

The Ruqyah Syar'iyah Method as an Alternative to Maintaining Family Harmony

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ABSTRACT

Ruqyah therapy is a sunnah recommended by the Prophet Muhammad. Likewise, in the life of the Prophet Muhammad, doing ruqyah (prayer) for his grandchildren Hasan and Husain was commonplace. The objective of this study is to discuss the Ruqyah method as alternative to maintain families harmony. This study was conducted using qualitative method and the data was gathered through observation, in-depth interview, and written document analysis. The findings of this study show that the Ruqyah Syar'iyah method applied by the Indonesian Ruqyah Syar'iyah Association in Palu has met standard operational procedures. The method has three stages: pre-ruqyah, during the ruqyah action, and post-ruqyah. The technique applied by the Ruqyah Syar'iyah Association in Palu City is following Islamic law or guidance in the Islamic religion. This is seen based on the absence of elements of shirk and haraam in the stages of the process carried out and is seen as very helpful to the community in resolving health problems and household disputes that create disharmony in the family.

ARTICLE INFORMATION

Keywords:

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Islamic medication.
Families harmony

1. Introduction

With Allah's permission, physical and spiritual illnesses experienced by humans can be cured by the Qur'an as a grace that brings and leads to faith, wisdom, and the desire to seek goodness. This applies to people who believe, justify, and obey the Qur'an so that the Qur'an will be a healer and a blessing. Hearing the Qur'an does not make unjust people better. Instead, it makes them lose even more. This is not from the Qur'an but rather from a state of disbelief.

Ma'nawi treatment can be carried out through ruqyah to provide understanding to the public that ruqyah therapy is an alternative way to achieve healing (Sengers & Sengers, 2003). Furthermore, to give a sense that it is Allah SWT who has sent down disease, then Allah SWT will always lift the disease to whomever He wishes, and it does not always have to be through certain medicines. The Qur'an not only treats or cures medical and non-medical illnesses, as well as physical and psychological illnesses, but also takes precedence over prayer. The Qur'an is a miracle that heals and changes human lives.

Ruqyah is a sunnah treatment the Prophet Muhammad offered his people to achieve true healing (Ahmad, Ramli, & Rahman, 2016). Sahih al-Bukhari and Muslim narrated from Aisha that she told:

عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَهَا
أَنْ تُسْتَرْقِيَ مِنَ الْعَيْنِ

Meaning: "From Aisyah, that the Prophet sallallahu 'alaihi wasallam ordered her to do ruqyah from 'ain disease."

The author concludes that ruqyah therapy is a sunnah recommended by the Prophet Muhammad. Likewise, in the life of the Prophet Muhammad, doing ruqyah (prayer) for his grandchildren Hasan and Husain was commonplace. Even in the world of children, the Prophet SAW used ruqyah therapy for children who were sick, physically and psychologically disturbed.

Yalla bin Murah ra said he saw a mother sitting with her baby while traveling with the Messenger of Allah. The woman begged Rasulullah to treat her child's recurring illnesses, and Rasulullah said, "Give me the child." The woman put the child down, and Rasulullah opened the child's mouth and blew on it three times, saying, "Bismillah, I am a servant of Allah, get out of the way, O enemy of Allah." After the group returned from the trip, the mother appeared with three goats and told them there had been no further disturbance and that Rasulullah SAW had taken one goat from the gift.

The history above shows that ruqyah therapy is just one of many options. So, a deeper understanding is needed starting from the definition of ruqyah, the basics of ruqyah syar'iyah in the Qur'an, and the requirements for ruqyah syar'iyah (Tambusai, 2013). The target is to broaden people's horizons so that they know that ruqyah syar'iyah treatment is not only for people who often experience possession or jinn disorders and are affected by magic disorders, but treatment by reading or listening to verses from the Qur'an is also very suitable and helpful for people who have family problems, especially for those who are looking for a solution so that their marriage does not break up and end in divorce.

