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VERSES OF SHIFA′: A RESPONSE TO QUR'ANIC VERSES AS A HEALTH INTERVENTION

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Abstract

This research is based on the growing public interest in spiritually based alternative medicine, particularly the use of Qur'anic verses as a source of healing. The issues examined include how the Shifa' verses are understood and applied in the context of alternative medicine, as well as their impact on public health. This study aims to examine the response to the Shifa' verse as a health intervention, focusing on Muyasar's interpretation and the medical practice carried out by Kyai Rohman Ismadi Jam'iyah Ruqyah Aswaja in Magelang Regency. The method employed in this study is a qualitative approach, utilizing participatory interviews and observation techniques, which involve informants from among pilgrims and patients undergoing treatment and therapy. The study of the living Quran using a phenomenological approach is a primary asset in analyzing this research, drawing on the theories of transmission and transformation by Muhammad Abduh and Rasyid Ridho, the reception theory by Wolfgang Iser, and discursive Islam by Talal Asad. The results of the study show that the Shifa' verse is not only understood as a religious text, but also internalized as a source of strength and hope for patients. The practice of medicine carried out by Kyai Rohman Ismadi prioritizes the integration of spirituality and materiality, where patients experience inner peace through the healing process, facilitated by the recitation of Qur'anic verses. This study also identified an increase in public awareness about the importance of holistic health, which involves spiritual aspects. The implications of this study highlight that the response to the Shifa' verse in Tafsir Al Muyassar plays a significant role in the practice of alternative medicine, making a positive contribution to public health and inviting further discussion on the importance of integrating spiritual aspects into modern health approaches.
Keywords: shifa' verses; health interventions; ruqyah aswaja; the living qur'an.

INTRODUCTION

In the context of local culture, Nur discusses the use of Qur'anic verses as amulets or mantras for protection and healing. The strength of this research lies in its recognition of cultural values; however, the potential misuse of the concept of amulets is a flaw that needs to be considered. Nurullah & Handasa (2020). Jamaah Rukyah Aswaja (JRA) is also the focus of Sam'un's research, which reveals that this organization serves not only as a health service provider but also as a medium of da'wah, spreading the teachings of Islam. An in-depth understanding of organizational structure is a strength of this study,

while the lack of data on the social impact of its activities serves as a significant warning (Sam'un, 2023).

This research focuses on the community's response to the Sifa' verse as a form of health intervention that is increasingly relevant amid increasing public interest in spiritual-based alternative medicine. The author feels the need to explore how Syif' poetry is understood and applied by practitioners such as Kyai Rohman Ismadi from Jam'iyah Ruqyah Aswaja Magelang District. The existing knowledge gap lies in the lack of a deep understanding of the integration of spirituality and materiality in the practice of alternative medicine and its impact on the well-being of society. This research provides a new approach by emphasizing the importance of Syif' verses not only as a religious text, but also as a source of strength and hope for patients undergoing treatment.

Another study by Hidayah also emphasizes the importance of integrating spiritual and medical aspects in medicine, but has not provided an in-depth analysis of the application of Shifa verses in daily practice. Ardiansyah, Hidayah, & Risnah, (2022) Fajar Kurnianto in his article *"The Qur'an as a Medicine"* emphasizing that QS. Jonah: 57 serves as a remedy for chest ailments. This research emphasizes the spiritual aspect of healing. In addition, Mubarok describes the practice of rukyah as a healing method that uses the recitation of the Qur'an. This study emphasizes the importance of intention and belief in the rukyah process, but the shortcoming lies in the lack of analysis of the long-term effects of the practice (Mubarok, 2021).

The interpretation of the Shifa' verse was also studied by Fauzi, who examined how people's understanding of the verse has evolved over time. Comprehensive historical analysis is an asset of this study, but the lack of focus on practical applications in the field is a weakness to consider. Fauzi, (2023) Ulum researched Qur'anic therapy as a method of psychological healing for patients with mental disorders, suggesting that spiritual-based therapies can provide positive results. In-depth qualitative methodologies are strengths, but limited generalization of findings remains a challenge. Ulum, (2021) The study of life is also carried out by mustofa, who presents the process of interaction and negotiation of professional entities of the community as sculptors of statues with the hadith doctrine of its prohibition.

In contrast to previous studies that emphasized the theological or historical aspects of the verses in the Qur'an, this study will highlight the actual practice of Kyai Rohman Ismadi. For example, Suhaili and Hasan's research focuses more on the textual analysis of syifa Syfa' without considering the social context and treatment practices that occur in the field. (Suhaili, Hasan, & Azhari, 2022) In addition, Muhammad bin Jarir's research in Tafsir Ath-Thobari explains the function of the Qur'an as a medicine, but does not touch on how this function is implemented in daily life. Al-Tabari, (1996) Rahman points out that society's understanding of holistic health needs to be improved, especially in the context of spirituality and materiality (Rohman, 2020).

