

# The Method Of *Taskhir Al-Qur'an* As Islamic Hypnotherapy Study of Living Qur'an In Jam'iyyah Ruqyah Aswaja Bekasi Branch

Muhamad Azizan Fitriana<sup>1</sup>, Ade Naelul Huda<sup>2</sup>, Sa'id al-Khudry<sup>3</sup>

<sup>1,2,3</sup>Institute of Qur'anic Sciences (IIQ) Jakarta  
azizan123@gmail.com

## **ABSTRACT**

*This article aims to reveal the merger between two therapeutic methods used by the Jam'iyyah Ruqyah Aswaja (JRA) in Bekasi, namely the ruqyah method and the hypnotherapy method. The tendency of people to switch from medical medicine to alternative medicine is very high. So came various techniques and methods of alternative medicine that are popular with the community, including ruqyah which has been very popular among Muslims. Unlike ruqyah which is identical to Islam, hypnotherapy is a method that is born not from a certain belief background. This relatively new medical technique can be practiced by anyone with any religious background. Because it is considered not to disturb the creed, the idea arose to combine ruqyah with hypnotherapy. Among the communities that developed a combination of these two alternative methods is Jam'iyyah Ruqyah Aswaja Bekasi Branch which introduced Islamic hypnotherapy with the Taskhir al-Qur'an method. This study used qualitative methods to analyze field data taken using observation techniques and depth interviews. The results of this study show that Jam'iyyah Ruqyah Aswaja Bekasi states that the Taskhir al-Qur'an method can be used to treat psychic and physical. The process of handling patients begins with hypnotherapy techniques, after the patient enters the subconscious recited verses of the Qur'an which indicate the process of ruqyah has begun. Taskhir al-Qur'an method has four approaches, namely: Taskhir al-Nidzam for physical and psychological disorders; Taskhir al-Qulub for mental balance disorders; Taskhir al-Gharib for telemedicine; and Taskhir al-Ghoibi for mass treatment services for all complaints experienced by patients.*

**Keywords:** *Ruqyah, Islamic Hypnotherapy, Taskhir al-Qur'an*

## A. INTRODUCTION

Hypnotherapy is an alternative treatment that has been widely recognized by the medical world. This treatment model is considered to be combined with other types of treatment. Many doctors, especially surgeons and anesthesiologists, are trained in hypnotherapy (Roswendi and Sunarsi 2020). Hypnotherapy is a series of processes used by a hypnotherapist to solve client problems with hypnosis. In this method the patient will be guided to do relaxation (trance) which makes a person's subconscious will be wide open, so it tends to be more receptive to the healing suggestions given.

Operationally, hypnotherapy utilizes suggestion techniques to overcome problems of cognition (thoughts), affection (feelings), and behavior. Hypnotherapy is also used as a mind therapy and healing technique that uses hypnosis methods to give positive suggestions or commands to the subconscious mind for healing a psychological disorder or to change a person's thoughts, feelings, and behavior for the better. People who are experts in using hypnosis for therapy are called "*hypnotherapists*". Hypnotherapy uses the influence of words conveyed with certain techniques. The only power in hypnotherapy is communication. In Indonesia there is no legal basis that specifically regulates hypnotherapy, but hypnotherapy as an effort to provide mental health services is indirectly regulated in Article 144 of the Health Law.(Pramesti, Poerwantoro, and Arifandi 2023)

When "Hypnotherapy" and "Islamic" are a merger of two words, it is a merger of two elements of the verb "hypnotherapy" with the adjective "Islamic". According to the Big Indonesian Dictionary (KBBI) The word "Islamic" means related to Islam, or its meaning is to contain elements of Islamic values, so the word Islamic Hypnotherapy is a hypnotherapy-based healing method that contains Islamic values both in substance, content and technique.

In Islam, the law of hypnotherapy is still a matter of debate because it is considered the act of hypnotizing patients for treatment therapy that is close to magic. However, hypnotherapy gained defense and was considered not part of magic. In the rules of Fiqh it is said that "The law of a mediator is like the law of its purpose". Hypnotherapy aims to provide healing. Medical activities for healing are seen by Islam as noble and sunnah so that hypnotherapy is also punished based on the law of its purpose which is to become sunnah or mubah. Islamic hypnotherapy usually uses verses of the Quran to suggest healing for patients. Hypnotherapy using verses of the Qur'an is given in a relaxed state where attention to the Qur'an is very focused so that it can provide suggestions of the subconscious mind and influence the self to change the level of consciousness achieved by lowering brain waves(Suhendi, Febriyanto, and Surya 2020).

Research related to Islamic hypnotherapy has been studied before, such as Sidek Mohd Noah's research on the use of Islamic hypnotherapy for traumatized children, Tri Winarsih and Zahro Varisna Rohmadani's research on hypnotherapy (Low et al. 2018) Islami which is used to reduce parents' anxiety about the future of children who experience autism spectrum disorders, Muhtarul Alif examined the interpretation of Qur'anic verses used in ruqyah activities by Jam'iyyah Ruqyah Aswaja (Winarsih and Rohmadani 2020) (Alif 2022). Jam'iyyah Ruqyah Aswaja is the forerunner of the birth of the Takhsirul Qur'an community which is the main focus of this article. The hypnotherapy research using verses of the Quran was found for example in the research of Sadiqa Bibi and Umber Fatima on the efficacy of surah ar-Rahman against stress diseases, and Muh's research. Haris Zubaidilah and Husin Suhendi on the therapeutic impact of the Quran in the treatment of psychological illnesses and spiritual illnesses for adolescent divorced parents. (Bibi and Fatima 2020) (Zubaidilah & Husin, 2020: 23)

