ABSTRACT

Zainal Arifin: 180211010003, Spiritual Medicine Practice of Cutak Guru in Ulu Benteng Village, Marabahan District, Barito Kuala Regency, Thesis 2022, Advisors: (1) Dr. Muhammad Iqbal, S.Th.I, M.S.I, (2) Dr. Muhammad Rusydi, M.Ag

Keywords: *Medical Practice, Spirituality, Sufi Healing***.**

The phenomenon that is happening right now is that many people come to treatment using spiritual methods in healing illnesses, one of the methods that is being loved is Sufi healing, they choose treatment in this way. The reason is very simple, it could be because it is relatively cheap and can increase faith and piety. This is because the Sufi healing method does not only use recitation of verses from the Qur'an, breathing, hypnotherapy, ruqyah, remembrance, but it is spontaneous and has an element of heredity.

This research is a *field research* (field) research, with a location in Ulu Benteng Village, Marabahan District, Barito Kuala Regency. The method used is a qualitative method, analyzing it with Anthropological theory. Obtained data using interview techniques, observation, and documentation. As for the subjects of the study were Cutak teachers, families, patients, and people deemed by the authors to be qualified in providing accurate data.

The problems studied were: Cutak Teacher's Spiritual Medicine Practices in Ulu Benteng Village, Marabahan District, Barito Kuala Regency, Media and Sources of Cutak Teacher's Spiritual Medicine Knowledge, so as to produce findings that: Cutak Teacher recites verses of the Koran, salawat , remembrance, prayer and so on, then blowing into water for the patient to drink, reciting verses from the Qur'an, salawat, dhikr, prayer and so on, then blowing it on the sick body, reciting verses from the Koran, prayers, remembrance, prayers, blowing prayers into traditional medicines such as wadak/kasai (i.e. roasted mint and then mashed and mixed with MSG and a little warm water). All of these treatment processes depend only on Allah SWT, which means that they are abstract, that is, their recovery is not known for certain except with His permission. As for the Media and Sources of Spiritual Medicine, Guru Cutak, namely: (a). Al Qur'an, (*Al-Fâtihah: 1-7, Al-Baqarah: 190, Al-Baqarah: 255, Al Baqarah: 261, Al Maidah: 01, Al-'araf: 97-99, At-Taubah: 14 , Yunus: 57, An-Nahl: 69, Al-Isrâ': 82, Al-Anbiyâ': 69, Asy-Syu'arâ: 80, Yâsin/36: 82-83, Fushshilat: 44, Al-Fiil: 1 -5, Al-Ikhlash: 1-4, Al-Falaq/113: 1-5, An-Nâs: 1-6.),* (b). Zikir-Zikir, (Reading Istigfar (*Astagfirullah hal adziim*), Shahada *(Asyhadu An Laa Ilaaha Illallah, Waasyhaduanna Muhammadar Rasuulullah*) solawat, and Basmallah 33 times, every 11th time reading the water is recited the Prayer "O Allah with the sentence bismillah make this water a cure for all kinds of ailments for the drinker"). (c). Traditional Medicines, (such as kaminting which is burned and then mixed with salt and then mashed by adding a little water after which it is smooth to be rubbed on the cheeks by reading prayers for the healing process of toothache) (d). Descendants.

As for the healing performed by Guru Cutak, when viewed from the side of its magical nature, it includes magic that benefits other people. If it is associated with *Sufi Healing*, it is included in *Sufi healing values* or methods.

ABSTRAK

Zainal Arifin: 180211010003, Praktik Pengobatan Spiritual Guru Cutak Di Desa Ulu Benteng Kecamatan Marabahan Kabupaten Barito Kuala, Tesis 2022, Pembimbing: (1) Dr. Muhammad Iqbal, S.Th.I, M.S.I, (2) Dr. Muhammad Rusydi, M.Ag

Kata Kunci: *Praktik Pengobatan, Spiritual, Sufi Healing.*

Fenomena yang terjadi saat ini adalah masyarakat ramai mendatangi pengobatan yang menggunakan metode spiritual dalam penyembuhan penyakit, salah satu metode yang sedang digandrungi adalah sufi healing, mereka memilih pengobatan dengan cara seperti ini Alasannya sangat sederhana, bisa karena tergolong murah dan bisa meningkatkan keimanan dan ketakwaan. Sebab, metode sufi healing bukan hanya memakai bacaan ayat Al-Qur'an, nafas, hipnoterapi, ruqyah, zikir, tetapi ia bersifat spontanitas dan ada unsur keturunan.