This phenomenon shows the field of life in the response of a hadith, and this is limited to the study of philosophical and practical responses (Mustofa, 2021) Finally, Hamidah discussed the community's response to Shifa's poem and how its acceptance

affected alternative medicine practices in Indonesia. The study shows an increased awareness of the importance of a spiritual approach to healthcare, with strong field data collection as a strength. However, the potential for bias in data interpretation is an important caveat (Hamidah, 2021).

Overall, the literature reviewed suggests that Shifa' verses play a significant role in the practice of alternative medicine among Muslim communities, with various approaches and diverse interpretations. While there are strengths in terms of spiritual understanding and empirical support, there are still shortcomings in methodology and the generalization of research findings that need to be addressed for further development in the future. The novelty of this study lies in its emphasis on the direct experience of patients and pilgrims in undergoing treatment through the recitation of Qur'anic verses.

This study aims to demonstrate that reading Shifa verses not only has a positive psychological effect but can also increase public awareness of the importance of a holistic approach to health. By involving community informants and patients undergoing treatment, this study aims to offer a new perspective on how spiritual interventions can contribute to overall health, encompassing physical, psychological, and biological aspects.

Based on the above review, this study aims to examine in depth the response to the verse of Syif' as a health intervention, focusing on Muyasar's interpretation and its impact on public health. Thus, the results of this study are expected to make a significant contribution to understanding the role of Qur'anic verses in alternative medicine practice and raise awareness of the importance of a holistic approach to public health.

RESEARCH METHOD

The research method employs a qualitative approach, aiming to explore alternative medicine practices based on the Shifa verses in the Qur'an. Fuad Syaiful, (2019) The data sources in this study consist of the main informant, namely Kyai Rohman Ismadi as a medical practitioner, as well as patients and pilgrims of Jam'iyah Ruqyah Aswaja (JRA) who undergo treatment using Syif' verses. Roosinda et al., (2021) In addition, secondary data was obtained from relevant literature, including books, journal articles, and other documents that supported the analysis. Anggito & Setiawan, (2018) The research site focuses on the JRA Magelang Branch, which allows researchers to collect data that authentically reflects the experiences and perceptions of the individuals involved in this practice.

In data analysis, the phenomenological study of the Living Qur'an becomes a fundamental theoretical framework. Huda & Ariadi, (2022) The field of study of the Living Qur'an provides a space for researchers to explore how the verses of the Qur'an are internalized and practiced in everyday life, especially in the context of health. Meanwhile, phenomenology offers a perspective to understand the subjective experiences of patients and believers in relation to the treatment process. Wolfgang Iser's theory of transmission-transformation and acceptance serves to analyze how the meaning of Syifah poetry is received and interpreted by individuals in their social context. Abbas, Prasetya,

Rizkon, & Huda (2024). Talal Asad's discursive Islamic concept is also used to explore the cultural context that influences this practice of treatment.

RESULTS AND DISCUSSION

The verses of Sifa' in the Qur'an

The categorization of Shiva verses can be divided into two parts: first, general verses that demonstrate the general healing potential of each letter and word in the Qur'an; second, specific verses that are intended to cure certain diseases. Fauzi, (2023) Wahbah Az-Zuhaili explained that the understanding of shiva in the Qur'an encompasses not only physical aspects but also mental and spiritual health. Muttaqin, Amien, & Wulandari, (2023) This suggests that spiritually based medicine can provide comprehensive solutions for individuals suffering from various types of illnesses. In practice, many Muslims use certain surahs, such as Surah Al-Fatiha, as the most popular "shiva." This surah is often recited in various healing rituals as a form of prayer to Allah for healing. In a hadith, the Prophet Muhammad is reported to have witnessed someone using Surah Al-Fatiha to alleviate the pain of animal stings. Muttaqin et al., (2023) Overall, the study of the Shifa verses in the Qur'an reveals a close relationship between faith and health. Muttaqin et al., (2023) The reading of scriptures not only provides hope, but also creates a sense of calm for individuals experiencing health problems. Although there is a lot of anecdotal evidence about the effectiveness of Qur'anic treatment, more research is needed to confirm the long-term effects of this practice on people's materiality and mentality. Thus, the Shifa verses in the Qur'an are not only a religious text, but also a source of inspiration and strength for Muslims in facing various health challenges. The integration of spirituality and materiality through the reading of scriptures provides a new perspective on how a holistic approach can be applied in today's modern medical world Ulum, (2021).