Al-Qur'an therapy, in this case, the ruqyah syar'iyah method, is a way to maintain family harmony and a form of treatment recommended

by the Prophet Muhammad SAW, also known as *thibbun nabawi*. Most of these methods have been forgotten by society; only a few people are aware of them, and what's more, the practice of shamanism and witchcraft is increasingly widespread. So, as a Ruqyah Syar'iyah therapist, you must pay special attention and collaborate in saving the Prophet's people from the grip of infidel jinn or the influence of magic, which can lead to disharmony in the family.

No research has been conducted on the relationship between the rukiyah method and family harmony. Such research needs to be carried out so that the rukiyah treatment method can be utilized by the Muslim community at large. Therefore, by looking at this problem, researchers conducted research with the theme of the Ruqyah Syar'iyah method as an alternative to maintaining family harmony. It is a Case Study of the Indonesian Ruqyah Syar'iyah Association in Palu City to provide understanding to academics and the Islamic community.

2. Literature Review

2.1 Medication in Islam

Since ancient times, Islam has known the medical system (Krousel-Wood, Muntner, Islam, Morisky, & Webber, 2009). This well-known therapeutic technique in Islamic heritage is related to the words and actions of the Prophet Muhammad concerning efforts to prevent disease outbreaks, cure diseases, and treat clients (Haque & Keshavarzi, 2014). In Islam, it is forbidden to seek treatment with substances that are prohibited by Allah, as stated in the following hadith of the Prophet:

إِنَّ اللَّهَ لَمْ يَجْعَلْ شِفَاءَكُمْ فِي مَا حَرَّمَ عَلَيْكُمْ

Meaning: Allah does not heal you with what you do that is haram.

This concept states that if the situation is not a true emergency, the use of illegal substances is prohibited. For example, treatment (therapy) with urine, hormone therapy with pork fat, treating itching on the body by eating monitor lizards, treating minus eyes by eating bats, and so on. Currently, the most popular asthma treatment is eating cobra meat, which is often seen at extreme culinary events.

Every prospective Hajj pilgrim is required to receive a meningitis vaccine

containing pork enzymes during the Hajj pilgrimage. When no other vaccine options are available, this vaccine is classified as an emergency because the consequences of the disease are very dangerous. However, when alternative vaccines are available, the use of these vaccines is limited. Likewise, the use of this vaccine has been prohibited for people who are performing the Hajj for the umpteenth time, whether as ordinary pilgrims, health teams, or Hajj guides, because performing the Hajj for the umpteenth time indicates a condition that is no longer an emergency (Salmon-Rousseau, Piednoir, Cattoir, & de La Blanchardière, 2016). According to the rules, an emergency could cause prohibited things to become possible (al-Emergency tubih al-mahzurat). So what is forbidden or not permitted remains forbidden if there is no emergency. Every Muslim must perform Hajj at least once in his life.

a. Medical expertise (scientific)

This idea shows the importance of scientific therapy because it can be measured (Thomas & Ashraf, 2011). Other doctors can assess the accuracy of the doctor's methodology when formulating treatment. Other shamans can't measure a shaman's methods in treating his clients. An unscientific and methodical system is defined as a system that cannot be measured.

b. Spells are not used (magic)

People seeking alternative medicine should pay particular attention to this. Please pay close attention to see whether the treatment or therapy he provides is miraculous or not. Polytheism is a type of treatment that includes shirk.

These three concepts must be translated to the people of Central Sulawesi in general, and Palu in particular, so that Islamic medicine is better known in society and as a tool for Muslims to spread their religion. It can also protect the Muslim faith from therapies that include shirk rituals or shamanism.

2.2 Understanding Ruqyah

Ruqyah Syar'iyah is a concept and a word that has many different meanings (Ahmad et al., 2016; Rahman, Thu, Arshad, & Van der Putten, 2017; Tambusai, 2013). Ruqyah comes from the Arabic words *ruqiyyah*, *ruqan*, and *ruqyatun*. This translates to spells, black magic, witchcraft, and talisman in Indonesian (Abu-Rabia, 2005). *Al-Ruqa'* is the plural of ruqyah, according to Muhammad Rawwas Qal'ah Ji, stated by Irfan

Abu Naveed, arguing *al-Ruqa'* are words that humans use to ward off or eliminate evil, specifically to protect themselves from what they do, do not like or treat sick people until they are cured of their illness.