## **B. RESEARCH METHODS**

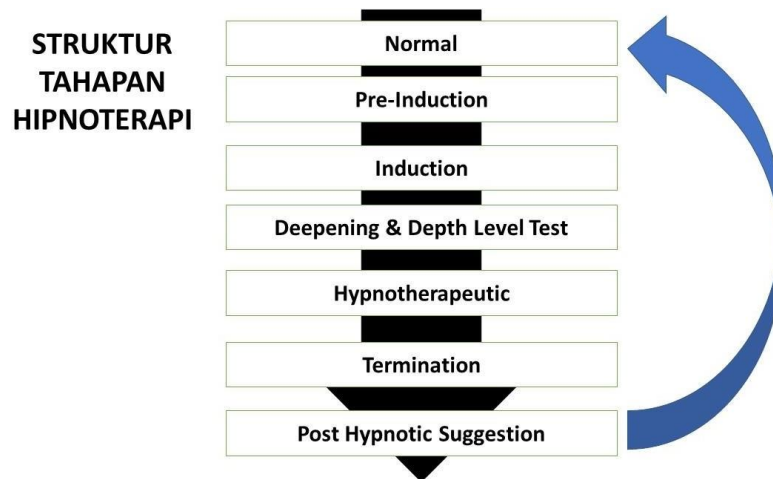
This research is one form of Living Qur'an research. Living Qur'an is the study of the Qur'an that examines various social events related to the presence of the Qur'an or the existence of the Qur'an in the life of Muslim communities. Living Qur'an research is empirical research based on field data. In describing the results, this study used descriptive analysis techniques. The research location is Jam'iyyah Ruqyah Aswaja, Pekayon, South Bekasi, Bekasi City, West Java. (Mansur, 2007: 8)

## **C. RESULTS AND DISCUSSION**

In general, there is no forum that shelters and becomes the legal umbrella of Islamic Hypnotherapy. The word Islamic Hypnotherapy was first used by Ibrahim in his article entitled "Health Ala Hypnotherapy Islam" (Ibrahim 2018). If Islamic hypnotherapy refers to *taskhir al-Qur'an*, then the beginning of the history of Islamic hypnotherapy was initiated in 2019. Jam'iyyah Ruqyah Aswaja Community (JRA) which is the initiator of Islam-based hypnotherapy. The JRA community claims *taskhir al-Qur'an* is a method in itself. They do not make the concept of *Taskhir al-Qur'an* fall into the category of Islamic Hypnotherapy. So the author sees it from two points of view. The first point of view, structurally *taskhir al-Qur'an* is a stand-alone method. As for de facto the author considers that goals, techniques, and suggestions there are very thick intersections in common.

Before entering into the discussion of Islamic hypnotherapy carried out by the Taskhir

al-Quran, we will review the stages of general hypnotherapy so that it can be distinguished from the Islamic hypnotherapy method *Taskhir al-Quran*. In the general hypnotherapy healing method, the process carried out is: *pre-induction*, *induction (deepening & depth level test)*, *therapeutic procedure*, *termination*, *post hypnotic*, and normal.



Briefly, at the *pre-induction* stage, the hypnotherapist interviews patients with basic questions such as name, place, date of birth, origin, age, ethnicity and occupation. After the basic questions are done, the hypnotherapist begins to do *rapport* building (approach) in various ways. You can ask for your favorite place, favorite food and drink, pet, or hobby. The techniques that can be used at the *pre-induction* stage are *mirroring* techniques; such as equalizing voice movement and intonation (Judge, 2010: 74).

After the pre-induction stage is complete, a hypnotherapist needs to map out how many brain waves are needed for the patient's healing purposes then begin to perform the *induction*. This process serves to open the subconscious mind of a patient.

Techniques that can be used in the *induction* process are *progressive relaxation*; Making the patient into a very rilex condition slowly. This induction process takes 5-10 minutes or even more, depending on the needs of how deep the brain waves will be needed. Each level of depth has a function for healing from certain problems. In short, the problem is light, the waves needed are also not too deep. Deep brain waves are needed for severe illnesses or problems.

When the induction process has reached the wave proclaimed, a new hypnotherapist inserts healing suggestions. When entering suggestions, there needs to be a coherent and directed storyline so that there is no rejection from the patient's subconscious mind system. There are two general types of patients in the process of inserting suggestions; First *direction*

(instructing the patient to do something) and second *permissive* (asking permission). The first type usually occurs when a patient's education, age, or economic level is below average. Conversely, if a patient has a high degree or is older or wealthier then *permissive* methods are more appropriate to use in the therapy process. The tendency to choose direction or *permissive* can be seen from the *interview* session.

When the suggestion is complete, then a hypnotherapist performs *termination* (closing the gate of the subconscious mind) and *Post Hypnotic*. This process is very important to ensure that the patient is returned to a conscious state slowly. After that the hypnotherapist asks and verifies whether the patient's problem has been reduced or disappeared (Judge, 2010: 123).

### 1. *Taskhir al-Qur'an*

*Taskhir al-Qur'an* is a treatment that uses the holy verses of the Qur'an for medical and non-medical healing. The understanding of *Taskhir al-Qur'an* cannot be separated from two syllables that join each other. First word; *Taskhir* and the second word; *The Qur'an*. Both words are syllabic forms in Arabic.

In an interview conducted by researchers with the founder of Taskhirul Quran, it was explained that at first glance there is indeed a common wedge between hypnosis and *Taskhir al-Qur'an*; that is, all three occur in a person's subconscious but, different ways of induction. If hypnotherapy uses words, *taskhir al-Qur'an uses the holy verses of the Qur'an*. (Nurhadi 2022)

The word *al-Taskhir* means to subdue / tameit. While the Qur'an is the words of Allah which is known as the holy book of Muslims. The series of two syllables "*Taskhir al-Qur'an*" has a definition of the method of meRuqyah by first subduing or mastering a *marqy* (patient), both body, mind, and heart with the intention of conveying all the fadhilah contained in verses a of the Qur'an as instructions, medicine, antidote, advice, doctrine, suggestion or affirmation into the whole body and soul (Nurhadi, 2019: 2).