The Shifa verses in the Qur'an refer to verses that are believed to have the ability to cure various diseases, both physical and spiritual. Ulum, (2021) This concept is not only rooted in religious beliefs, but it is also integrated into the practice of alternative medicine among Muslim communities. In this context, some verses are considered to be a powerful source of healing, including

QS. Al-Isra: 82

وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۙ وَلَا يَزِيدُ ٱلظَّٰلِمِينَ إِلَّا خَسَارًا

Meaning: *"And We have revealed from the Qur'an an antidote and mercy for the believers, and the Qur'an adds nothing but harm to those who do wrong."*

This verse explicitly states that the Qur'an is not only a revelation but also a cure for diseases of the heart and soul. This is in line with the understanding that many illnesses are not only physical, but also mental and spiritual, and can be an effective means of treatment for individuals living with them. Dr. Aidh al-Qarni explained in Tafsir Muyasar that the Qur'an is *"antidote"* for various liver diseases, such as doubt, hypocrisy, and coins. He emphasized that the Qur'an gives mercy to the believers by strengthening their

faith and giving them the right guidance in life. On the other hand, for those who do wrong, the Qur'an actually adds to their losses because they cannot benefit from it. Al-Qarni, (2018) Hamka in Tafsir Al-Azhar emphasizes that this verse shows that the Qur'an contains a cure for mental and liver diseases. He stated that the presence of the Qur'an as a blessing is essential in guiding mankind towards goodness and keeping them away from ignorance. Hamka also notes that this verse reminds us of the importance of faith in receiving the benefits of the Qur'an. Ibn Kathir explained that the Qur'an is a source of healing for believers who listen to and practice its teachings. He writes that unbelievers or transgressors will not benefit from the Qur'an; rather, they will drift further and further from the truth and suffer losses because of their rejection of God's revelation. (Hamidah, n.d.) According to Ibn Kathir, faith is the main condition for receiving mercy and healing from the Qur'an. Ahmad Mustofa al-Maraghi shares the same view, emphasizing that the Qur'an heals the heart from ignorance and error. He described how this revelation served as an antidote to mental illness and as a reminder of truth. In this context, the mercy bestowed upon believers is the result of their acceptance of God's teachings.

QS Interpretation. Al-Isra verse 82 reveals that the Qur'an functions as a remedy for various diseases in the chest, be it in the form of doubt, sadness, or physical illnesses. In this context, mufasirs such as Ibn Kathir and Quraish Shihab explain that this verse emphasizes two dimensions of health: spiritual and physical. Heart disease refers to doubt and defilements of the soul, while physical illness encompasses all disorders that affect the well-being of the body. The recitation of certain verses from the Qur'an became an accepted method in alternative medicine, where belief in divine power plays an important role in the healing process. Thus, QS. Al-Isra:82 serves not only as a religious text, but also as a practical guide to achieving holistic health. Al-Isra verse 82 emphasizes the importance of the Qur'an as a comprehensive source of healing for mankind. This verse invites us to realize that many diseases can be cured through interaction with this sacred text, either directly through reading or by applying its teachings in daily life. By deeply understanding the interpretation of this verse, we can integrate spiritual principles into modern health care practices, creating a synergy between science and faith that will ultimately support the well-being of society as a whole.

QS. Jonah: 57

يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَتْكُم مَّوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَآءٌ لِّمَا فِى ٱلصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

Meaning: *"O people, there has come to you the teaching of your Lord, and a remedy for the diseases of the heart, and guidance and mercy for the believers".*

QS Interpretation. Jonah verse 57 contains a profound meaning about the function of the Qur'an as a source of healing and guidance for mankind. (Al-Qarni, 2018) According to M. Quraish Shihab in Tafsir Al-Misbah, this verse contains four main functions: teaching, healing, guidance, and mercy. The strength of this research lies in an in-depth thematic analysis of the relationship between faith and mental health, and how spiritual practices can contribute to individual well-being. In addition, QS. Jonah: 57

emphasizes that the healing in question includes the anguish of the heart, such as doubt and anxiety, which often disturb the peace of the soul. This research shows that by practicing the teachings of the Qur'an, individuals can achieve the inner peace that is needed to face the challenges of modern life. This is consistent with the concept of mental health promoted by the Mufasirs, where strong faith and spiritual practices such as dhikr and prayer can be a support for one's mental health. However, while this study provides important insights, the shortcomings lie in the limited empirical data to support this claim. The concept of healing in QS. Jonah:57 also highlights the importance of the relationship between spirituality and materialityThe relationship between the reading of the scriptures and the improvement of the patient's psychological state is an important aspect of understanding how the Qur'an can function as a holistic therapy. Therefore, the interpretation of QS. Jonah: 57 is not only relevant in a religious context, but it also has practical implications in the field of mental health and alternative medicine. Jonah verse 57 invites us to realize that the Qur'an is an invaluable source of knowledge and healing for mankind. This verse affirms that faith and spiritual practice not only provide hope, but also create a sense of belonging (Arni, 2021).

