accordance with Shariah guidance so that it will only make the patient's condition worse.

⁵⁸ Interview with Army.

D. Quranic Verses Used in Practising Ruqyah

Based on the results of interviews conducted by researchers, the respondent stated that all verses in the Quran can be used as verses for ruqyah. Each verse has its own function and purpose. The selection of verses is based on each practitioner's experience. Following are the categories of verses of the Quran commonly used by the respondent:

1. Universal Verses for Basic Ruqyah and Ain

Q.S. Al-Fatihah/1:1-7

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ مَلِكِ يَوْمِ الدِّينِ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ
نَسْتَعِينُ أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

Translation:

(1) *In the name of Allah, the Entirely Merciful, the Especially Merciful*
(2) *All praise is due to Allah, Lord of the worlds. (3) The Entirely Merciful,*
the Especially Merciful. (4) Sovereign of the Day of Recompense. (5) It is
You we worship and You we ask for help. (6) Guide us to the straight path.
(7) *The path of those upon whom You have bestowed favor, not of those*
who have evoked Your anger or of those who are astray.

Q.S. Al-Ikhlâs/112:1-4

قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Translation:

(1) *Say, "He is Allah, [who is] One (2) Allah, the Eternal Refuge (3) He*
neither begets nor is born (4) Nor is there to Him any equivalent."

Q.S. Al-Falaq/113:1-5

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ مِنْ شَرِّ مَا خَلَقَ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ وَمِنْ
شَرِّ حَاسِدٍ إِذَا حَسَدَ

Translation:

(1) Say, "I seek refuge in the Lord of daybreak (2) From the evil of that which He created (3) And from the evil of darkness when it settles (4) And from the evil of the blowers in knots (5) And from the evil of an envier when he envies."

Q.S. An-Nas/114:1-6

قُلْ أَعُوذُ بِرَبِّ النَّاسِ مَلِكِ النَّاسِ إِلَهِ النَّاسِ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ الَّذِي يُوَسْوِسُ فِي صُدُورِ
النَّاسِ مِنَ الْجِنَّةِ وَالنَّاسِ

Translation:

(1) Say, "I seek refuge in the Lord of mankind (2) The Sovereign of mankind (3) The God of mankind (4) From the evil of the retreating whisperer (5) Who whispers [evil] into the breasts of mankind (6) From among the jinn and mankind."

Surah Al-Fatihah, Al-Ikhlās, Al-Falaq, and An-Nas are surahs commonly used in the ruqyah process. As stated by the first source:

“Yes, basically the verse used in that ruqyah is certainly Fatihah four or *muawwizatain* (Al-Fatihah, Al-Ikhlās, Al-Falaq, dan An-Nas)”⁵⁹

The use of verses contained in these chapters is often used by practitioners as a standard reading to diagnose the patient's condition regarding the type of disorder experienced. After receiving the patient's response when the chapters are recited, the practitioner can proceed by reciting further Ruqyah verses. Depending on the type of disorder or disease experienced by the patient.

2. Verses For Cancel The Magic (Sihir)

Q.S. Al A'Raf/7:117-119

﴿ وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ ۚ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ۚ فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ۚ فَغُلِبُوا هُنَالِكَ وَانْقَلَبُوا صَاغِرِينَ ۚ ﴾

Translation:

(117) And We inspired to Moses, "Throw your staff," and at once it devoured what they were falsifying (118) So the truth was established, and abolished was what they were doing (119) And Pharaoh and his people were overcome right there and became debased.

⁵⁹ Interview with Arny

Q.S. Yunus/10:79-82

وَقَالَ فِرْعَوْنُ أَتُتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُمْ مُوسَى أَلْقُوا مَا أَنْتُمْ مُلقُونَ
فَلَمَّا أَلْقَوْا قَالَ مُوسَى مَا جِئْتُمْ بِهِ السَّحْرُ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ
وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ

Translation:

(79) And Pharaoh said, "Bring to me every learned magician." (80) So when the magicians came, Moses said to them, "Throw down whatever you will throw." (81) And when they had thrown, Moses said, "What you have brought is [only] magic. Indeed, Allah will expose its worthlessness. Indeed, Allah does not amend the work of corrupters. (82) And Allah will establish the truth by His words, even if the criminals dislike it."