The meaning of ruqyah is a way of reasonable care and rehabilitation of a person by asking Allah for himself or another person by reading the holy verses of the Qur'an or prayers and dhikr taught by Rasulullah SAW. Ruqyah is a healing for diseases that uses sentences from the Qur'an and prayer readings that the Prophet SAW practiced as medicine or healing from diseases. As servants of Allah, we need to ask Him for prayers to cure the diseases that occur to us, whether the disease is severe or not.

Reading, mantra, or incantation is the linguistic definition of ruqyah (Ghaly, 2008). Ruqyah, according to Imam Ibnu Atsir, is *al-'udzah* (protection), which prevents humans from diseases such as fever due to animal stings, possession, and other disorders. Ruqyah is a good mantra, according to Ibn Manzur, as stated by Muhammad Faizar in *Analisis 'Arab*. According to Muhammad Faizar Hidayatullah, Imam Ibnu Katsir explained the meaning of ruqyah an-Nihayah, a mantra read to those who suffer from fever, epilepsy, or other illnesses. Ruqyah contains the meaning of reading protection, *al-Istirqa'* is asking for ruqyah, and ruqyah is part of prayer, according to Ibn Taimiyyah as quoted by Muhammad Faizar in the book *Majmu' fatwa*.

Ruqyah is defined as a chant or incantation from a linguistic point of view. Ruqyah refers to everything related to spells and incantations (M. Sijpesteijn, Adang, & Geissinger, 2020). Meanwhile, this phrase is often used to refer to various readings or prayers that are performed. The ruqyah is syar'iyah ruqyah, and the reading comes from verses from the Qur'an or the Prophet Muhammad's teachings. Suppose mantras are recited other than the two (the Qur'an and the prayers of the Prophet Muhammad). In that case, it is known as ruqyah shirkiya, which the Shari'a prohibits because it involves a partnership component with Allah SWT. Ruqyah therapy uses sound therapy by reading verses from the Qur'an to the client.

This ruqyah is part of the healing and treatment method. For example, ask patients to listen to sentences from the Qur'an so that each client can appreciate what is heard through the powerful validity of the Qur'an verses, which can

instill confidence in the heart of God. Apart from that, as a healing medium, ruqyah can give birth to positive thinking and maximum effort in the healing process.

Ruqyah is a reading the client hears with full appreciation and concentration through the voice of a person who does the ruqyah. So, through this, ruqyah is also called sound therapy. The methods and concepts of sound therapy are as follows:

2.3 Verses from the Qur'an can cure diseases

Doctors continue to look for ways to destroy some viruses (Burnet, 1957). If we think about the mechanism of this virus, what makes it move and find its way to cells? Who provides the virus with the information stored within, allowing it to invade and reproduce within cells? What drives those cells against this virus to destroy it while standing helpless in the face of other viruses?



Figure 9: Viruses and germs also vibrate and are greatly affected by sound vibrations, especially the sound of chanting

the verses of the Qur'an. This sound stops viruses and germs simultaneously, increases the activity of healthy cells, and awakens the disturbed programs within to become ready to fight viruses and germs.

The chanting of the holy verses of the Qur'an creates a group of frequencies that reach the ears and then move to the brain cells and influence them through the electromagnetic fields of these frequencies generated in these cells. These cells will respond to these fields and modify their vibrations. Changes in these vibrations are what we feel and understand after experiencing and repeating.

This is a natural system that Allah created in brain cells, and this is a natural balance system, as Allah says in Q.S. Ar-Rum/30: 30, which means the following.

So turn your face straight towards religion (Islam) (according to) the nature of Allah, who has created humans according to that nature.