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QS. An-Nahl: 69

ثُمَّ كُلِيْ مِنْ كُلِّ الثَّمَرٰتِ فَاسْلُكِيْ سُبُلَ رَبِّكِ ذُلُلًاۗ يَخْرُجُ مِنْۢ بُطُوْنِهَا شَرَابٌ مُّخْتَلِفٌ اَلْوَانُهٗ فِيْهِ شِفَاۤءٌ لِّلنَّاسِۗ اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لِّقَوْمٍ يَّتَفَكَّرُوْنَ

Meaning: *"So eat of every kind of fruit, and follow the way of your Lord, which is easy (for you). From the stomach of the bee comes a drink (honey) of various colors,*

which is a medicine for humans. Such is the sign (of Allah's greatness) for those who think."

In this context, the verse shows the importance of following God's guidance in all aspects of life, including health. Dr. Aidh al-Qarni explained in Tafsir Muyasar that this verse shows how Allah gave guidance to bees to gather food from different types of flowers and turn it into honey. This honey is not only delicious but also has healing properties, so it is one of the proofs of God's greatness for mankind. Several other mufasir also gave explanations that were consistent with Muyasar's interpretation. (Al-Qarni, 2018) Hamka in Tafsir Al-Azhar emphasizes that the Qur'an invites people to observe the natural processes that occur in bees and how Allah makes it easier for them to find food. He also noted that honey has different colors and flavors, reflecting the diversity of God's creation. Ibn Kathir added that honey is a remedy for various diseases, showing that the Qur'an serves not only as a moral guideline but also as a source of knowledge about the benefits of nature that can be used by humans (Azqia, 2021).

Jam'iyyah Ruqyah Aswaja (JRA)

Ruqyah is etymologically derived from the Arabic word *"Ruqyah"* which means reading or praying. In the context of Islam, ruqyah refers to the recitation of Qur'anic verses and prayers that aim to cure various diseases, both physical and non-physical. The basis of ruqyah can be found in many references to the Qur'an and Hadith. One of the verses that is often referred to is Surah Al-Isra, verse 82. This verse affirms that the Qur'an has healing power for mankind. Jam'iyyah Ruqyah Aswaja (JRA) is an organization that focuses on alternative medicine through the practice of Ruqyah, which is based on the teachings of the Qur'an and the Sunnah. Azqia, (2021) Founded in 2013 by Gus Allama Alauddin Shidiqi, M.Pd.I, in Jombang, JRA exists as a response to the community's need for treatment methods that are in line with Islamic principles, as well as in an effort to limit the influence of ideas that are considered deviant from the teachings of Ahlu Sunnah wal Jamaah. The main vision of JRA is to make the Qur'an the first aid for the sick, so that every Muslim individual is expected to become a Muslim *"Doctor"* for his family through the medium of the Qur'an. Thus, the existence of JRA not only functions as a medical institution, but also as a da'wah movement that emphasizes spiritual values in healing (Maftuh, 2021)

In practice, the JRA divides ruqyah into three main categories: syifah verses, which function as a cure for diseases; hifdzi, which protects a person from the interference of supernatural beings; and magic expellation/cancellation. The standard tilafaan in the practice of Ruqyah includes the Syhadah, Istighfar, Surah Al-Fatihah, Surah Al-Falaq, and Surah An-Nas. Alif, (2020) These readings are chosen based on the belief that they have magical powers to provide protection and healing to the individual who recites them. In carrying out activities, JRA does not have a routine schedule for rukyah, but rukyah activities are carried out according to the community's request. The practice of ruqyah in JRA is carried out regularly and structured, involving pilgrims who want to receive

healing. One of the central figures in this practice is Kyai Rohman Ismadi, who explained that there are several challenges in the practice of ruqyah that must be overcome by raqi (ruqyah practitioners). One of the main obstacles is the lack of self-confidence of the raqi itself, which can affect the effectiveness of the practice of ruqyah. Therefore, training and mental coaching for raqi is very important to increase their confidence. In an interview with Kyai Rohman Ismadi, he also emphasized the importance of regulations regarding certain plants that are taboo for supernatural beings. Plants such as bidara and moringa are believed to have certain spiritual powers that can drive away the jinn or makh.

In addition to focusing on the physical aspects of health, JRA promotes a holistic approach to healing. In this case, health is not only seen from a medical perspective, but also includes a spiritual dimension. Research shows that patients who undergo Ruqyah therapy often report improved mental and emotional well-being after Ruqyah sessions. The application of this holistic approach is in line with the thinking of many modern health experts who have begun to realize the importance of the spiritual aspect in the healing process. Thus, the practice of ruqyah in JRA can be considered as a form of alternative health intervention that is relevant in the context of today's society.

