



The Qur'an and Healing (Living Qur'an Study: Ruqyah in Islamic Guidance and Counseling Practice)

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ABSTRACT

This research aims to examine the practice of ruqyah in the context of Islamic guidance and counseling in Indonesia, focusing on how this method is applied and accepted by the Muslim community. Ruqyah, which involves the recitation of Qur'anic verses and specific prayers, has long been used as a healing method in the Islamic tradition. This research uses a qualitative approach with a literature review method to collect and analyze relevant literature regarding ruqyah and Islamic counseling guidance. The results show that ruqyah has an important role in Islamic guidance and counseling in Indonesia. The practice not only helps in healing physical ailments but also in overcoming psychological problems and strengthening spiritual health. Many Islamic guidance and counseling agencies in Indonesia have integrated ruqyah as part of their services. However, challenges faced include negative perceptions from a section of the community and a lack of clear standards in the implementation of ruqyah. Therefore, further research and the development of practical guidelines are needed to improve the effectiveness and acceptability of ruqyah. This study concludes that ruqyah has great potential as a tool in Islamic guidance and counseling. With an approach that combines spiritual and psychological aspects, ruqyah can provide significant benefits in helping Muslims overcome various life problems, strengthen faith and find inner peace. This study is expected to provide a deeper insight into the practice of ruqyah and encourage further development in this field.

Introduction

Health in Islam is a very important matter. Physical and spiritual health can be achieved by involving spiritual elements. In Islam, to achieve health, of course, can not only be achieved through physical exercise, but also through heart and spiritual exercise to ask for health to be maintained by the almighty Creator. Living a life in accordance with Allah's instructions and the Prophet's recommendations is ideal and coveted by every Muslim. However, not every Muslim understands this. Therefore, Muslims must understand how the Prophet lived through his traditions and God's instructions in the Qur'an.

Islam as a holistic religion provides guidance in every aspect of life, including health and healing. One healing practice that is quite popular among Muslims is ruqyah, which is a healing method using verses of the Qur'an and certain prayers. In Indonesia, the practice of ruqyah has undergone significant development and become an integral part of Islamic guidance and counseling. This article will explore how ruqyah is implemented in the context of Islamic guidance and counseling in Indonesia, as well as its role in the daily lives of Muslims.

Ruqyah is a method used to help clients overcome psychological and spiritual problems, not only for physical healing but also for mental and spiritual strengthening. However, the practice of ruqyah also faces challenges such as negative perceptions from parts of the community and lack of clear implementation standards. Therefore, further studies and research are needed to improve the effectiveness and acceptability of ruqyah in Islamic guidance and counseling. Ruqyah has great potential in helping Muslims overcome various problems in a way that is in accordance with religious teachings, making it an effective tool in Islamic guidance and counseling in Indonesia.

Reviving the Qur'an in the midst of people's daily lives must start from people's interaction with God's verses. Getting used to reading and understanding the Qur'an from an early age is one way for Muslims to understand the content in the Qur'an which can then be applied in everyday life. In addition, understanding the Qur'anic verses can also be a means of healing for people who are suffering from both physical and psychological illnesses. This paper discusses living qur'an and ruqiyah in the practice of Islamic guidance and counseling.

Methods

The research method uses a literature review approach. This method aims to collect, analyze, and interpret various literatures relevant to the topic of ruqyah in Islamic guidance and counseling practice. The data sources used include academic and non-academic books, national and international journal articles, theses and dissertations, seminar papers, and online sources such as articles and blogs. The data collection technique begins with identifying relevant sources using certain keywords, followed by the selection of credible and significant sources, as well as the collection of documents in digital or printed form. Data analysis was conducted through several stages, namely in-depth reading and understanding of each source, coding to mark important parts, categorization of information that has been coded, synthesis of information from various sources, and interpretation of synthesis results to answer research questions.

Results & Discussion

Living Qur'an

Definition of Living Qur'an

Every Muslim must have the belief that the Qur'an is a revelation of God revealed to the Prophet Muhammad through the angel Gabriel. The Qur'an received by the Prophet Muhammad was then used as a guide to life for all Muslims. To get the guidance of the Qur'an, a Muslim is not only enough to read it, but also must understand the contents of the Qur'an. This understanding of the Qur'an turns out to be different from one Muslim to another, this can be influenced by the experience and background of the Muslims themselves. (Lestari, 2018, p. 72).