There is no change in the nature of Allah. [That is] a straight religion, but most people don't know.

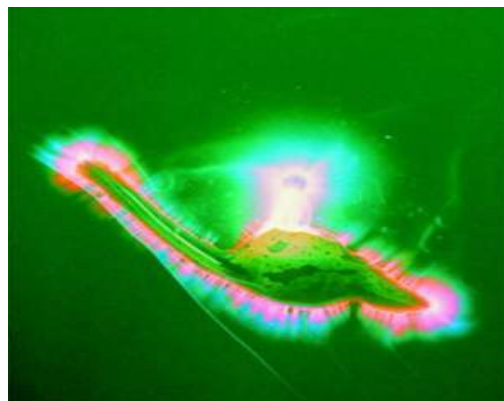


Figure 10: The image above is an actual image of a blood cell that is exposed to sound and begins to change the electromagnetic field around it; the sound of chanting the holy verses of the Qur'an changes this cell information, bringing it and making it more capable of fighting viruses and the damage caused by malignant diseases.

Each verse of the Qur'an has extraordinary healing power (by Allah's permission) for certain diseases. Among the suras that are usually recited for ruqyah are Al-Fatihah, the Kursi verse (255th verse in Al-Baqarah), the last two verses of Al-Baqarah (285-286), and the last three verses in the Qur'an (Al-Ikhlâs, Al-Falaq, An-Nas) as told by the Prophet Sallallahu 'Alaihi Wa Sallam.

2.4 Benefits of Treatment with Ruqyah

There are three benefits of treatment using ruqyah treatment, as stated by Perdana Akhmad in his book entitled Qur'anic Healing Technology, namely:

- Ruqyah can help people who experience problems, whether natural illnesses or diseases caused by magic, to avoid and escape the tricks of jinn and satan.
- Inviting people who do not know about Islamic law to be able to solve the problems they face correctly by returning to the Qur'an and Sunnah and protecting them from harmful things that threaten them.
- Resolving problems and not causing new issues such as slander that befalls the heart,

slander of lust and skepticism, slander of immorality and heresy, and others that may damage religion, science, trade, and belief in Allah. So, to prevent the use of ruqyah from deviating from the direction of religious guidance, the ulama established three valid conditions for ruqyah. Regarding this, Ibnu Hajar said that the ulama had agreed on whether to use ruqyah treatment if the following conditions were met:

- 1) Using verses from the Qur'an, the names of Allah (*asmaul husna*) and His attributes.
- 2) Use Arabic.
- 3) And believe that ruqyah does not have an effect by itself but with God's provisions.

3. Methodology

This study uses qualitative methods. In qualitative research, the use of theory is only a guide so that the research focus is in accordance with the facts in the field (Nurdin & Pettalongi, 2022; Nurdin, Stockdale, & Scheepers, 2016). The data was collected through direct observation, in-depth interviews, and written document analysis at the research site (Rusli, Hasyim, & Nurdin, 2021; Rusli & Nurdin, 2022). This research was conducted in several locations in Palu City, not focusing on just one sub-district but adapting it to existing problems. The researcher chose this location because the case study at the Indonesian Ruqyah Syar'iyah Association is located in Palu City, and the researcher also lives in this city. This is to make it easier for researchers to reach the research location.

The interviews involved eight local figures, local citizens, and three local government staff within the regency. We also interview five figures from the Department of Religious Affairs. The interviews were recorded and transcribed. The results of the transcripts were consulted with the participants to obtain their consent (Nurdin, Scheepers, & Stockdale, 2022). The data analysis technique in this research used a deductive thinking technique, which can be interpreted as a research procedure that produces deductive data from the interviews and field notes. Data analysis was conducted using thematic analysis from Strauss and Corbin (1998). The analysis started with open, axial, and selective coding. The final result of the data analysis is themes found from the data.