Implementation

Rohman Ismadi was born on December 5, 1981 in Magelang. He received his basic education at the Al Ma'rufiyyah Islamic Boarding School for 14 years, where he began to learn about Rukyah from Kia himself. This learning began in the seventh year at the Islamic Boarding School, which showed the depth of knowledge and spiritual experience he had from a young age. After completing his studies, Kyai Rohman got married in 2007 and settled in Secang District. After getting married, Rohman began to practice medicine independently for the people around him. In 2017, he joined the Magelang branch of Jam'iyah Ruqyah Aswaja (JRA). Since then, he has focused more on treating various patients with a variety of different diseases. In 2023, JRA will be opened in Secang District, so that at the end of 2024, he will be working intensively in the Secang area as one of the practitioners of the Magelang Branch. In addition to being a Ruqyah practitioner, Kyai Rohman is also the chairman of Badko TPQ Secang District, which shows his commitment to religious education and community development.

Before JRA members are inaugurated and initiated, they are trained and trained for about 2-3 days on the materials and techniques to practice Ruqyah. The purpose of this training is to make each member understand the basic principles in the practice of Ruqyah as well as techniques that are in accordance with the teachings of Islam. In this way, JRA seeks to maintain the quality of services provided to the community. The surrounding community has responded very positively to the practice of ruqyah carried out by Kyai Rohman and JRA. Although there are some skeptics, the majority of people accept and take advantage of this rukyah service. The practice of rukyah began to develop rapidly, reflecting the need for a health approach that integrates spiritual and physical aspects. This shows that the practice of Ruqyah is accepted not only as an alternative medicine, but also as part of the spiritual life of the local community.

Rohman Ismadi's implementation of Shifa' poetry in his treatment practice shows a harmonious integration between spirituality and materialism. He uses QS. Al-Isra: 82 as the main reading, which is believed to have healing properties. The recitation of this verse is done with full conviction that the Qur'an is a cure for all diseases, both physical and psychological. This is in line with the explanation in Tafsir Al Muyasar, which emphasizes that Sifa's poem covers various types of diseases. In his practice, Rohman begins each treatment session by reciting Surah Al-Fatihah as the opening, followed by the QS. Al-Isra: 82 and several other verses that are considered to have healing properties, such as the Verse of the Chair (QS. Al-Baqarah: 255) and verses from Surah Al-Baqarah which serve to calm the soul and ward off distractions. The Ruqyah process is usually carried out in a calm atmosphere where the patient is asked to surrender and concentrate on the reading. This approach not only aims for physical healing, but also provides inner peace for the patient.

One of the patients, Putri Nur Marlina who suffers from dizziness and insanity, testified about her positive experience after undergoing the Ruqyah session. She said, *"The presence of the rukyah ritual really helped my healing process. Although the effect is maximum after 3 to 7 days, I really hope that there will be more mass rukyah".* This testimony reflects the importance of public access to spiritual-based medicine and affirms the positive effects of Ruqyah practice. In practice, the ruqyah technique used by Rohman is similar to other JRA techniques, because it is included in the scope of the Nahdlatul Ulama organization. However, each practice is tailored to the nature of the patient's illness and the consent of the patient and family. The readings used are based on references from classic books and the previous experiences of practitioners. Before the session began, Rohman also made personal contact with the patient to understand the patient's condition in depth. Rukyah Mass activities are often held at certain religious events, such as Khataman or the commemoration of religious holidays. At these events, the public is invited to attend the rukyah session for free. This provides an opportunity for many people to receive free treatment and raises awareness of the importance of spiritual health in the community. The response of the community in Magelang District to this ritual is very positive, although there are some skeptical individuals, but most people accept and use this rukyah service.

Overall, the implementation of Syif' verses through the practice of Ruqyah shows how sacred texts can be translated into concrete actions that benefit individuals and society as a whole. This research confirms that a holistic approach to health that integrates physical and spiritual aspects can have a positive impact on the welfare of the community in Magelang Regency (Azizah, 2024).

Analysis results

1. The flow of transmission of syifah syifah to its transformation

The practice of Ruqyah as a spiritual-based healing method has become an integral part of the Islamic tradition that has been passed down from generation to generation. Jam'iyah Ruqyah Aswaja (JRA) plays an important role in the preservation and

development of this practice in Indonesia. In this context, an understanding of the transmission of Ruqyah teachings is needed to understand how this practice reaches the wider community. This study will analyze the transmission process of ruqyah transformation based on the theories of Muhammad Abduh and Rasyid Rido, which emphasizes the importance of understanding and applying Islamic teachings in daily life (Mohamad, 2023).