The use of Taskhirul Qur'an as a treatment began when Ahmad Nurhadi studied hypnotherapy with a hypnotherapist from Central Java named Jamas. At that time Jamas was still a member of JRA and actively provided hypnotherapy materials to colleagues and members in the area cultivated by the JRA community. The development of the number, capacity, and perception of members continues to grow so that there needs to be an adjustment of pure hypnotherapy methods with Ruqyah.

Jamas considered that ruqyah and hipnotherapy were different and each stood alone, so he decided to resign from JRA membership and focus on teaching hypnotherapy by

establishing the Sattvika institute. At that time, Ahmad Nurhadi had the idea to be able to develop two hypnotherapy methods with ruqyah. Nurhadi argued that the methods of Ruqyah and hypnotherapy could be combined so that the concept of *Taskhir al-Qur'an* emerged (Nurhadi, 2022).

After the concept was formed, Ahmad Nurhadi made a guidebook *that was taught* by the founder of the JRA Community, Gus Amak in 2019 in Tuban, East Java. After that, the concept of *Taskhir al-Qur'an* is taught during ijazahan in all regional administrators, branches, or subsidiaries that have been approved for the schedule of ijazahan events by the central management of the community. After running for several years, approximately 7,500 members spread across Indonesia have learned and know the concept of *Taskhir al-Qur'an*. Although in the *Taskhir al-Qur'an* includes elements of hypnosis or therapy that distinguish it from JRA, there is a strong slice so that *the Taskhir al-Qur'an* community is still called JRA. This is common in the world of alternative medicine where the methods in Qur'anic therapy from various communities are essentially the same and related; no one can be said to be pioneering because they are very closely similar to each other, which differ only in the name used as theory or material in the community.

In Social Society, there are also parties who contradict the name carried by the method of *Taskhir al-Qur'an* for several reasons: *first*, related to the naming of *Taskhir al-Qur'an*. Many people interpret it with the translation "Subduing the Qur'an" even though the Qur'an is a Kalamullah whose position is high and no one can subdue the Qur'an. *Second*, cons arise from pure hypnotherapists who say that the concept is hypnosis and similar to hypnotherapy, so that *taskhir al-Qur'an* seems to cheat then wrapped in religious names.

## **2. Relevance of Hypnotherapy to the *Taskhir of the Qur'an*.**

The *Taskhir al-Qur'an* is a healing technique of a combination of ruqyah and hypnotherapy, which later gave birth to the concept of Islamic hypnotherapy. However, the author found several differences between hypnotherapy and *Taskhir al-Qur'an*, including: First, hypnotherapy is a hypnosis-based healing that uses a series of suggestion sentences for the purpose of healing patients. Suggestion sentences are made and composed by the hypnotherapist and then used during therapy sessions. The *Taskhirul Qur'an* uses only the sentences of the Qur'an. If you use a sentence, it is in accordance with the meaning contained in the holy verses of the Qur'an and does not come out far from the meaning contained in the holy verses of the Qur'an. Second, the authority in hypnotherapy is more focused on the hypnotherapist who has the expertise, experience, confidence built from theory and experience. While the concept of *Taskhir al-Qur'an* authority on the Qur'an itself. The

Qur'an which is *Kalamullah* as a miracle for all mankind. The practitioner is a testament to healing and as a director as well as a preacher who preaches the message that the Qur'an is the first and foremost medicine. Third, the result of hypnotherapy is that the patient will perform according to the orders of his subconscious as suggested from the hypnotherapist as long as it does not contradict his conscience. As for the *Taskhir al-Qur'an* the patient will change according to his true consciousness, awaken his true strength so as to be able to overcome all disturbances and complaints caused by the *fahdillah* of the Qur'an, this can be seen from the elaboration of the book written by Ahmad Nurhadi about the concept of *Taskhir al-Qur'an* (Nurhadi, 2019: 11).

The similarities between hypnotherapy and *taskhir al-Qur'an* have a very strong intersection in several aspects, namely: *First*, the aspect of the ultimate goal is healing. Patient healing is the purpose of using these two methods. With various techniques and suggestions given, everything flows to one downstream, namely the loss or reduction of suffering experienced by patients. *Second*, the technique aspect. Like hypnotherapy, *taskhir al-Qur'an* method also uses techniques to relax (Progressive Relaxation), technique to calm the heart (*Direct Suggestion and Repeation*), technique to relax the muscle (*Progressive Relaxation*), and technique to subdue the heart (*Direct Desensitization*). *Third*, the aspect of suggestion, in healing, suggestion is a word or prayer delivered by the therapist to his patient that has a healing effect. Suggestions can be in the form of positive words, affirmations, prayers, beliefs, or values that want to be instilled in someone. *Taskhir al-Qur'an* method and Hypnotherapy both also have their own suggestions. If in *taskhir al-Qur'an* Method the main suggestion is the holy verse of the Qur'an or the interpretation of the Qur'anic verse that suits the patient's condition. The suggestions conveyed are adjusted to the language understood by the patient. The task of the therapist is to explain the meaning of the content of the verse being read, so that the word tends to be meaningful. As for hypnotherapy, the suggestions conveyed are words that have been prepared by the hypnotherapist to instill new values or reconstruct old values that are wrong in the patient. When viewed from the similarity of suggestions, *Taskhir al-Qur'an* and Hypnotherapy have similar ways of working and suggestions. The most easily detected similarity is that the holy verses of the Qur'an contain positive words that contain good values, while suggestions in the world of hypnotherapy are also in the form of positive words aimed at giving kindness to the person suggested.