Q.S. Taha/20: 69-70

وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدُ سَاحِرٍ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى فَأَلْقَى
السَّحَرَةُ سُجَّدًا قَالُوا آمَنَّا بِرَبِّ هَارُونَ وَمُوسَى

Translation:

(69) And throw what is in your right hand; it will swallow up what they have crafted. What they have crafted is but the trick of a magician, and the magician will not succeed wherever he is." (70) So the magicians fell down in prostration. They said, "We have believed in the Lord of Aaron and Moses."

Q.S Al-Buruj/85:10

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ

Translation:

(10)Indeed, those who have tortured the believing men and believing women and then have not repented will have the punishment of Hell, and they will have the punishment of the Burning Fire.

Q.S. Al-Baqarah/2:102

وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَٰنَ ۗ وَمَا كَفَرَ سُلَيْمَٰنُ وَلَٰكِنَّ الشَّيَاطِينَ كَفَرُوا
يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَىٰ الْمَلَائِكَةِ بِبَابِلَ ۗ هَارُوتَ وَمَارُوتَ ۗ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ
يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۗ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۗ وَمَا هُمْ
بِضَارِينَ بِهِ ۗ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۗ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۗ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا
لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ وَلَبِئْسَ مَا شَرَوْا بِهِ ۗ أَنفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ

Translation:

(102)And they followed [instead] what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Harut and Marut. But the two angels do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]." And [yet] they learn from them that by which they cause separation between a man and his wife. But they do not harm anyone through it except by permission of Allah. And the people learn what harms

them and does not benefit them. But the Children of Israel certainly knew that whoever purchased the magic would not have in the Hereafter any share. And wretched is that for which they sold themselves, if they only knew.

According to the respondent, these verses are intended to eliminate magic disorders and to weaken the power of magic. These verses are commonly used by practitioners when treating patients with magic disorders.

3. Verses For Discovering the Existence of Genies in the Body

Q.S. Al-An'am/6:103

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

Translation:

(103) Vision perceives Him not, but He perceives [all] vision; and He is the Subtle, the Acquainted.

Q.S. Ar-Rahman/55:33-36

يَمْعَشَرِ الْجِنَّ وَالْإِنْسِ إِنْ أَسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَنِ فَبِأَيِّ آيَاتِ رَبِّكُمَا تُكَذِّبَانِ يُرْسَلُ عَلَيْكُمَا شَوَاظٌ مِّن نَّارٍ وَنُحَاسٌ فَلَا تَنْتَصِرَانِ فَبِأَيِّ آيَاتِ رَبِّكُمَا تُكَذِّبَانِ

Translation:

(33) O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass. You will not pass except by authority [from Allah] (34) So which of the favors of your Lord would

you deny? (35) There will be sent upon you a flame of fire and smoke, and you will not defend yourselves (36) So which of the favors of your Lord would you deny?

Respondents explained that these verses can find the existence of genie in someone's body. The respondent as a practitioner uses these verses to detect and find genies in a patient's body.

4. Verses For Removing Genie From The Body

Q.S. Al-A'raf/5:96

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا
فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ

Translation:

(96)And if only the people of the cities had believed and feared Allah, We would have opened upon them blessings from the heaven and the earth; but they denied [the messengers], so We seized them for what they were earning."

Q.S. Al-Baqarah/2:148

وَلِكُلِّ وِجْهَةٍ هُوَ مُوَلِّيٰهَا فَاسْتَبِقُوا الخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللهُ جَمِيعًا إِنَّ اللهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Translation:

(148)For each [religious following] is a direction toward which it faces. So race to [all that is] good. Wherever you may be, Allah will bring you forth [for judgement] all together. Indeed, Allah is over all things competent.

Q.S Al-Anbiya/21:69

فُلْنَا يِنَارُ كُونِي بَرْدًا وَسَلَامًا عَلَيَّ اِبْرَاهِيْمَ

Translation:

(69)Allah said, "O fire, be coolness and safety upon Abraham."