The transmission of ruqyah can be seen as a process that begins with the revelation of Allah SWT to the Prophet Muhammad Saw, which is then continued through friends, tabi'in, ulama, to practitioners and the general public. In this case, we can refer to some classic and contemporary references that describe this transmission journey. The beginning of the practice of Ruqyah can be traced back to the revelations received by the Prophet Muhammad. There are many hadiths that show that the Prophet performed ruqyah on people who were sick or disturbed by spirits. One example is a hadith narrated by Al-Bukhari and Muslim about a companion who performed ruqyah by reciting Surah Al-Fatihah to a villager who had been stung by a poisonous animal. This shows that the practice of ruqyah has existed since the early days of Islam and is part of the Sunnah of the Prophet (Huda & Ariadi, 2022).

After the time of the Prophet, his companions such as Abdullah bin Mas'ud and Abu Hurairah continued this practice by teaching it to the generation of Tabi'in. They not only convey the texts of the Qur'an, but also direct experience in using the verses for healing. For example, Abdullah ibn Mas'ud is known as one of the companions who often performed ruqyah and taught the technique to others. After the Tabi'in era, the scholars played an important role in preserving the practice of ruqyah. They developed new methods based on their understanding of sacred texts and their practical experience. In the context of JRA, Kyai Rohman Ismadi is an example of a modern practitioner who integrates certain readings such as Surah Al-Fatihah, Surah Al-Falaq, and Surah An-Nas into healing practices. Thus, the delivery of this teaching is not only textual, but also contextual and practical.

The transformation of Ruqyah practice occurs when the teachings are adapted to the local cultural context. This is in line with Rasyid Rido's theory that the transformation process is part of the dynamics of social life that are constantly changing. In the context of JRA, this transformation can be seen from the way people accept and practice ruqyah. Indonesian society has a rich spiritual tradition, so when the practice of ruqyah is introduced, it is adapted to the local culture. For example, the use of herbs such as bidara and moringa in ruqyah practices shows how people integrate local elements into their spiritual practices; This plant is believed to have a certain power to ward off the interference of spirits. People's acceptance of the practice of ruqyah is also influenced by their belief in the spiritual power of the Qur'an. Research shows that many people feel more comfortable using alternative medicine such as ruqyah than conventional medical treatment. This reflects a deep belief in the ability of Qur'anic verses as a source of healing.

Over time, innovations in the practice of ruqyah also emerged. JRA not only focuses on the reading of scriptures, but also develops new techniques to increase the effectiveness of therapy. For example, the use of modern technology such as audio recordings to read verses of the Qur'an is one of the innovations used by practitioners to reach more patients. The process of transmission of Ruqyah teaching transformation in Jam'iyah Ruqyah Aswaja (JRA) reflects the continuity between Islamic traditions and local cultural adaptations. From the revelation of Allah SWT to the Prophet Muhammad to its acceptance by modern society, each stage shows how this teaching has evolved over time. By understanding this process, we can see the importance of the role of scholars and practitioners in maintaining the continuity of ruqyah practice and its application by practitioners to reach more patients.

The process of transmission of the transformation of ruqyah teachings in Jam'iyah Ruqyah Aswaja (JRA) reflects the continuity between Islamic traditions and local cultural adaptations. From the revelation of Allah SWT to the Prophet Muhammad to its acceptance by modern society, each stage shows how this teaching has evolved over time. By understanding this process, we can see how important the role of scholars and practitioners is in maintaining the sustainability of Ruqyah practice and its relevance in the context of holistic health today.

2. Shifa' Poetry and Performance Studies

Reception theory, popularized by Wolfgang Iser, provides an in-depth approach to understanding how readers give meaning to texts, including the verses of the Qur'an used in the practice of ruqyah. This theory is particularly relevant for analyzing how people respond to and interpret the verses in the context of health and healing. Iser argues that texts have no fixed meaning; rather, meaning arises from the interaction between the reader and the text. In this case, Iser introduced the term "gap", which refers to parts of the text that are not completely filled with information. This gap provides an opportunity for readers to fill in the blanks with their own experiences, knowledge, and imagination. In the context of syifah syifah, this gap can be seen in the way people understand and interpret the verses used in the practice of ruqyah. For example, when reading Surah Al-Isra verse 82, which states that the Qur'an is an antidote to believers, the reader is faced with a blank space that they must fill with an understanding of how the verse can be applied in the context of health and healing.

Hermeneutically, people respond to the Shifa verse by relating it to their personal experiences of spiritual illness or disorders. Iser emphasizes that each reader brings his own *"Horizon of Hope"* to reading the text. Jaelani, 2017) This horizon of expectation includes cultural norms, prior knowledge of the text, and relevant life experiences. In the practice of Ruqyah in Jam'iyah Ruqyah Aswaja (JRA), patients often come to therapy with a certain hope and belief about the healing effects of reading the verses of the Qur'an. For example, when a patient listens to the recitation of Surah Al-Falaq and An-Nas, he may associate the recitation with protection from the spirit based on personal experiences

or stories from others. It shows how hermeneutics plays a role in shaping an individual's understanding of the verses.