4. Results and Discussion

4.1 History of the Establishment of the Indonesian Ruqyah Syar'iyah Association

Ruqyah treatment has been famous in Arab nations since before the Prophet Muhammad came. This treatment previously used methods that were contrary to Islamic law. According to the definition, ruqyah is sound energy read over a person's sick body part. The Prophet Muhammad SAW was a role model sent by Allah SWT to humankind 1400 years ago. Allah's words, which are collected in the Qur'an al Karim, support his preaching. This Qur'an also has a healing effect, so the Prophet Muhammad taught how to achieve healing by reading verses from the Qur'an.

Furthermore, ruqyah treatment using verses from the holy Qur'an is a therapy called ruqyah syar'iyah or sound energy therapy using verses and prayers prescribed by the law. Syar'iyah ruqyah therapy was then developed by Middle Eastern scholars in the Middle Ages. Among the scholars of the four madzhab who practiced ruqyah was Imam Ahmad bin Hambal. Next, hadith scholars wrote chapters on ruqyah in their books, such as Imam Bukhari and Imam Muslim. Meanwhile, medieval scholars famous for practicing ruqyah were Imam Nawawi, Imam Ibnu Taimiyah, and Imam Ibnu Qoyim Al-Jauziyyah. Then, contemporary scholars such as an Islamic scholar who lives in Egypt, namely Sheikh Wahid Abdussalam Bali and Sheikh Abu Al-Barra Usamah bin Yasin al Ma'ani from Jordan.

In 2002, Ghoib magazine was published in Jakarta with the motto "Believing in the supernatural according to the Shari'a." Introducing ruqyah syar'iyah to the broader community starting from print media to electronic media, including in 2003 a study of the dawn lecture "Touch of Qolbu Metaphysics" on TRANSTV every Thursday and in 2005 the soap opera "Astagfirullah" on SCTV taken from stories Ghoib magazine client. People who do the ruqyah on Ghoib magazine are KH. Fadlan Abu Yasir Lc, KH. Riyadh Rosyadi Al-Hafidz, Ustadz Achmad Junaidi Lc, Ustadz Hasan Bishri Lc and Ustadz Akhmad Sadzali, Lc.

With the spread of Ghoib magazine in Indonesia and the demands of society, Ruqyah Syar'iyah seminars and training were held. From these seminars and trainings, many new therapists were born in Indonesia. On March 3,

2013, Ruqyah Syar'iyah therapists throughout Indonesia held a national consolidation meeting at the Azzikra Mosque, Sentul, Bogor, and formed the Indonesian Ruqyah Syar'iyah Association.

The results of deliberations from ruqyah seniors who dedicate their lives to ruqyah, those who understand ruqyah, understand ruqyah from the Qur'an, Sunnah, and the books of the ulama. The Indonesian Ruqyah Syar'iyah Association is a people who do the ruqyah throughout Indonesia, declaring itself as the only people who do the ruqyah forum for friendship, sharing knowledge and experience, a forum for *tawashou bilhaq bishobr* and carrying out supervisory functions.

4.2 Treatment Method with Ruqyah Syar'iyah

Ruqyah means requests for protection or verses, dhikr, and prayers read to sick people. Meanwhile, according to sharia terminology, Ruqyah means readings for syar'i treatment based on specific and authentic texts in the Qur'an and Sunnah following the provisions and procedures the ulama has agreed upon.

Ruqyah syar'iyah is a healing therapy technique by reciting verses from the Qur'an and mu'tabaroh prayers to the client/person being ruqyah, following the provisions of the Qur'an and As-Sunnah as exemplified in the past in Rasulullah saw era. Ruqyah is also a medium to protect oneself from magical disturbances. The practice of ruqyah syar'iyah is in line with the verse of the Qur'an, Surah Al-Isra, verse 82, which explains that the Qur'an was revealed as medicine for humans.

Maintaining Family Harmony through Ruqyah at the Ruqyah Center Sidoarjo Institute. This research was conducted to find out and analyze Islamic law regarding ruqyah, which was carried out at the Indonesian Ruqyah Syar'iyah Association to maintain family harmony.