### 3. *Qur'anic Taskhir* Healing Techniques

Ahmad Nurhadi explained that *taskhir al-Qur'an* method has four different techniques that are grouped based on the patient's symptoms or complaints. The use of these four techniques can be done separately or a combination of techniques to adjust the severity of the symptoms complained by the patient. The four techniques are as follows:

#### **a. *Taskhir al-Nidzam***

*Taskhir al-nidzam* is the first technique in the *Qur'anic Taskhir* formulated for the treatment of psychological disorders and instability of the unconscious system. This disorder is a psychological or psychiatric disease that is often found in society which includes: *phobia* (excessive anxiety), insomnia (insomnia), psychotic (expressing hallucinations or delusions), depression, impulses (unable to restrain yourself), trauma, and so on.

Please note that in the basis of psychology we consist of the body, reason, feelings, subconscious and soul (heart). The behavior of the body is influenced by the mind under normal circumstances, but in other circumstances, sometimes the mind will be weak when the behavior of the body is dominated by feelings. Such as angry, happy, sad, and so on. Furthermore, in these expressions, if it exceeds the limits of reasonableness, there will be psychological disorders, including trance, depression, hallucinations, and so on. (Huda and Fitriana, 2017)

In certain circumstances, the intellect and feelings are very weak when faced with body systems that have been programmed in the subconscious, such as habits, character, and intuition. And not spared also in the subconscious a person is also susceptible to interference due to the installation of bad program programs that have become a system in his body, so, *Taskhirunnidzam* is very good if used to deal with disorders derived from the dominance of disorders derived from the dominance of psychological disorders and negative systems in the subconscious. (Nurhadi, 2019: 8)

#### **b. *Taskhir al-Qulub***

In Sufism the meaning of *al-qalbu* (heart) refers more to the spiritual aspect, subtle substance, non-material factor that functions to know everything and is able to reflect something like a mirror that reflects an image. The ability of the *qalb* to reflect on an essence depends on the nature of the *qalb* in reflecting on the nature of the *qalb*, according to the sensory influence of *shahwat*, *despotism*, and love. As long as the



heart is clear of the constraints that can cover it, then the heart can grasp the essence that exists.(Ghofur, 2018)

The heart has an automatic nature, can absorb all forms of emotions that exist, and when there is a flow of feelings, it will be directly emitted throughout the body. The healing method of Taskhirul Qulub is believed to eliminate or cure liver disease. The Taskhirul Qulub method in the Taskhirul Quran is believed to be able to treat seven kinds of liver diseases, namely arrogant (selfish), *riya* (showing off), *ujub* (proud of yourself), *sum'ah* (wanting to be heard for his kindness), *hasad* (envy / spite), *bakhil* (stingy) and *hubbud dunya* (loving the world too much).

This method is actually not new, but it has often been used by scholars when leading *istighotsah* (praying for help) and also when leading dhikr in congregation at a particular Sufi order. The verses contained in this method are also focused on the source of restlessness of the heart so that it can be scraped or removed from the crust of liver impurities.

Unlike the Taskhirunnidzom method which directly *ruqyah marqy* during hypnotic conditions by lowering brain waves, the Taskhirul Qulub method can be used while conscious. In terms of hypnotherapy is *wake hypnosis* (hypnosis in a conscious state).(Nurhadi, 2019: 15)

In this second method, a *peruqyah* (*r oqy*) targets that the verse of the Qur'an recited can be a guide and hidayah for his heart with the permission of Allah SWT so that the *marqy* (ruqyah patient) is enlightened all the darkness of his heart, destroys all disturbances in his mind and healed all his diseases and sufferings.

**c. *Taskhir al-Ghorib*.**

Ruqyah is the science of healing diseases in the form of non-physical and physical based on prayer readings contained in the Qur'an and Sunnah. In the implementation of ruqyah sometimes have obstacles in a long distance. Sometimes human resources who master ruqyah in an area are very minimal or even non-existent. So that the request for long-distance ruqyah becomes an alternative solution.

In accordance with its meaning, *the Taskhir al-Ghorib* technique is specially formulated for remote patient care. Although done remotely, the Taskhirul Ghorib technique requires a connection between *roqy* and *marqy*. This inner connection is needed so that harmony occurs during the treatment process with the *technique of Taskhir al-Ghorib*. (Nurhadi, 2019: 23).

Interestingly, the use of the *Taskhir al-Ghorib* technique also needs to pay attention to the time of cell regeneration in the body. If the treatment process coincides with the biological clock of body cell turnover, the healing process is believed to take place quickly. Otherwise, the healing time will take a little longer. However, the most important point is that the roqy will determine the time of treatment that must be followed by the patient / marqy.

According to the guidance of *Taskhir al-Ghorib* there are several recommended times, such as spleen cell regeneration is at 21:00 -23:00. For those who have complaints caused by germs, bacteria, viruses, and blood disorders such as allergies and all internal organ diseases should be done at that time. The function of the spleen organ itself functions to fight bacteria, germs that are in the body and produce red cells.

Unlike other organs, cell regeneration time in *the* liver (liver) is at 23.00-01.00. At that time toxins from all over the body are collected into the gallbladder and then neutralized by the *liver*. At this time it is recommended for healing to patients who have complaints of bile, liver, and stomach. At 01.00 – 03.00 there is a regeneration of liver cells, toxic toxins collected in the gallbladder will be given an antidote by the liver then filtered by the kidneys. So meruqyah patients with kidney complaints, and other disorders around the bladder or prostate should be done at that hour.

