

# Living Qur'an and Healing Practices: The Recitation of *Syifā'* Verses in Pesantren Pesulukan Agung, Tulungagung, Indonesia

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## Abstract

This research on the Living Qur'an examines the tradition of reading the Qur'an, which has developed from communal practices as a social response of specific communities to the Qur'an. The methodology employed is categorized as qualitative research, utilizing a Living Qur'an approach. Data collection is carried out through field research methods, employing triangulation techniques that integrate various data sources and interviews. The purpose of the study is to explore the interpretation of the *Syifā'* verses in the Qur'an and their application in therapy, as well as to address the challenges and responses of patients. The tradition of reciting *Syifā'* verses at the Pesantren Pesulukan Agung in Tulungagung has been a longstanding mental health therapy practice, passed down through generations by a *mursyid* (spiritual teacher). In practice, the recitation of *Syifā'* verses is conducted by the *mursyid* teacher or primary therapist in partnership with the patient. In this setting, the focus of mental health therapy at the Pesantren Pesulukan Agung transcends mere patient healing; it emphasizes achieving self-understanding, fostering human awareness, and cultivating a willingness to accept the decrees of Allah, which are regarded as essential components of the therapeutic process.

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## INTRODUCTION

Health is a vital aspect of human life, enabling individuals to perform tasks smoothly and support others. When a person falls ill, it necessitates a thorough examination and healing process. Humans are intricate beings composed of physical, psychological, social, and spiritual elements. Fundamentally, humans are made up of two primary substances: the physical and the psychological. The psychological component is immaterial, existing independently, and has the capacity for thought and action. It is eternal and belongs to the metaphysical realm. In contrast, the physical component is a material substance that cannot exist on its own, is temporary, and exists within the confines of the body (Mahfudzah, 2022). Stress and psychological strain are prevalent challenges in daily life. Many individuals find solace in the recitation of the Qur'an as a method to alleviate stress and anxiety. Studies indicate that consistent listening to the Qur'an's recitation can significantly diminish psychological disorders and related health conditions in patients (Oualid Hechhouche, 2020).

The concept of *Syifā'* as articulated by Ibn Qayyim, pertains to psychic healing from psychological disorders. In his interpretation, he emphasizes the healing of ailments through the principles found in the Qur'an and Sunnah. Ibn Qayyim draws on verses from the Qur'an and Hadith to support his methods for addressing various psychological conditions and identifying their underlying causes. Quraish Shihab adds that the Qur'an is not merely a legal text; it embodies a profound moral vision that transcends time. A significant aspect of this is its provision of *Syifā'* (antidote), which, when contemplated, has the power to rejuvenate the heart, stabilize it, and relieve

the tension and chaos that may arise within it (Wijaya, 2021). In Islamic belief, particularly among the *Ahl al-Sunnah wa all Jamā'ah*, it is understood that possession by a jinn can manifest in various forms of illness. This belief emphasizes the spiritual and physical impacts that such an otherworldly influence can have on an individual, often leading to distress and suffering. Individuals seeking treatment often turn to religious methods for relief. This typically includes the practice of *ruqyah*, which involves seeking protection from God through the recitation of specific Qur'anic verses. Additionally, people may engage in dhikr (remembrance of God) and use herbal remedies, as well as drink water infused with Qur'anic verses written on paper (Ali Ali Gobaili Saged, 2018).

When sound waves enter the ear, they are converted into electrical signals that travel through the auditory nerve to different areas of the brain. The brain interprets these signals as distinct sounds and relays this information to other regions, influencing the body's responses based on past experiences and memories. Moreover, sound is employed as a therapeutic method for various medical conditions. It can take on a rhythmic form, like music; a non-rhythmic form, like conversation; or a combination of both, as seen in Quranic recitation. Sound can serve as a valuable complementary therapy (Bibi Kulsoom, 2024). Experiencing the melodic rhythms of the Quran is a profound and cherished practice for Muslims. The verses flow with a captivating cadence that resonates deeply, creating a soothing atmosphere. This vocal artistry not only enhances spiritual connection but also evokes a sense of tranquility and peace within the listener (Kannan et al., 2022).

Ibn Kaṣīr's *tafsīr* highlights that the Qur'an functions as a remedy for those with diseased hearts. It is also crucial to recognize that chronic liver disease can result in physical illness. Many tafsir scholars interpret the term */Syifā'* as an antidote for all forms of liver disease. Furthermore, the hadith of the Prophet Muhammad (peace be upon him) suggests that the Qur'an can serve as a healing recitation for various physical ailments (Ad-Dimasyqi, 2006). Research indicates that dhikr therapy can enhance relaxation and decrease anxiety in cancer patients (Sulistyawati et al., 2019).