From different understandings of the Qur'an, each Muslim will also produce diverse behaviors as a form of interpretation of the Qur'an in the praxis of life, both in the theological, philosophical, psychological and cultural areas. Experience in interacting with the Qur'an generally results in understanding and appreciation of certain Qur'anic verses atomistically. (Farhan, 2017, p. 87).

There are various models in the recitation of the Qur'an from the religious practices of Muslims. Whether it is oriented towards understanding and deepening its meaning, to simply reading the Qur'an as a ritual worship in order to gain peace of mind. Even more than that, the recitation of the Qur'an is also a treatment therapy that is considered to have supernatural powers for the expulsion of jinn and so on. (Farhan, 2017, p. 88). Thus, it can be asserted that the Qur'an gave birth to a very diverse form of response and civilization.

Qur'anic studies in general emphasize the study of the Qur'anic text (tafsir), and tafsir products such as thoughts, interpretations, and books of interpretation. This shows that the Qur'an is used as a dialog partner in solving various life problems experienced by humans. On the other hand, the Qur'an as a text has different models of understanding in terms of its acceptance. While the Qur'an is dogmatically a revelation of God that contains all information, instructions and regulations for the good of its people. The Qur'an is textually written in Arabic. Thus, the Qur'an must be read and understood with the capacity of the Arabic text. (Farhan, 2017, p. 88).

Starting from the meaning and function of the Qur'an that is real understood and experienced by the Muslim community, Muhammad Mansur gave an opinion regarding the meaning of the Living Qur'an, namely "community behavior related to the Qur'an at the level of reality, beyond maqaid an-nas". The Qur'an or text has a function in accordance with what can be considered or perceived by the community unit with the assumption that it will get

"*fadilah*" from the practice carried out at the level of reality justified from the Qur'anic text (Mansur et al., 2007). (Mansur et al., 2007, p. 5). Living Qur'an can also be interpreted as a phenomenon that occurs in the lives of Muslim communities associated with the Qur'an as the object of study. Living Qur'an is also defined as social events related to the presence of the Qur'an.

Sahiron Syamsuddin in his book "Domains in Qur'an and Hadith Research" also provides a definition of Living Qur'an. In terms of language, Living Qur'an consists of a combination of two words, namely living which means life and Qur'an which means the holy book of Muslims. When combined, the Living Qur'an is simply the Qur'anic text that lives in the community. (Syamsuddin, 2007, p. xiv)..

In his book, Sahiron Syamsuddin also defines Living Qur'an as the Qur'anic text that "lives" in society is what is called Living Qur'an. What is meant by the living Qur'anic text is the struggle of the Qur'anic text in the realm of reality that gets a response from the community from the results of understanding and interpretation. Included in the notion of "community response" is their reception of certain texts and the results of certain interpretations. Social receptions of the Qur'ān can be found in everyday life, such as traditionalizing the recitation of certain surahs or verses at certain religious social events and ceremonies. Meanwhile, the social reception of the results of interpretation is manifested in the institutionalization of certain forms of interpretation in society, both on a large and small scale. (Syamsuddin, 2007, p. xiv).

From some of the definitions offered about the Living Qur'an above, it can be understood that the Living Qur'an is the interaction, justification, assumptions, and behavior of the community obtained from the texts in the Qur'an. The interpretation of the Living Qur'an can be classified into three categories, namely:

- a. The Living Quran is the true figure of the Prophet Muhammad, this is based on information from the prophet's wife (Siti Aisyah) who when asked about the character of the Prophet Muhammad, she replied that the prophet's character was the Qur'an. This means that the Prophet Muhammad is the living Qur'an.
- b. Living Qur'an can also refer to a society whose daily life uses the Qur'an as its reference book. They live by following what the Qur'an commands and avoiding things that are prohibited in it, so that the community is like a "living Qur'an", a Qur'an that manifests in their daily lives.