While at 03.00 -05.00 there is cell regeneration in the lungs, therefore at that momentum it is recommended to ruqyah patients who experience respiratory problems. The intestinal organs carry out the disposal of toxins occurs at 05.00 – 07.00, feces of food and drink residues will be removed through the canal and genitals, so at that time it is recommended to removemarqy uqyah who experience intestinal and stomach disorders.(Nurhadi 2022)

**d. *Taskhir al-Ghoib*.**

Taskhirul Ghoibi is a *Qur'anic Taskhir* technique that can be used cross-dimensionally. This technique is actually commonly done by most scholars when they are visited by guests who ask to be prayed for healing, affairs, facilitated matches or various other requests. The scholars pray for all the requests of their guests without going through certain procedures and conditions.

This technique can even be done by anyone, based on the teachings in Islam that every living human being can do acts of worship or social charity whose merit or kindness value can be transferred to others, both living and dead. These teachings

are contained in the words of the Prophet SAW which means: "*A Muslim's prayer to his brother without the knowledge of the person being prayed for is a prayer that is answered (mustajab). On his head was an angel who was his representative. Every time he prayed for his brother with some kindness, the angel said: 'Aamiin and you get what you prayed for.'*"(Al-Naisaburi, 1993: No. 2733).

According to Nurhadi, this technique is the highest quality of a therapist (*roqy*) who dedicates himself to preaching in the way of Allah sincerely, because he does treatment without materialistic motivations such as wanting to be known, rewards, and so on that are worldly. For therapists with high spiritual quality like this, they only expect the pleasure of Allah SWT in return for the treatment services they do. This kind of attitude, besides being believed to increase one's piety, is proven to cleanse the therapist's heart from all temptations and distractions, which in turn can increase his credibility and capacity as a *Qur'anic Taskhir* therapist (Nurhadi 2022) .

#### **4. Use of Quranic Verses in the Taskhir of the Qur'an.**

The use of Qur'anic verses in *taskhir al-Qur'an* is divided into several parts. First, prayer for therapy, which is a prayer that contains the hope of healing in oneself, patients, or even unknown people. According to Nurhadi, head of the Ruqyah Division of the JRA community. There are 5 verses of the Qur'an that are not left out by him when applying the *Taskhir al-Qur'an* such as reading surah al-Fatihah, surat al-Kafirun, reading surah al-Ikhlash, al-Falaq, and al-Nas. The entire prayer is a standard verse in meRuqyah so that it becomes spiritual nutritional intake for both therapists and patients. As it is known that the (Nurhadi 2022) *Taskhir of the Qur'an* also has a function to ruqyah the human subconscious so that standard verses are things that need to be read by the therapist to the patient.

The second part is prayer instilling goodness and subduing something, such as: (1) Mastering oneself (QS. al-Isra: 80), (2) Mastering others (QS al-Anbiya: 79 and al-Naml 30-31), (3) Mastering Jinn Creatures (al-Nur: 55), (4) Mastering objects for medicine (QS Luqman: 20), (5) Mastering Animals (QS Yasin: 72), (6) Mastering the situation (QS. al-Zukhruf: 13), (7) Conquering the Muslims (QS: al-Tawbah: 128-129), (8) Conquering the enemy (QS. al-Baqarah: 249), (9) Mastering all kinds of diseases (QS. al-Isra:82)(Nurhadi, 2019) .

Prayers using the holy verses of the Qur'an are recited as desired by the therapist, can be *talqin* or read quickly (*bi a l-hifdzi*) so that the patient receives energy from the holy verses of the Qur'an. Basically, all verses of the Qur'an are believed by Muslims to be

medicine. The Qur'anic verses used in the process of Qur'anic *Taskhir* treatment can be classified as follows:

1. Verse al-Quran that is read to master oneself (QS. al-Isra [17]:80)

Human beings have an element of emotion. The emotions that exist in the body have power. From the emotional lighter earlier, it can spread to positive and negative things. The role of reason in embracing emotions in order to remain calm and controllable is a difficult task. It takes long practice and good habits for self-control to be maximized. Management of thoughts, feelings, and hearts is important in a person's life. If there is one who is sick or injured, it can affect other elements.

In the *Takshir* method of the *Qur'an*, there are verses that are taught to its members to always be read in order to form themselves into *shiddiq* (honest) persons. The verse is located in Surat QS. Al-Isra [17]: 80 which reads:

And say, Lord, let me enter the entrance of truthfulness, and bring me out the exit of truthfulness, and make me from your side our authority a supporter

*And say: "O my Lord, enter me in the right way and bring me out in the right way out and give me from Your side the helping power. (QS. Al-Isra [17]: 80)*

The verse is taught in *taskhir al-Qur'an* manual for self-defeat. The purpose of reading this verse is to cleanse one's soul and become a *shiddiq* (honest) person as mentioned in the above verse. Honesty is a very expensive and rare thing, so when you want to be an honest person, it is necessary to conquer yourself with that verse. As Nurhadi explained: "The goal is to build the character of a shiddiq mu'min. When the person is shiddiq, it means that there is a hypocritical disease being treated. Because the opponent shiddiq is hypocrisy, To nourish the heart (red-kita) so that shiddiq"(Nurhadi 2022).

The author sees that JRA takes the meaning of lafaz "*shiddiq*" dzahir by ignoring the interpretation of the verse in the book of tafsir. So there is no correlation between the use of verses and the meaning and interpretation of verses. Al-Thabari (d 310 AH) explains that the verse came down in the context of the prayer of the Prophet (peace be upon him) when entering the city of Medina in order to enter it in good condition and get a good sambutan, as well as when exiting the city of Makkah in order to come out in good condition.(Al-Ṭabarī 2013)