In Indonesia, numerous Islamic customs originate from the interpretation and study of the Qur'an. This exploration of Qur'anic verses is known as the "Living Qur'an." It encompasses traditional social practices that are inspired by the teachings of the Qur'an. The notion of living by the Qur'an has evolved through ongoing discussions and challenges regarding its application in both individual and societal contexts. Within the framework of the Living Qur'an, there are both instructional and informative studies. By delving into these elements, we can gain a deeper understanding of and effectively implement religious actions influenced by the essence of the Qur'an, whether directly or indirectly (Jauharoh, 2022). Muslim physicians expanded traditional medical practices by integrating remedies from Islamic scriptures with science and technology in the second century (El-Seedi et al., 2019).

This research explores the "Living Qur'an Tradition of Reciting Verses of *Syifā'*", highlighting the crucial role of mental health therapy at Pesantren Pesulukan Agung. It underscores the importance of addressing internal issues that individuals face, which often necessitate therapy for achieving a sense of calm. The study primarily focuses on how patients perceive this therapy, revealing that many experience mental disorders rooted in internal conflicts. These include holding onto long-standing grudges, feelings of envy toward others, excessive anger, and enduring hatred. The research encompasses a diverse. The importance of researching this *pesantren* in Tulungagung cannot be overstated, particularly because it is dedicated to promoting the teachings of Sufism, or *ṭarīqah*. This *pesantren* places a strong emphasis on *istiqāmah*, which involves the consistent practice of dhikr in the heart. The specific form of dhikr practiced here is known as dhikr *ism ẓāt*. The esoteric dimensions of life, as experienced in this *pesantren*, are applied to daily life, ultimately yielding profound implications for those who choose to embark on this spiritual journey. The study of the living Qur'an at the Pesantren Pesulukan in Tulungagung has not yet gained the same recognition as similar studies in other areas. This is largely because the path requires individuals to engage deeply in dhikr, with the support of therapists who attend to a diverse range of individuals, including children, adults, and the elderly.

This research explores the tradition of reciting the verses of *Syifā'* at the esteemed Pesulukan Pesantren in Tulungagung. It is not the sole study addressing the concept of the living Qur'an in relation to the verses of *Syifā'*; several previous literary analyses have also delved into this subject. The tradition of reciting the verses of *Syifā'* encompasses the following discussions: A study titled "The Tradition of Reciting Verses of *Syifā'* and Its Effect on Health (Living Quran Study at Pesantren Ilmu Al-Quran BA Murtadho Singosari Malang)" elucidates that, according to the sociology of knowledge theory introduced by Karl Mannheim, the tradition of reciting verses of *Syifā'* encompasses three interpretations: objective meaning, expressive meaning, and documentary meaning. The students acknowledge the significance of participating in these activities, and by engaging in the recitation of *Syifā'* verses, they can positively influence their own health and well-being (Haritza Bayu Harya Putra, 2022).

The following text explores the concept of *Syifā'* as interpreted by M. Quraish Shihab in his work, *Tafsir Al-Mishbah*. This paper articulates that, according to M. Quraish Shihab, *Syifā'* encompasses two primary dimensions: (1) It provides solace to the hearts of believers and alleviates their pent-up anger stemming from past persecutions by polytheists against themselves, their families, and friends. (2) It is crucial to emphasize that genuine healing can only be granted by Allah. References to "*Syifā'*" in the Quran underscore that Allah is the ultimate healer, with the Quran serving as a pathway to healing. The Quran is portrayed as a cure for doubts and uncertainties, reflecting both Allah's grace and the Quran's function as an antidote and remedy (Rozi & Arif, 2023).

In Arini Jauharoh's article, she discusses how Muhammad Chudlori employs the recitation of Al-Qur'an verses and shalawat as a medium for healing a variety of ailments, with particular emphasis on countering witchcraft. Additionally, patients who have recovered or are still in the healing process are encouraged to engage in home study groups to enhance their religious knowledge. In this context, the practice of ruqyah functions as both a therapeutic approach and a method of da'wah (inviting others to Islam) (Jauharoh, 2022).

In an article by Muhammad Zainul Hasan, he delves into the distinctive approach of the Lombok Muslim community towards the Qur'an. The article outlines how the Qur'an serves as a beacon of hope in addressing the health issues faced by this community. Their religious beliefs guide their practice of "*berjampi*" which involves utilizing Qur'anic verses as a method of healing. In Lombok, "*berjampi*" carries two interpretations: the first relates to the effort to remedy ailments through mystical spirits, while the second focuses on employing Qur'anic verses as a medium for healing. This article primarily emphasizes the latter interpretation, examining how the Lombok Muslim community integrates the Qur'an into their daily lives for purposes of healing and treatment (Hasan, 2020).

The previous study, Nastian examines the application of Qur'anic verses as an alternative treatment for *rajanan* water. The materials utilized in the *rajanan* process include mineral water, a blue pen, a bowl, and a handkerchief. This practice serves as a form of alternative healing through *rajanan* water. Mursyid Sulaiman Hasan holds the belief that the Qur'an is a source of medicine (*Syifā'*), which forms the foundation for the preparation of *rajanan* water. He firmly believes that all verses within the Qur'an possess medicinal qualities, as highlighted in Surah Al-Isrā' verse 82. His rationale is that reciting Qur'anic verses during times of illness induces a sense of calm, which has a beneficial effect on the body and acts as a form of healing (*Syifā'*) (Nastian, 2021).