- c. Living Qur'an also means that the Qur'an is not only a book, but also a living book whose manifestation in daily life is so pronounced depending on the field of life of each person. (Ahimsa-Putra, 2012, pp. 236-237)..

History of Living Qur'an

The practice of the Qur'an for the lives of Muslims has essentially occurred since the early days of Islam, namely since Muhammad was appointed as the Prophet. Historically, the Prophet Muhammad and his Companions have also practiced ruqyah to treat their own and other people's illnesses by reciting certain verses in the Qur'an. This is based on a sahih hadith narrated by Imam Bukhari from 'Aisha r.a. who said that the Prophet Muhammad once recited Surah al-Falaq and an-Nas when he was sick before his death. In another narration, it was also reported that the Prophet once treated someone by reciting QS Al-Fatihah who was currently stung by a venomous animal. (Junaedi 2015:176).

From the evidence of the hadith narration above, it shows that the practice of Muslim interaction with the Qur'an has occurred since the beginning of Islam. The Qur'ān is not only understood as text alone, but has touched beyond the text. If observed, the Prophet who practiced medicine by reciting a letter in the Qur'an was clearly outside the understanding of the text of a verse. Similarly, the practice that was once carried out by the Prophet's companions who recited Surah Al-Fatihah to treat people who were stung by scorpions. In meaning, Surah Al-Fatihah has nothing to do with scorpion stings. (Junaedi 2015:177).

The above practices of treatment using Qur'anic verses show that there has been interaction between Muslims and the Qur'an since the early days. Then the understanding of the people about the efficacy or fadillah and the virtue of certain letters or verses in the Qur'an as medicine in curing various diseases developed.

Muslim Interaction with the Qur'an

In early Muslim societies, the Arab community directly interacted with the Qur'an coinciding with the revelation revealed to the Prophet. At that time, the community was able to gain an understanding of the Qur'ān directly from the Prophet. When the Qur'an was revealed, the Companions immediately asked the Prophet to teach them how to read it. In addition, the Prophet Muhammad also had revelation writers in the Mecca and Medina periods. In the Mecca period, one of the authors was Abdullah bin Abi Sarh, and the author at the time of Medina was Ubay bin Ka'ab, and the orientation that appeared at that time was to

preserve and maintain the Qur'an. This continued as the basis for the compilation of the Qur'an by Caliph Abu Bakr. (Baidan 2011:26-28).

Unlike the interaction of the early Qur'an with this modern era, in some regions in Indonesia there is a perspective that a person is not considered perfect Islam if he cannot read the Qur'an, so many emphasize learning religion, especially the Qur'an. This is indicated by the development of methods of learning the Qur'an for various groups, ranging from children to the elderly. The development of Al-Qur'an reading methods is also accompanied by Al-Qur'an learning institutions. From this fact, modern society can interact with the Qur'an earlier in age compared to Muslims during the Prophet's time.

Furthermore, the system of teaching the Qur'an in Indonesia is multilevel and done in stages. The lowest level is when they are five years old with direct Qur'anic teaching from their parents and carried out in their respective homes by memorizing short letters. After that when they are seven years old, they are taught to read the Qur'an and learning is carried out in places of worship Mosques and Musholas. Then after that, they are taught to understand the translation and content in the Qur'an. (Shihab 2005:91)

As a religious book, the Qur'ān has had a long interaction with Muslims. This form of interaction can be seen from various traditions of making the Qur'an as memorization (*tahfidz*), listening (*sima'*), writing (*kitabah*) and interpretive studies. In its development, the dynamics of these interactions are increasingly diverse, this can be reflected in the *everyday life of the Qur'an* such as: The Quran is read regularly and taught in several places of worship, homes or even in special places and institutions. The Quran is read by reciters (professional readers) with melodious and beautiful tones in various events that are considered important, even the Quran is used as a competition in the form of reciting the Qur'an, tahfidz Al-Qur'an, tafsir Al-Qur'an, syarh Al-Qur'an, khat Al-Qur'an, and quiz Al-Qur'an. (Farhan 2017:90).