Allah SWT created things in pairs, as two linked or opposite objects. Everything is made from two different but complementary realities. Marriage is a sunnatullah that applies to all creatures, humans, animals, and plants. Marriage is a contract or agreement between a man and a woman to legalize sexual relations between both parties voluntarily and with the consent of both parties to create a happy family life filled with affection and tranquility in a way that Allah SWT approves.

One of the wisdoms of marriage is to create peace and happiness in a life filled with love and create a harmonious family. In an interview with Habib Arifin Aljufri regarding the goals of his household, he revealed the following:

Peace and happiness, it is hoped that the household that is built can achieve the goal of marriage itself. In general, there are six purposes of marriage, namely: 1) Obtaining and producing offspring; 2) Fulfilling human desires to channel their desires and shower their love on their partner; 3) Fulfilling religious calling, protecting oneself from evil and damage; 4) Developing seriousness to be responsible for accepting one's rights and obligations as well as being severe about obtaining lawful assets; 5) Building a household to form a peaceful society based on love and affection; 6) The most important thing is to maintain mutual honor between husband and wife.

As explained in the interview above, the author can explain that married people will face various problems to achieve the above goals. Issues often arise due to the existence of two individuals of different types, characteristics, dispositions, and views on life. These differences often cause estrangement and disputes. So, to maintain harmony in marriage, a strong commitment is needed between husband and wife to maintain love and solve each other's household problems.

To help husband and wife deal with household problems, the Indonesian Ruqyah Syar'iyah Association is present in Palu City to resolve household problems. So, those who have household problems can come for consultation and do ruqyah. One of the benefits of ruqyah is for married couples to maintain harmony in their household. As is known, the purpose of marriage is to create a *sakinah, mawaddah wa rahmah* family. In this case, the author wants to examine the ruqyah activities that married couples participate in to rebuild household harmony using the perspective of Islamic law. As explained by two rukiyah patients as follows:

My household with my husband is no longer harmonious due to several factors, including my husband's lack of attention to the family, especially me as a wife, who sometimes is not appreciated and is always angry. So, the husband feels more comfortable outside than at home.

Based on the informant's opinion above, the author concludes that to create factors, it is necessary to pay attention to all family members as the primary basis for good relationships between family members. Both in family development, by paying attention to events in the family and looking for the causes and effects of problems, there are also changes in each member. Continuously increasing knowledge to broaden one's horizons is very much needed in living a family life. It is necessary to know the outcome members, namely any changes in the family and changes in family members, to anticipate undesirable events in the future. Introduction to all family members means that good self-knowledge is essential to foster understanding.

If self-knowledge has been achieved, it will be easier to highlight all incidents or events in the family. Problems will be easier to overcome because many backgrounds are more quickly revealed and resolved, and the understanding that develops due to this knowledge will reduce chaos in the family. The next step from an understanding attitude is an accepting attitude, which means that with all his weaknesses, shortcomings, and strengths, he should still have a place in the family. This attitude will produce a positive atmosphere and the development of warmth that underlies the growth of the potential and interests of family members. Increasing business, after accepting the family as it is, is necessary. Namely, by optimally developing each aspect of the family, this is adjusted to each individual's abilities; the aim is to create changes and eliminate boredom.

4.3 Actions During Ruqyah

During the Ruqyah action process at the Indonesian Ruqyah Syar'iyah Association in Palu, some stages need to be passed so that when the client is treated, they get a positive reaction following the therapist's and the client's expectations. There are three benefits of treatment using ruqyah:

1. Ruqyah can help provide an Islamic solution to people experiencing life problems, whether in the form of scientific diseases or diseases caused by magic, to avoid and be free from the tricks of jinn and devils.
2. Inviting people who do not know Islamic law to solve their problems intelligently by returning to the Qur'an and protecting them from harmful things that threaten them.

3. Resolving problems without causing new problems, in the form of slander that befalls the heart, slander of lust and skepticism, slander of mistakes and health, slander of immorality and heresy, slander of injustice and stupidity which destroys knowledge, commerce, and belief in Allah SWT.