Q.S. Al-Mulk/67:1-4

تَبَرَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْعَفُورُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَّا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَوتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ

Translation:

(1) Blessed is He in whose hand is dominion, and He is over all things competent. (2) [He] who created death and life to test you [as to] which of you is best in deed - and He is the Exalted in Might, the Forgiving (3) [And] who created seven heavens in layers. You do not see in the creation of the Most Merciful any inconsistency. So return [your] vision [to the sky]; do you see any breaks? (4) Then return [your] vision twice again. [Your] vision will return to you humbled while it is fatigued.

Q.S Al-Qalam/68:51

وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَرِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ

Translation:

(51) And indeed, those who disbelieve would almost make you slip with their eyes when they hear the message, and they say, "Indeed, he is mad."

According to the second respondent these two verses are most commonly used by practitioners. These verses are generally used to remove genies from the patient's body.

5. Verses For Burning The Genie

Q.S. Al-Anfal/8:50

وَلَوْ تَرَىٰ إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ

Translation:

(50) And if you could but see when the angels take the souls of those who disbelieved

They are striking their faces and their backs and [saying], "Taste the punishment the Burning Fire."

Q.S. Al-Jinn/72:1

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا

Translation:

(1) Say, [O Muhammad], "It has been revealed to me that a group of the jinn listened and said, 'Indeed, we have heard an amazing Qur'an.

Q.S. Al-Jinn/72:19-22

وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا فُلٌّ إِنَّمَا آدَعُوا رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا
فُلٌّ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا فُلٌّ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ
مُلْتَحَدًا

Translation:

(19) And that when the Servant of Allah stood up supplicating Him, they almost became about him a compacted mass." (20) Say, [O Muhammad], "I only invoke my Lord and do not associate with Him anyone." (21) Say, "Indeed, I do not possess for you [the power of] harm or right direction." (22) Say, "Indeed, there will never protect me from Allah anyone [if I should disobey], nor will I find in other than Him a refuge.

Q.S. As-Saffat/37:1-10

وَالصَّفَّاتِ صَفًّا فَالزَّجْرَاتِ زَجْرًا فَالتَّلِيَّتِ ذِكْرًا إِنَّ إِلَهَكُمْ لَوَاحِدٌ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا
بَيْنَهُمَا وَرَبُّ الْمَشْرِقِ إِنَّا زَيْنَا السَّمَاءِ الدُّنْيَا بِزِينَةِ الْكَوَاكِبِ وَحِفْظًا مِنْ كُلِّ شَيْطَانٍ مَارِدٍ لَا

يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَى وَيُقَذِفُونَ مِنْ كُلِّ جَانِبٍ دُحُورًا^ط وَلَهُمْ عَذَابٌ وَاصِبٌ إِلَّا مَنْ خَطِفَ
الْخَاطِفَةَ فَاتَّبَعَهُ^ط شِهَابٌ نَاقِبٌ

Translation:

(1)By those [angels] lined up in rows (2) And those who drive [the clouds]
(3) And those who recite the message,(4) Indeed, your God is One,(5) Lord
of the heavens and the earth and that between them and Lord of the
sunrises.(6) Indeed, We have adorned the nearest heaven with an
adornment of stars. (7) And as protection against every rebellious devil (8)
[So] they may not listen to the exalted assembly [of angels] and are pelted
from every side,(9) Repelled; and for them is a constant punishment,(10)
Except one who snatches [some words] by theft, but they are pursued by a
burning flame, piercing [in brightness].

Q.S. Al-Mulk/67:1-11

تَبْرَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ
عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا^ط مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَوتٍ^ط
فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ
وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحٍ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ^ط وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ^ط وَالَّذِينَ
كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ^ط وَبِئْسَ الْمَصِيرُ إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورُ تَكَادُ

تَمَيِّزُ مِنَ الْعَيْظِ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ

فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا

فِي أَصْحَابِ السَّعِيرِ فَأَعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ

Translation:

(1) Blessed is He in whose hand is dominion, and He is over all things competent(2) [He] who created death and life to test you [as to] which of you is best in deed - and He is the Exalted in Might, the Forgiving(3) [And] who created seven heavens in layers. You do not see in the creation of the Most Merciful any inconsistency. So return [your] vision [to the sky]; do you see any breaks?(4) Then return [your] vision twice again. [Your] vision will return to you humbled while it is fatigued.(5) And We have certainly beautified the nearest heaven with stars and have made [from] them what is thrown at the devils and have prepared for them the punishment of the Blaze.(6) And for those who disbelieved in their Lord is the punishment of Hell, and wretched is the destination.(7) When they are thrown into it, they hear from it a [dreadful] inhaling while it boils up.(8) It almost bursts with rage. Every time a company is thrown into it, its keepers ask them, "Did there not come to you a warner?"(9) They will say, "Yes, a warner had come to us, but we denied and said, 'Allah has not sent down anything. You are not but in great error.'" (10) And they will say, "If only we had been listening or reasoning, we would not be among the companions of the

Blaze."(11) *And they will admit their sin, so [it is] alienation for the companions of the Blaze.*

According to the respondents, these verses were generally used to burn the genie lodged in the patient's body. When these verses are read, usually patients who have a genie disorder will react.

6. Verses For Torturer *Jin*

Q.S. Al-Kahfi/18:29

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ ۗ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ ۗ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ
سُرَادِقُهَا وَإِنْ يَسْتَغِيثُوا يُعَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا

Translation:

(29) *And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.*

Q.S Az-Zumar/39:23

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِيَ تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ذَٰلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ ۚ مَنْ يَشَاءُ ۚ وَمَنْ يُضَلِّ اللَّهُ فَمَا لَهُ مِنْ هَادٍ

Translation:

(23)Allah has sent down the best statement: a consistent Book wherein is reiteration. The skins shiver therefrom of those who fear their Lord; then their skins and their hearts relax at the remembrance of Allah . That is the guidance of Allah by which He guides whom He wills. And one whom Allah leaves astray - for him there is no guide.

Q.S. Ibrahim/14:15-17

وَأَسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ مِّن وَرَائِهِ جَهَنَّمُ وَيُسْقَىٰ مِن مَّاءٍ صَدِيدٍ يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِغُهُ ۖ وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ ۚ وَمِن وَرَائِهِ عَذَابٌ غَلِيظٌ

Translation:

(15) And they requested victory from Allah, and disappointed, [therefore], was every obstinate tyrant. (16) Before him is Hell, and he will be given a drink of purulent water. (17) He will gulp it but will hardly [be able to] swallow it. And death will come to him from everywhere, but he is not to die. And before him is a massive punishment.

According to respondent, usually when the patient is recited this verse, a reaction will arise from the patient. That is because these verses are verses that can torment the jinn in the patient's body.

7. Verses For Protector

Q.S. Al-Baqarah/2:255

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

Translation:

(255) Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.

Q.S. Al-An'am/6/61

وَهُوَ الْفَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ

Translation:

(61)And He is the subjugator over His servants, and He sends over you guardian-angels until, when death comes to one of you, Our messengers take him, and they do not fail [in their duties].

Q.S. Hud/11: 57

فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَّا أُرْسِلْتُ بِهِ إِلَيْكُمْ وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّونَهُ شَيْئًا
إِنَّ رَبِّي عَلَى كُلِّ شَيْءٍ حَفِيظٌ

Translation:

(57)But if they turn away, [say], "I have already conveyed that with which I was sent to you. My Lord will give succession to a people other than you, and you will not harm Him at all. Indeed my Lord is, over all things, Guardian."

Q.S. Az-Zumar/39:23

أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِّن رَّبِّهِ ۗ فَوَيْلٌ لِلْقَاسِيَةِ قُلُوبُهُمْ مِّن ذِكْرِ اللَّهِ أُولَٰئِكَ
فِي ضَلَالٍ مُّبِينٍ

Translation:

(23)Allah has sent down the best statement: a consistent Book wherein is reiteration. The skins shiver therefrom of those who fear their Lord; then their skins and their hearts relax at the remembrance of Allah . That is the guidance of Allah by which He guides whom He wills. And one whom Allah leaves astray - for him there is no guide.

Q.S. Yusuf/12:64

قَالَ هَلْ ءَامَنُكُمْ عَلَيْهِ إِلَّا كَمَا أَمِنْتُكُمْ عَلَىٰ أَخِيهِ مِن قَبْلُ فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّحِيمِينَ

Translation:

(64) He said, "Should I entrust you with him except [under coercion] as I entrusted you with his brother before? But Allah is the best guardian, and He is the most merciful of the merciful."