The aesthetic aspects of acceptance theory are also important in understanding how people respond to Sifa's poems. Iser argues that aesthetic experiences occur when the reader is emotionally engaged with the text. In the context of ruqyah, the recitation of Qur'anic verses is often done with deep intonation and appreciation, creating a strong spiritual atmosphere. Patients and worshippers who listen to this recitation not only experience the beauty of the language of the Qur'an, but also a feeling of calm and hope. This aesthetic experience can affect their perception of the effectiveness of ruqyah as a method of healing.

Research shows that emotional engagement can increase patients' confidence in their healing process. From a functional perspective, people respond to shifts by using them as tools to deal with various health challenges and mental disorders. Although some verses have a specific nuzul asbabun, one understands that the main function of the recitation is to provide protection and healing. For example, Sura Al-Falaq and An-Nas are often recited as a form of protection from Magic and Jinn Interference. People believe that by reciting these verses regularly, they can protect themselves from spiritual threats.

Here we see how the practical function of these verses is integrated into the daily life of the people. People don't just passively accept the verses; They actively participate in the process of creating meaning through personal experiences and social interactions. In the context of JRA, many patients report feeling better after Ruqyah therapy, although there is no clear medical evidence about its effectiveness. This shows that people's response to the practice of ruqyah is not only based on physical results, but also on emotional and spiritual experiences (Nurmansyah, Abdul Jabbar, & Sulaiman, 2022).

In this context, a debate exists between conventional medical approaches and spirituality-based treatments, such as ruqyah. Some are skeptical of the effectiveness of ruqyah due to the lack of scientific evidence to support it. However, many people continue to believe in the spiritual power of the Qur'an as a source of healing. This creates space for further discussion on how spiritual practices can be integrated into the modern healthcare system without neglecting scientific values. Wolfgang Iser's theory of acceptance provides a valuable framework for understanding how people respond to shiva verses in the context of ruqyah. Through hermeneutical, aesthetic, and functional approaches, we can observe how meaning emerges from the interaction between the reader and the text, as well as how personal experiences shape an individual's understanding of this spiritual practice. Thus, this study not only enriches the body of knowledge about spirituality-based health interventions but also opens up further discussions about the relevance of ruqyah practices in the context of materiality.

3. Ruqyah as a discursive tradition

The discursive theories proposed by Talal Asad provide an in-depth perspective for analyzing religious practices, including ruqyah, within the context of Muslim societies. Through this approach, we can understand how religious understanding and practice are

not only determined by sacred texts, but also influenced by social, cultural, and political contexts. In this study, we will discuss three main aspects of Asad's discursive theory: the social construction of religion, the relationship between knowledge and power, and criticism of the essentialist view of Islam.

Asad argued that religion should be understood as a social construct that is formed through the interaction between individuals and their social environment. In the context of ruqyah, this practice is not only based on the recitation of Qur'anic verses, but is also influenced by local cultural norms and traditions. For example, in Jam'iyah Ruqyah Aswaja (JRA), the practice of ruqyah includes the use of herbs such as bidara and moringa, showing the influence of local culture in the application of Islamic teachings. This process of social construction is evident in the way people understand and interpret the verses of Sifa. People see the verses not only as rigid religious texts, but also relate them to their life experiences. This suggests that people's understanding of the verses is strongly influenced by social context and personal experiences.

Asad also emphasized the importance of the relationship between knowledge and power in understanding religious practice. He argues that knowledge of religion is often shaped by the power structures that exist in society. In the context of ruqyah, we can see how religious authorities play a role in determining which practices are considered legitimate or illegal. In JRA, Kyai Rohman Ismadi as the central figure has authority in the application of the ruqyah method. This authority comes not only from his theological knowledge, but also from his experience in interacting with the congregation and patients. In this case, knowledge of ruqyah is a tool to maintain the power structure in the community. Among the general public, there are differing views on the effectiveness of ruqyah compared to conventional medical treatment. Some are skeptical of this practice due to the lack of scientific evidence to support it. This creates space for further discussion on how knowledge of health and healing can interact in the context of Muslim society.

One of Talal Asad's main contributions was his critique of the essentialist view of Islam, which assumed that all religious practices should derive directly from sacred texts. According to Asad, this view ignores the cultural and historical complexities that shape religious practices in different parts of the world. In the context of ruqyah, this criticism is particularly relevant because this practice is often considered part of the pure Islamic tradition. However, a closer look at the practices at JRA reveals that many local elements have been incorporated into this healing method. For example, the use of herbs and certain techniques in the recitation of Qur'anic verses indicates adaptation to the local cultural context. Kowim points out that Islam Nusantara is a clear example of how religious traditions can be changed through interaction with local culture. In this case, the practice of ruqyah in Indonesia not only reflects the teachings of the Qur'an and Sunnah, but also pre-existing cultural values.