2. Prayers or Verses recited to Master Others (QS. al-Anbiya [21]: 79 and al-Naml [27]: 30-31)

The recitation of the three verses above is carried out continuously without pause when practicing the *Taskhir* verse of the *Qur'an* to dominate others. If dissected from the

side of interpretation per verse, it can be seen that verse 79 in QS. Al-Anbiya explained about the ijthihad of Prophet Sulayman which completes the error of the ijthihad of the Prophet David, but both still get merit and glory from the side of Allah SWT. As the Tafsir Al-Mishbah explains, "What happened in the case described in this verse in no way diminishes the glory of the Prophet David (as). This is evidenced by the continuation of verse 79 which states that: "And in addition to the above grace We have especially subdued to David the mountains and, that is, so the birds, they all continually prayed to purify God with David and repeat his prayer beads. And We are the doers.(Shihab, 2017: Vol. 8, 95)

The word *sakhhkarnâ* is taken from the word *sakhhkharâ* which is essentially subduing something for the sake of subjugating it without coercion because the subdued does something according to its nature and character, and such is its potential. A person who uses fire for cooking, in essence, has subdued fire for his purpose, but fire is essentially burning. It's just that, here the fire is used according to the purpose that subdues it . (Shihab, 2017: Vol. 8, 97) This argument can give the meaning that the meaning of the *Qur'anic Taskhir* is the healing of a disorder that exists in beings using the Qur'an by subjugation without coercion.

The author tries to compare one verse with the next verse. There is a very intersecting common thread in one big theme, namely that Allah has given the gift of Prophet Solomon so great the ability to subdue humans, Jinns and animals to preach and obey Allah. Broadly speaking, God has names, attributes, and verses that people can use to subdue others without realizing it or coercion in order to obey and obey God.

### 3. The Verse of Mastering Jinn Creatures (QS. al-Nur [24]: 55)

Thâhir Ibn Âsyûr gives an analysis that QS. al-Nur: 55 this comes down in the context of talk about hypocrites who doubt the teachings of Islam. There is a fear in them that if they embrace Islam they will suffer losses and bad luck. Their decision to embrace Islam was not based on belief but rather an encouragement to obtain worldly benefits or avoid the misfortune they feared about. Al-Razi (d. 604 AH) explains that this verse is a promise of Allah that will lift up believers and charities to become leaders on earth.(Shihab 2017)(Al-Razi, 2019: 22)

Nurhadi explained that the selection of QS. al-Nur [24]: 55 for use in the therapeutic process *Taskhir of the Qur'an* is for the purpose of treating psychic disorders due to the disorders of spirits. The use of this verse for the conquest of jinns was obtained by Nurhadi based on a diploma given by his teacher, Kyai Amshori, a therapist in the field of ruqyah.(Nurhadi 2022)

The recitation of Qur'anic verses with the aim of conquering Jinns is not new and is often used by some Muslims to treat diseases believed to originate from Jinns. This is explained one of them in Ardianto's research which explains several verses of the Quran used to conquer disorders of psychic and physical disorders believed to be caused by the influence of jinns.(Ardianto, 2021)

#### 4. The Verse of Mastering Objects for Medicine (QS. Luqman [31]:20)

QS. Luqman: [31]: 20 provides a paradigm that all things on earth have been subdued for the benefit of man, so that man has the freedom to utilize all available natural resources. Based on this perspective of meaning, JRA uses the verse to subdue objects for medicinal purposes. In his technical explanation, Nurhadi practiced reciting the verse to bow the clothes of a patient to cure the disease he suffered.

The procedure of *taskhir al-Qur'an* in using objects as healing intermediaries is to conquer or subdue the objects first. After that, it is used as a medium for healing. The process of subjugating an object by reading the verse in the belief that God has subdued all objects in heaven and earth to man.

Objects that can be used as healing media in general, can be in the form of water, salt, herbs, or anything. Even t-shirts as Nurhadi narrates:

"So it's like this. There is one case. There are people affected by psychological disorders. The person is raging and depressed. If there are people who come there, they must be raging. Listen to want to be treated, he will be even more raging. Finally, my parents told me to take the T-shirt, bring it here. So what I treat or I task is the shirt. So this thing belongs to the patient, so my treatment is parallel. So what he has is what I make media, objects for treatment. And thankGod within one week it was completely healed and immediately able to work again".(Nurhadi, 2022)

#### 5. The Verse of Mastering Animals (QS. Yasin [36]:72)

This verse explains that the purpose of the creation of animals was to be utilized as much as possible to meet the needs of human life. These animals can be livestock, namely camels, cows, and sheep, as well as wild animals that can be subdued for certain needs. Qutub explained, in these animals, humans can make it as food along with other benefits such as wool, fur, skin, milk, and bones. They are all divine grace and evidence of His omnipotence.(Quthub, 1992: 297)

The use of this verse is done when someone wants to conquer animals, both livestock and pets. For example, when someone wants to slaughter a cow but is constrained by the

condition of the cow that is raging or unstable emotional condition, then by reading this verse, slowly the cow becomes more docile and stable so that the slaughtering process becomes easy to do. This is as Nurhadi recounts in an interview with the author: "For example, Gus Ama', the founder of JRA, who recited this verse when he wanted to slaughter a raging cow. He started with basmalah, then read this verse while stroking his body. Suddenly the cow began to be quiet and wanted to be slaughtered."(Nurhadi, 2022)

Likewise, the use of this verse can also be used in conditions where a person is meeting wild animals in a mountain or forest. The purpose is to protect themselves from being pounced on or from attacks by wild animals, so a Muslim can recite this verse over and over again under solemn conditions.

Considering the relationship between the meaning of the verse and the reception of the community, namely the use of verses by members of the JRA community, there is a common thread that the author can capture, namely that the verse QS. Yasin: 72 can be understood and perceived with the same approach i.e. textual approach. The JRA community's textual reception of the verse, though lacking a theological basis, does not at the same time violate any religious provisions. In the lens of ushul fiqh, the reception of the JRA community is categorized as mubah.