Starting the ruqyah action by inviting the client to introspect, repent, and pray for healing from all complaints:

- a. Reading of ruqyah syar'iyah verses and prayers with audible tartils directed towards the client.
- b. If a reaction occurs in the client's body, such as trembling, heat, dizziness, shortness of breath, heart palpitations, all the bones feeling achy, something moving through the bloodstream, or wanting to vomit and coughing hard without anything coming out, then further action can be taken.

4.4 Post Ruqyah Actions

What the therapists do after carrying out ruqyah therapy is as follows:

- a. Advise clients to:
 - 1) Always be patient when facing life's tests, and be grateful for the blessings.
 - 2) Maintaining aqidah, increasing worship, and improving morals.
 - 3) Always be optimistic, kind, and easy to forgive.
 - 4) Carry out self-therapy and repeat ruqyah if necessary.
- b. Fill out the client status card: actions, reactions, developments after therapy, suggestions, and follow-up therapy.

As said in an interview by Ustadz Afdal as follows:

After the ruqyah, therapists give spiritual advice, namely that we must get closer to Allah so that our minds are not empty, always make changes, and improve and cleanse our souls so that they become calm and peaceful. There is a change in attitude and good behavior as an effect of a clean soul and a healthy heart because we always recite dhikr and remember Allah. We are providing optimal care services so that patients not only achieve physical health but also mental and spiritual health.

As explained above, the author concludes that after therapy, clients are given reinforcement in the form of religious advice to encourage

patients to improve the quality of their faith and piety by better understanding Islamic teachings and relying more on Allah SWT. Additionally, therapists motivate and inspire clients to face and solve their problems and build a strong belief that illness comes from God and will return to him.

The above method is generally used by Ruqyah Syar'iyah therapists who are members of the Indonesian Ruqyah Syar'iyah Association of Palu City. Thanks to this method, families who were initially disharmonious due to the problems they were experiencing greatly helped in resolving their household problems so that harmony could be re-established in the family.

Furthermore, Ustadzah Asnidar said that the techniques or steps used in the Syar'iyah ruqyah process are:

The first step, muqaddimah ruqyah. At this stage, counseling will begin with the muqaddimah ruqyah stage, which emphasizes several aspects of place conditioning that must pay attention to the counselee's physical and spiritual readiness. The place used in the ruqyah process should be clean, calm, and quiet so that the Qur'an's vibrations penetrate the counselee's heart.

The second step, tazkiyyah and counseling. After completing the preparation for the change, the next step is to dig deeper into the information from counseling. Counseling at this stage aims to explore as deeply as possible for information that will help the counselor guide counseling toward acceptable healing.

The third step is Qur'anic therapy. This step is the Qur'anic therapy process, where after tazkiyyah and counseling to dig up data, the counselee has done ruqyah with the result that the counselee has experienced the problem of magical interference, which resulted in depression. Readings of ruqyah verses will be listened to during counseling by the researchers themselves.

The fourth step is, after seeing the client in action, as described above, the client begins to feel hot after reading verses from the Qur'an and hitting his shoulder. At this stage, the therapist will use several ruqyah techniques to perform ruqyah on the client.

5. Conclusion

This research concludes that the Ruqyah Syar'iyah method applied by the Indonesian Ruqyah Syar'iyah Association in Palu has met

standard operational procedures. The method has three stages: pre-ruqyah, during the ruqyah action, and post-ruqyah. The technique applied by the Ruqyah Syar'iyah Association in Palu City is following Islamic law or guidance in the Islamic religion. This is seen based on the absence of elements of shirk and haraam in the stages of the process carried out and is seen as very helpful to the community in resolving health problems and household disputes that create disharmony in the family. So, clients who carry out ruqyah syar'iyah therapy at the ruqyah house of the Indonesian Ruqyah Syar'iyah Association in Palu City get healing and make their families harmonious again.

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