Talal Asad's discursive theory provides a useful framework for understanding the practice of ruqyah in the context of Muslim society. Through an approach to the social construction of religion, the relationship between knowledge and power, and a critique of essentialist views, we can see how religious practices such as ruqyah are formed and

developed in complex socio-cultural contexts. The practice of ruqyah in Jam'iyah Ruqyah Aswaja (JRA) reflects the dynamics of interaction between religious texts and people's life experiences, as well as the influence of local culture. Thus, this research not only enriches the repertoire of knowledge about spiritual-based health interventions, but also opens up further discussion about the relevance of ruqyah practices in the context of holistic health in this modern era.

The application of the concept of the Living Qur'an in the context of Shifa verses shows that the Qur'an is not only seen as a static religious text, but also as a source of inspiration that is alive and relevant to daily life. In this study, a patient Saiful Bahri stated that his motivation to follow ruqyah came from his belief in Hizbunnabi, which based his treatment on the verse Ash-Sifa'. It reflects how the verses of the Qur'an are internalized by individuals as part of their spiritual and health experiences. Functional acceptance theory explains that the meaning of a text can vary depending on the social and cultural context in which it is received. In this case, Tafsir Al Muyasar explains QS. Al-Isra: 82 as a verse that affirms that the Qur'an was revealed as a remedy for man. This interpretation provides the basis for the practice of ruqyah by practitioners such as Kyai Rohman Ismadi, where the recitation of shift' is considered to be able to provide peace of mind and physical healing.

Furthermore, the application of this theory shows that patients not only passively accept treatment, but also actively participate in the healing process through their beliefs and hopes. This is in line with the opinion of Khoirudin, a JRA practitioner in Magelang District, who explained that JRA not only functions as a health service provider, but also as a da'wah medium to spread Islamic teachings. Thus, the practice of ruqyah is a means to make people aware of God's power in healing. In this context, this study found that the recitation of shisha and the practice of ruqyah not only provided a physical therapeutic effect, but also strengthened the patient's faith and spirituality. Thus, Shifa' verses serve as physical and spiritual medicine, supporting the holistic health of the individual.

As part of the practice of ruqyah, there are several verses of the Qur'an that are often recited and considered important in the healing process. The following are examples of verses of the Qur'an that are used as important readings in the ruqyah of QS. Al-Fatihah (1:1-7): The opening verse of the Qur'an, which contains praise to Allah and a request for guidance. QS. Al-Baqarah (2:1-5): Explaining the guidance for the pious. QS. Al-Baqarah (2:255): The Chair Verse, known as the verse of protection and healing. QS. Al-Baqarah (2:284-286): Conveying Allah's responsibility and compassion to His servants. QS. Al-Isra (17:82): Declares that the Qur'an is an antidote and mercy for the believers. QS. As-Fussilat (41:44): Affirms that the Qur'an is a guide and a remedy for the believers. QS. Jonah (10:57): Describes the Qur'an as a cure for mental illness. QS. An-Nahl (16:69): Mentions the healing properties of honey as an analogy for healing through revelation. QS. Al-Hashr (59:21-24): Describes the power and majesty of Allah, which provides security for the believers. QS. Al-Ikhlas (112): Emphasizes the unity of Allah and is often recited to strengthen faith. While not exhaustive, these verses show how sacred texts can be translated into tangible actions that benefit individuals and society as a whole. This

research confirms that a holistic approach to health, which integrates physical and spiritual aspects, can have a positive impact on individuals' well-being (Azizah, 2024).

CONCLUSION

This study examines the response to the Sifa' verse as a health intervention, focusing on a review of Tafsir Muyasar, with a particular emphasis on the medical practice of Rohman Ismadi Jam'iyah Ruqyah Aswaja in Magelang Regency. Key findings suggest that Sifa's poems are not only understood as religious texts, but are also internalized as a source of strength and hope for patients. Shifa' verses in the Qur'an, such as Surah Al-Isra, verse 82, and Surah Jonah, verse 57, demonstrate that the Qur'an serves as a source of both physical and spiritual healing. Commentaries from prominent mufasirs, such as M. Quraish Shihab, emphasize that the meaning of shiva encompasses healing the heart and soul, highlighting the importance of a holistic approach in the context of health. This research presents opportunities to gain a deeper understanding of the relationship between spirituality and health. Thus, the results of this study are expected to inspire future researchers to further explore the potential of the scriptures as a source of healing for humanity.

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