#### 6. The Verse of Mastering the Situation (QS. al-Zukhruf [43]:13)

The JRA community receptions verse 13 QS. al-Zukhruf functionally that is, to recite the verse with the aim of mastering the state under certain conditions. According to Nurhadi, the reception of the verse was the result of a diploma from his teacher, Kyai Aminuddin Khirzad. The awarding of the diploma is carried out directly from the teacher to his students, so that as a student, Nurhadi has the obligation to practice what has been certified by his teacher. Likewise, Nurhadi, as the leader of the JRA community, said the same thing to his students who are members of the JRA community. (Nurhadi, 2022) So that the functional reception of this verse and its use as a means of treatment of the *Qur'anic Taskhir* has been widely circulated among the JRA community.

#### 7. The Verse of Mastering the Muslims (QS. al-Tawbah [9]: 128-129)

The JRA community's reception of this verse functionally as part of *taskhir al-Qur'an* treatment therapy is based on a diploma from another Nurhadi teacher, Kyai Tajri, the Founder of Raudhatul Muhtadain Islamic Boarding School. Nurhadi said: "But the verse about conquering Muslims (al-Tawbah 128-129) from Mbah Kyai Tajri the founder of the Islamic boarding school Raudhatul Muhtadain".(Nurhadi, 2022)

The author tries to examine the QS reception. al-Tawbah was used for the purpose of dominating the Muslims. After going through the process of observation in the field, the author found that what is meant by mastering Muslims is mastering the patient's subconscious. This is part of a fixed procedure in the repentance of *taskhir al-Qur'an*. Mastering Muslims, as patients, is certainly a very important stage in the therapeutic process, and the Qur'anic verses have very good energy and vibration for the relaxation process so that patients can start *Qur'anic Taskhir* therapy. In some studies it is also mentioned how Quranic verses can be used to suggest Muslims so that they can be treated using Quranic verses, for example Dedeh Sholihat's research on the treatment of fractures using Quranic verses, and research that links spiritual effects as healing suggestions written by Azam Solaymani. (Dedeh, 2020) (Solaymani et al. 2022)

#### 8. The Verse of Mastering the Enemy (QS. al-Baqarah [2]: 249).

QS. al-Baqarah [2]: 249 tells about Thalut's struggle in conquering Jalut's army. Al-Zuhaili mentions that the verse contains a metaphor or a closer depiction of the power of faith united in the congregation, led by believers with the aim of glorifying the sentence of monotheism so that Allah gives help to conquer His enemies (Al-Zuhaili, 2016: 616).

As the content of its meaning, the use of the above verse in the *Taskhir al-Qur'an* aims to dominate and conquer the enemy in order to spread truth and goodness. The enemy in question can be either a physical illness or an inner illness suffered by the patient. Nurhadi said that in the process of treating the *Taskhir al-Qur'an*, this verse is often used in the *taskhirul ghoib* technique. (Nurhadi 2022)

#### 9. The Verse Mastering All Kinds of Diseases (QS. al-Isra [17]: 82)

This is the essence and main foundation in the structure of *taskhir al-Qur'an* method. The JRA community believes in a paradigm that Al-Qur'an is the first and foremost medicine. So in the *Taskhir al-Qur'an*, this verse becomes a mandatory reading in every treatment process in the JRA community. Scientifically, the recitation of Qur'anic verses can provide healing in cases of fission disease, for example the use of Qur'anic verses to help treat Covid 19, and Medicine using the structure of the Quran. The treatment in cases of psychological pain such as *ruqyah syar'iyah* is proven to reduce the stress level of hypertensive patients and psychosomatic disorders. (Rosyanti, Hadi, and Akhmad 2022) (Lestari 2022) (Hofie 2019)



#### D. CONCLUSION

Jam'iyah Rauqyah Aswaja as a community of alternative medicine service providers initially only used one treatment technique, namely ruqyah. However, since the head of the community, Ahmad Nurhadi, became acquainted with hypnotherapy techniques, JRA combined the two alternative medicine techniques. The combination of the two treatment techniques was then *rebranded* into a method of treatment *taskhir al-Qur'an*.

Procedurally, the application of the Qur'anic taskhir method begins with the process of hypnotherapy. The patient will be given suggestions that can make him relax until he enters the subconscious. After that the ruqyah process begins by reciting the verses of the Qur'an according to the symptoms complained by the patient. There are four basic techniques of the Qur'anic taskhir method, namely *taskhir al-nidzam*, *taskhir al-qulub*, *taskhir al-ghoib* and *taskhir al-ghorib*.

JRA's interpretation of the Qur'anic verses used in *the taskhir al-Qur'an* method can be categorized as functional reception. In receiving ruqyah verses, JRA predominantly uses a textual approach (*dzahir al-nas*) that its mean they will practice what is written in the text of the Qur'anic verses as it is. This practice, although it does not have a theological basis, namely the direct guidance of the Prophet (peace be upon him), does not violate the foundations of Islamic teachings.