From the various phenomena above, such Qur'anic interaction has become a culture and even ingrained in the community. Finally, the interaction can form a certain pattern of behavior based on assumptions about the object it faces, namely the Qur'ān. This assumption then becomes a mindset for the perpetrator so that this way of interaction can be more beneficial and affect the psychological side for the perpetrator.

The Qur'an as a Muslim's Guide to Life

The Qur'an has a value of worship when read by Muslims, in addition, the Qur'an is also a guide in regulating the behavior of people's lives. The goal is very clear, namely to achieve

the pleasure of Allah and achieve a happy life in this world and the hereafter. Human life is regulated by the Qur'an not only theologically. Because the Qur'an is a universal book that regulates human behavior, it can be said that the rules reach the level of praxis. These rules can be a guide to life for the Muslim community (Muhtador 2014:100).

Understanding Ruqyah

Definition of Ruqyah

In language, Ruqyah is "Al-'Audzah" which means incantation or spell. Ruqyah comes from the word *raqiya-yarqā-ruqyān wa ruqyatan*, which according to Ibn Faris (may Allah have mercy on him) consists of three basic words, namely, lifting, incantation, and mound of earth. Of these three meanings, the closest to the meaning of ruqyah is lifting and incantation. Therefore, ruqyah is done with the aim of removing the disease from the sufferer. (Hidayatullah 2020:124).

Meanwhile, Ruqyah in terminology is:

- a. Ibn Atsir (may Allah have mercy on him) explained the definition of ruqyah in *An-Nihayah fi Gharibil Hadith* as an incantation that is recited to a sick person, such as fever, epilepsy, or other diseases.
- b. Ibn Manzhur (may Allah have mercy on him) in *Lisanul 'Arab* said: ruqyah is a spell that is known.
- c. Al-Jauhari said that if someone makes a promise while blowing softly.
- d. Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy on him) explained that the meaning of ruqyah is recitation of protection, Al-Istir'qa is asking for ruqyah, and ruqyah is part of prayer. Hidayatullah, *The Miracle of Healing Verses of the Qur'an*, pp. 125-126.
- e. According to Ibn al-Asir, ruqyah can be interpreted as asking Allah for protection from all kinds of diseases. (Rohmansyah et al. 2018: 79)

According to activists, the practice of ruqyah can be divided into two forms, namely ruqyah *syar'iyah* and ruqyah *shirkiyyah*. Ruqyah *syar'iyah* is treatment through the method of reciting verses of the Qur'an and exhaling them to the patient in accordance with the guidance of the Prophet. Ruqyah *Syar'iyah* has three conditions, using verses of the Qur'an and hadith without changing their order, reciting fluent, firm and clear Arabic, and believing that the Qur'an and hadith are the means to achieve healing and believing that Allah will heal. Whereas *shirkiyyah* ruqyah is treatment with the blowing method using verses that are not recommended in Islam and are not in accordance with the guidance of the Prophet and the

Companions, so that this type of ruqyah leads to shirk, because it believes in help other than Allah. (Triantoro 2019: 465-66).

History and Evidence of Ruqyah

The Qur'an as a holy book for Muslims functions as an informative and performative source. Muslims who perform the reception of the Qur'an give birth to many religious practices directly or indirectly. The recitation of Qur'anic verses as a medium of treatment has occurred since the beginning of Islam. (Anang and Husein 2020:14-15).

Actually, the ruqyah method has been used by the Arab community for treatment even since the jahiliyyah period. At that time ruqyah was in the form of mantras, witchcraft or amulets to ward off evil spirits. (Maftuh 2019:63). Here are some proofs that show that ruqyah was already practiced in the jahiliyyah period: Hidayatullah, *Miracle Healing Verses of the Qur'an*, pp. 119-120.

The first evidence is the hadith narrated by Imam Muslim from 'Auf ibn Malik al-Ashja'i r.a. who said: "Back in the days of ignorance we used to make quackery, so we asked: "O Messenger of Allah, what do you think about that?".

The second evidence is the hadith narrated by Imam Muslim from Jabir which tells about the family of Amru bin Hazm who came to the Prophet to ask for a fatwa regarding ruqyah, they said: "Indeed we have a jampi (ruqyah) that we used to use to treat scorpion stings.