Q.S. Ar-Ra'd/13:11

لَهُ مَعْقَبَاتٌ مِّن بَيْن يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُم مِّن دُونِهِ مِن وَّالٍ

Translation:

(11) For each one are successive [angels] before and behind him who protect him by the decree of Allah . Indeed, Allah will not change the condition of a people until they change what is in themselves. And when Allah intends for a people ill, there is no repelling it. And there is not for them besides Him any patron.

The respondents explained that the verses were used to protect themselves. According to the respondent this verse has been used very often to protect oneself from the genie and this is a routine practice of the source. How to use this verse, read the verse when meeting with jinn.

E. The Way in Doing Ruqyah by Practitioners and Academician in Banjarmasin

1. The Preparation of Ruqyah

The first thing before doing ruqyah therapy must be properly intended to improve themselves and ask for the help of Allah SWT. Other preparations that must be prepared are as follows:

a. Wudhu

It is recommended for those present, both practitioners, patients, and patients' families to perform ablution first. However, according to the respondent, if conditions are not possible or sudden, it is not a problem if there is no time for ablution. Because there are some cases that patients or practitioners who do not allow to perform ablution first because of the condition of patients who already really need practitioners. In fact, according to the ruqyah respondent, it can also be carried out through telephone media. So if the practitioner's condition is on the road, then ablution is not possible first. So, everything adjusts the situation and conditions.

b. Istighfar

Istighfar is useful to make practitioners first remember Allah SWT and ask for help only from God. In addition, patients who are conscious of wanting to be blessed are reminded that all provisions only belong to Allah SWT.

c. Zikir

This effort was made to strengthen practitioners when they want to carry out their duties. This is also done to get pleasure from Allah SWT.

d. Preparing The Place

This is done if the ruqyah process has been planned in advance. The place of ruqyah must be clean and conducive so that in the implementation of ruqyah the patient feels comfortable.

e. Preparing The Water As A Medium

Water is a medium commonly used by practitioners. Based on the results of interviews with informants, researchers found that all informants used water as a media for ruqyah. This has become a habit and is based on each experience.

f. Used Clothes

Patients and practitioners must be dressed clean and neat. Especially if the patient is a woman, then she must be accompanied by her muhrim and wear clothes that cover genitals.

2. Stage of Ruqyah Implementation

a. Interview

At this stage the practitioner will dig deeper information from the patient. This counseling aims to dig deep information that will help practitioners to guide patients towards recovery. This method also aims to

help practitioners explore the root problems experienced by patients. As stated by the second respondent:

"Ask the patient first about his complaint and explore information so that we know the background of his current condition."⁶⁰

According to the respondents, this interview stage is very necessary so that practitioners can find out whether the condition experienced by the patient is a medical disease or non-medical. This is useful so that practitioners can determine what feedback will be given to patients. So that with Allah's permission the patient gets healing. However, according to the respondents the interview process must also be adjusted to the patient's condition. For example, patients who are possessed suddenly, then the practitioner certainly can not directly interview first before meruqyah because the patient's condition is not possible.

g. Lie or Sit to Take a Relaxing Position

This position aims to relax tense muscles, and also reduce anxiety. When this position the practitioner guides the patient to regulate breathing until the patient feels more comfortable and ready to be encouraged.

h. Reading Quran Verses

The practitioner reads the ruqyah verses to the patient. During the ruqyah process there are many verses that can be used to do ruqyah depending on the disorder the patient is experiencing. The practitioner will adjust to the patient's condition.

⁶⁰ Interview with Fathullah

i. Using The Media

Water as a medium that has been read the verses of the Qur'an, given to patients. The practitioner can ask the patient to drink the water directly or wash the water on the patient's face.

j. Handling The Reaction

When or after reciting the Quran the patient usually experiences certain reactions. When there are signs of a reaction, the patient is calm.

3. Stage After Ruqyah

After completing the ruqyah therapy process, the practitioner will give advice to the patient. Giving advice in a way to 'hohm hasanah and wisdom approach through the verses in the Quran. Take lessons from the journey of the lives of the Prophets and Apostles of Allah and take stories from previous patients as motivation for patients who are undergoing treatment.