## BIBLIOGRAPHY

- Alif, Muhtarul. 2022. *Mendalami Ayat Ayat Rukiah Jam'iyah Ruqyah Aswaja*. Yogyakarta: CV. Bintang Semesta Media.
- Al-Naisaburi, Muslim bin al-Hajjaj bin Muslim bin Kausyaz al-Qusyairi. 1993. *Shahih Muslim*. Beirut: Daar Ihya al-Turots al-Arabi.
- Al-Razi, Muhammad bin Umar bin al-Hasan. 2019. *Mafatīh Al-Ghaib. Dar El-Hadith, Kairo*. Cairo: Dar al-Hadith.
- Al-Ṭabarī, Muhammad Ibn Jarīr. 2013. "Tafsīr Al-Ṭabarī." Cairo: Dar al-Salam. [http://www.loohpress.com/product\\_info.php/products\\_id/2184](http://www.loohpress.com/product_info.php/products_id/2184).
- Al-Zuhaili, Wahbah. 2016. "Tafsir Al Munir." Jakarta: Gema Insani. <https://tafsirweb.com/5142-quran-surat-maryam-ayat-96.html>.
- Ardianto, Muhammad. 2021. "The Concept of Jin and Ruqyah According to the Komunitas Keluarga Besar Ruqyah Aswaja: The Study Of Living Qur'an" 2 (1): 163–87. <https://doi.org/10.33650/mushaf.v2i1.3344>.
- Bibi, Sadiqa, and Fatima. 2020. "A Study to Find Out The Efficacy of Surah Rehman on Stress Among Women Suffering From Paralysis: A Quasi-Experimental Study." *International Journal of Research in Social Sciences* 10 (11).
- Dedeh, Solihat. 2020. "Penggunaan Al-Qur'an Dalam Praktik Pengobatan Alternatif Di Klinik Patah Tulang Cimande H.M. Ibrahim Ciputat Tangerang Selatan." *Skripsi*.
- Ghofur, Abdul. 2018. "Tasawuf Al-Ghazali : Landasan Psikologi Pendidikan Islam." *Jurnal Islam Nusantara* 02 (01): 1–16.
- Hakim, Andri. 2010. *Hipnoterapi: Cara Tepat Dan Tepat Mengatasi Stres, Fobia, Trauma, Dan Gangguan Mental Lainnya*. Jakarta: Visimedia Pustaka.
- Hofie, Lutfie. 2019. "Ruqyah Syar'iyah Sebagai Terapi Alternatif Penderita Gangguan Psikosomatik." *Skripsi*.
- Huda, Ade Naelul, and Muhammad Azizan Fitriana. 2017. "Religious Approach through Interpretation of the Quran in the Case of Baby Blues Syndrome ; A Study of Living Qur ' An," 6122–30. <https://doi.org/https://doi.org/10.33258/birci.v5i1.4334>.
- Ibrahim. 2018. "Kesehatan Ala Hipnoterapi Islam." *Syi'ar* 18 (2): 103–15. <https://doi.org/http://dx.doi.org/10.29300/syr.v18i2.1684>.
- Lestari, Cucun Fuji. 2022. "Struktur Al-Qur'an Sebagai Alternatif Metode Pengobatan." *IIQ Jakarta*. IIQ Jakarta.
- Low, Sofiyah, Siew Ping, Siti Aishah Hassan, and Sidek Mohd Noah. 2018. "Unveiling the Experiences through Feeling in Undergoing Spiritual Hypnotherapy with Islamic Approach ( SPHIA ) for Female Children Victim of Incest," no. August. <https://doi.org/10.6007/IJARBSS/v8-i6/4254>.
- Mansur, M. 2007. *Living Qur'an Dalam Lintasan Sejarah Studi Qur'an*. Yogyakarta: Th Press.
- Nurhadi, Ahmad. 2019. *Taskhirul Qur'an: Al-Qur'an Sang Penakluk*. Jombang: Yayasan Jam'iyah Ruqyah Aswaja.
- . 2022. "Wawancara Memahami Seluk Beluk Taskhirul Qur'an." Pernalang.

- Pramesti, Indah, Bambang Poerwantoro, and Firman Arifandi. 2023. "Hipnoterapi Dalam Praktik Dokter Menurut Undang-Undang Kesehatan Dan Undang-Undang Praktik Kedokteran Dan Tinjauannya Menurut Islam." *CERDIKA : Jurnal Ilmiah Indonesia* 3 (1): 43–56. <https://doi.org/DOI:10.36418/cerdika>.
- Quthub, Sayyid. 1992. "Tafsir Fi Zhilalil Qur`ân." Beirut: Darusy Syuruq.
- Roswendi, Achmad Setya, and Denok Sunarsi. 2020. *Dinamika Dan Perkembangan Hypnotherapy Dalam Perspektif Interdisipliner*. Banten: Penerbit Runzune. <https://repository.unpam.ac.id/8620/2/naskah%20full%20hypnotherapy%20-%20Revisi.pdf>.
- Rosyanti, Lilin, Indriono Hadi, and Akhmad. 2022. "Spiritual Health Al-Qur'an Therapy as Physical and Psychological Treatment during the COVID-19 Pandemic." *Health Information: Jurnal Penelitian* 14 (1): 2022.
- Shihab, Quraish. 2017. *Tafsir Al Misbah: Pesan, Kesan, Dan Keserasian Al Quran*. Lentera Hati.
- Solaymani, Azam, Kazem Shariatnia, Hamzeh Akbari, and Kazem Shariatnia. 2022. *Research Paper Comparing the Effects of Cognitive Hypnotherapy and Spiritual Therapy on Death Anxiety in Women With Breast Cancer*. Vol. 9.
- Suhendi, Suhendi, M.FW Febriyanto, and Dimas PD Surya. 2020. "Metode Ruqyah Dan Hipnoterapi Dalam Penyembuhan Gangguan Jiwa Di Lembaga El-Psika Al-Amien Prenduan." *IJIP: Indonesian Journal of Islamic Psychology* 2 (1): 136–51. <https://doi.org/10.18326/ijip.v2i1.136-151>.
- Winarsih, Tri, and Zahro Varisna Rohmadani. 2020. "Islamic Hypnotherapy to Reduce Parent's Anxiety Towards the Future of Children with Autistic Spectrum Disorders" 5 (1): 1–26. <https://doi.org/https://doi.org/10.22515/al-balagh.v5i1.1953>.
- Zubaidilah, Muh. Haris, and Husin. 2020. "The Impact of Quranic Therapy in Treatment of Psychological Disease and Spiritual Disease for Adolescents of Divorce Parents." In *6th International Conference on Social and Political Sciense (ICOSAPS)*, 510:567–75. <https://doi.org/https://doi.org/10.2991/assehr.k.201219.086>.