From the two arguments above, it is sufficient to prove that the practice of ruqyah has even existed since before Islam. However, the practice of ruqyah was not in accordance with the guidance of the Prophet. It was only later after the Qur'an was revealed that there were examples of ruqyah directly from the Prophet using Qur'anic verses, which we recognize today as being included in Shar'iyah ruqyah.

Variety of Ruqyah

ruqyah treatment is divided into three types, namely: mass ruqyah, ruqyah in clinics, and independent ruqyah. The explanation is as follows:

a. Mass Ruqyah

Mass ruqyah treatment is a treatment practice that involves many people. Therefore, mass ruqyah is usually done in a place that can accommodate many people, such as mosques and prayer rooms.

b. Ruqyah at the clinic

Clinical ruqyah is ruqyah performed in a clinic. Ruqyah clinics generally resemble doctor's clinics. Where in this place you can find a reception desk in charge of taking notes for people who will be ruqyah. There is a place to take the queue number. There are chairs as a place to wait and there are rooms that are used to perform ruqyah.

- c. Ruqyah Mandiri
- d. Independent ruqyah is ruqyah performed by oneself without the help of others, as an effort to protect and treat oneself. The stages of self-directed ruqyah include ablution, intending, reciting surahs, rubbing hands on easily accessible body parts and also on the affected body part. (Hayat 2018:215-218).

The Law of Ruqyah

Initially, the ruling on ruqyah was forbidden based on a hadith narrated by Abu Dawud that was authenticated by Shaykh Al-Albanu from Ibn Mas'ud r.a. The Prophet said: "Indeed, ruqyah, amulets and pellets are shirk". The prohibition against the practice of ruqyah was once absolute because the people of the jahiliyyah practiced ruqyah with recitations that were full of shirk, and they often read recitations that could not be understood in meaning, they assumed that the shirk ruqyah would affect the person they were reading to. (Hidayatullah 2020:129).

However, a more recent Hadīth came along that shifted the original ruling to permissible and even Sunnah, namely the Hadīth reported by Imam Muslim in his Sahih from 'Auf ibn Malik Al-Ashja'i, the Messenger of Allah said: "Show me your ruqyah, there is nothing wrong with doing ruqyah as long as there is no shirk in it". Hidayatullah, Miracle Healing Verses of the Qur'an, pp. 129-130.

The prohibition against ruqyah was eventually lifted by the Prophet because it may have been a permanent prohibition that was later abrogated. Or this prohibition occurred because they believed that there was benefit from the sentence by itself, as the people of ignorance believed. When the truth was firmly entrenched in their souls and they were content with the Shari'a (Islam), the Prophet allowed ruqyah for them with the belief that Allah is the giver of benefit and harm, the prohibition was aimed at ruqyah kufriyat (containing kufr). (Hidayatullah 2020:130).

Ruqyah in Islamic Guidance and Counseling Practice

Treatment using the ruqyah method dates back to pre-Islamic times. Then the Prophet established ruqyah which is allowed and ruqyah which is prohibited. Along with the times,

ruqyah treatment experienced ups and downs, and finally now ruqyah syar'iyah is back and expanding to the regions and has even entered the television media shows in Indonesia. (Hidayatullah 2021:v).

The development of ruqyah in Indonesia is strongly supported by the number of ruqyah book guides circulating, either in print, pdf or ebook form, even many tutorials have uploaded them on the internet including on YouTube channels. The books contain ruqyah guidelines from the postulates of the legitimacy of the Qur'an, recitations for ruqyah, procedures for ruqyah, jinn detection to what a patient should do before the ruqyah process. In addition to books, there are also many ruqyah practices that are opened and publicized, either through signs, print or electronic media. (Maftuh 2019:64-65).

The practice of ruqyah treatment is increasingly recognized not only among students or the boarding school environment, even the general public is also increasingly familiar with ruqyah. This is inseparable from the role of advances in information technology that presents ruqyah content such as on television shows and Youtube channels. The practice of traditional medicine using the ruqyah method is a show that is in great demand, this is evidenced by ruqyah YouTube channels whose subscribers reach hundreds of thousands and even above one million. The enthusiasm is also very high with many viewers and comments in each video uploaded.