Penelitian ini adalah penelitian *field research* (lapangan), dengan lokasi di Desa Ulu Benteng Kecamatan Marabahan Kabupaten Barito Kuala. Metode yang digunakan adalah metode kualitatif, menganalisanya dengan teori Antropologi. Diperoleh data dengan menggunakan teknik wawancara, observasi, dan dokumentasi. Adapun yang menjadi subyek penelitian adalah Guru Cutak, keluarga, pasien, serta orang-orang yang dianggap penulis mumpuni dalam memberikan data yang akurat.

Permasalahan yang diteliti ialah: Praktik Pengobatan Spiritual Guru Cutak Di Desa Ulu Benteng Kecamatan Marabahan Kabupaten Barito Kuala, Media dan Sumber Ilmu Pengobatan Spiritual Guru Cutak, Sehingga dapat menghasilkan temuan-temuan bahwa: Guru Cutak membacakan ayat-ayat Al-qur'an, solawat, zikir-zikir, do'a dan lain sebagainya kemudian ditiupkan ke dalam air untuk selanjutnya diminum pasien, membacakan ayat-ayat Al-qur'an, solawat, zikir-zikir, do'a dan lain sebagainya kemudian ditiupkan ke tubuh yang sakit, membacakan ayat-ayat Al-qur'an, solawat, zikir-zikir, do'a ditiupkan ke dalam obat-obatan tradisional seperti wadak/kasai (yaitu keminting yang dibakar kemudian dihaluskan dan dicampur dengan vetsin serta air hangat sedikit). Semua proses pengobatan tersebut hanya bergantung kepada Allah Swt artinya bersifat abstrak yakni tidak diketahui kesembuhannya secara pasti kecuali atas izin-Nya. Adapun Media dan Sumber Ilmu pengobatan Spiritual Guru Cutak yakni: (a). Al Qur'an, (*Al-Fâtihah: 1-7, Al-Baqarah: 190, Al-Baqarah: 255, Al Baqarah : 261, Al Maidah: 01, Al-'araf: 97-99, At-Taubah: 14, Yunus: 57, An-Nahl: 69, Al-Isrâ': 82, Al-Anbiyâ': 69, Asy-Syu'arâ: 80, Yâsin/36: 82-83, Fushshilat:44, Al-Fiil: 1-5, Al-Ikhlash: 1-4, Al-Falaq/113: 1-5, An-Nâs: 1-6.),* (b). Zikir-Zikir, (Membaca Istigfar (*Astagfirullah hal adziim*), Syahadat *(Asyhadu An Laa Ilaaha Illallah, Waasyhaduanna Muhammadar Rasuulullah)* solawat, dan Basmallah sebanyak 33 kali, setiap bacaan ke 11 kali air tersebut dibacakan Do'a *"Ya Allah dengan kalimat bismillah jadikanlah air ini menjadi obat dari segala macam penyakit bagi peminumnya").* (c). Obat-Obatan Tradisional, (seperti kaminting yang dibakar kemudian dicampurkan dengan garam lalu dihaluskan dengan menambahkan air sedikit setelah halus dioleskan kepipi dengan membaca doa-doa untuk proses penyembuhan sakit gigi) (d). Keturunan.

Adapun penyembuhan yang dilakukan oleh Guru Cutak kalau ditinjau dari sisi sifat kemagisannya maka termasuk magi yang menguntungkan pada orang lain, Kalau dikaitkan Dengan *Sufi Healing* maka termasuk ke dalam nilai-nilai atau metode *sufi healing.*