The proliferation of ruqyah practices through clinics or mosques is also an indicator of the increasing public interest in this traditional treatment. In addition, ruqyah books have also been widely circulated in the community. It is also now easier for people to learn ruqyah by organizing ruqyah trainings both *offline* and *online*. The material taught in ruqyah training also starts from basic (beginner) to advanced level. So even ordinary people will be able to learn ruqyah from the basics.

Traditional treatment using the ruqyah method has actually undergone a transformation. At first, ordinary people were still taboo about this traditional treatment and tended to avoid it. However, after ruqyah was aired on television screens and featured traditional methods of treatment in accordance with the recommendations of the prophet, this method of treatment began to attract many enthusiasts. In fact, it has become increasingly popular since ruqyah aired on YouTube channels, one of which is the YouTube channel "Ruqyah Aswaja Official" whose number of subscribers has reached 300 thousand with content uploads of more than 500 videos.

Seeing the development of ruqyah practices in Indonesia, of course this will be one of the means for people to interact more with the Qur'an. People who interact more and more

with the Qur'an will indirectly form personalities and morals that are in accordance with the Qur'an. This is what can be referred to as Living Qur'an or living the Qur'an in the practice of daily life.

Ruqyah in Islamic guidance and counseling aims not only to cure physical ailments but also to help clients overcome psychological problems such as stress, anxiety, and depression. It is also used to strengthen clients' spiritual health, help them find inner peace, and strengthen their relationship with Allah SWT. Many clients report feeling calmer and more peaceful after undergoing ruqyah sessions, as well as an improvement in their quality of life.

However, despite its many benefits, the practice of ruqyah also faces several challenges. One of the main challenges is the negative perception of some people who perceive ruqyah as an unscientific practice or associated with superstition. In addition, the lack of clear standards in the implementation of ruqyah can be an obstacle, making it important to develop scientifically based guidelines to ensure safe and effective practice.

To address this challenge, further study and research is needed on the effectiveness and acceptability of ruqyah in Islamic guidance and counseling. In-depth research can help improve understanding of how ruqyah can be used effectively and provide maximum benefit to clients. In addition, training and education for ruqyah practitioners is also important to ensure that they have the necessary knowledge and skills to perform ruqyah properly.

Overall, ruqyah has great potential in the practice of Islamic guidance and counseling in Indonesia. With an approach that combines spiritual and psychological elements, ruqyah can be an effective tool in helping Muslims overcome various problems in their lives. Through proper understanding and application, ruqyah can strengthen mental and spiritual health, help individuals find inner peace, and strengthen their relationship with Allah SWT.

Conclusion

The Qur'an is a revelation of God revealed to the Prophet Muhammad to be conveyed to all people as a guide for the pious, and a guide for those who believe. Living the Qur'an in daily life can be reflected through actions that always obey Allah's commands and stay away from all His prohibitions. Interacting and reviving the Qur'an in modern times can be done in various ways, for example, learning to read the Qur'an from an early age, understanding the meaning of the Qur'an, attending regular Qur'an recitations, even participating in various Qur'an competitions such as tahsin, qiroah, and so on. These methods are taken so that people always remember the Qur'an and always show Qur'anic morals.

In addition, Living Qur'an can also be applied in the field of traditional healing. The Prophet has given an example that all kinds of diseases, both physical and psychological, can be helped to heal through the recitation of the holy verses of the Qur'an. Although sometimes the verses recited do not have verse content that has to do with a particular disease, but with the permission of Allah Almighty to send down the Qur'an as a miracle, healing will still be obtained by someone suffering from illness.

The application of the Ruqyah method of treatment by chanting the verses of the Qur'an itself has recently found its momentum and is growing very rapidly in Indonesia. Many factors encourage this, such as ruqyah programs that have begun to air on the screen, youtube channels, to ruqyah clinics that have mushroomed in various regions in Indonesia. Of course, this has a very positive impact because Ruqyah is becoming better known among the public and of course people will get the benefits of healing through traditional methods in addition to medical treatment methods.

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