Previous studies have frequently neglected the contextualization of mental health information. The current research is a case study designed to provide a comprehensive understanding of a phenomenon by considering it within its broader context. The researchers aim to conduct an in-depth exploration of mental health issues related to the *Syifā'* verse and its application in the *pesantren* community of Tulungagung. The focus is on examining perspectives on mental health challenges and how the *Syifā'* verse is interpreted in specific situations. The objective is to clarify the interpretation of the *Syifā'* verses in the Qur'an as they relate to therapy and to address the concerns faced by patients.

## METHODS

The research method used in this study falls under the category of qualitative research with a Living Qur'an approach (Putra & Hidayaturrehman, 2020). The Living Qur'an approach investigates how communities incorporate the teachings of the Qur'an into their daily lives. For this purpose, various data collection methods were utilized, including observation, interviews, and documentation. The researchers opted for a field research method to directly engage with the participants, particularly the patients, in order to achieve a comprehensive understanding of the subject matter. This study involved successful interviews with a total of 10 patients, in addition to 1 *mursyid* and one assistant therapist affiliated with Pesantren Pesulukan Agung. The primary sources of data for this study consisted of interviews with the main caregiver at Pesantren Pesulukan Agung in Tulungagung, as well as the life histories collected from caregivers of mental health therapy patients at the same institution. Secondary data were gathered from an array of books, articles, and previously related research. To validate the analysis, triangulation techniques were employed, integrating multiple data collection methods such as participatory observation, in-depth interviews with both patients and caregivers, and documentation from the same sources.

## RESULTS AND DISCUSSION

### History and the Tradition of Reciting Verses of *Syifā'* in Mental Health Therapy at Pesantren Pesulukan Agung in Tulungagung

In the Jepun area of Tulungagung, there is an Islamic boarding school known as Pesantren Pesulukan Agung, which focuses on the study of Sufism. This emphasis is closely linked to the pesantren's founder, who is a *Syāziliyah Mursyid*. The term *mursyid* is derived from the Arabic word */irsyada/* meaning 'to guide'. A *mursyid* is an expert in teaching, particularly within the spiritual realm of Sufi tradition. According to Sufi teachings, a *mursyid* has the responsibility of leading students on their spiritual paths to connect with Allah. This is achieved through a structured educational process called *tarbiah*, which is part of a Sufi *tariqah*, or spiritual path.

In addition, a *mursyid* is considered the inheritor of the teachings of Prophet Muhammad, especially in terms of educating individuals and purifying the soul (*tazkiyah an-nafs*). This role is validated through receiving *irsyad* permission (the authority to guide others) from their predecessor, ensuring an unbroken lineage of the *irsyad* mandate that extends back to Prophet Muhammad. Thus, the *mursyid*'s lineage plays a crucial role in their significance and purpose.

The founder of this *pesantren* is Sheikh Achmad Sauqi, who is also a *mursyid* of the *Syāziliyah tariqah*. At Pesantren Pesulukan Agung, a special environment exists for individuals seeking to enhance their spirituality and mental well-being through therapeutic methods. This approach differs from traditional *Ruqyah Syar'iyah* therapies, as it begins with a practice known as *talqin* dhikr. This dhikr must be directly taught or authorized by the *mursyid* teacher, Sheikh Achmad Sauqi. The therapy method employed in this pesantren features several important aspects. Notably, there are no age restrictions; even children as young as one year old can receive treatment here, provided they have their parents' consent.

In this therapy or activity, patients receive initial guidance from the *mursyid*, who serves as the primary therapist. This guidance aims to enhance awareness and encourages patients to reflect on and repent for any mistakes, whether they were made intentionally or unintentionally. The *mursyid* underscores the significance of reciting the name 'Allah' within the hearts of all patients (Janhari, 2023). In this *pesantren*, the readings utilized during the soul-searching process are as follows: *Syāhādātāin* (three times), *Ṣalawāt Ibrāhimiyyah* (three times), Surah Al-Fātiḥah (one time), Surah Al-Ikhlāṣ (three times), Surah Al-Falaq (one time), Surah An-Nās (one time), *Istigfār* (seven times), Verses of *Syifā'* (seven times), *Laqad Jā'akum* (seven times), *Ayāt Kursi* (seven times), and *Hizb Syifā'* (seven times). These readings play a crucial role in the process of reflection and spiritual growth.

The purpose of this dhikr is to remind all patients that, as servants of Allah, they have an obligation to obey and submit to Him while following all His commands. The intention behind



reciting the dhikr of *Ismu Zāt* is to highlight the importance of obedience to Allah. The heart's repeated recitation of this dhikr is regarded as a precious gift for the servant and serves as an invaluable guide. This dhikr transcends time and space, as it can be performed in the heart, enabling patients to practice it anywhere and in any circumstance. (Suhaili et al., 2022) In the therapeutic process, there are readings of verses. The teacher, or *mursyīd*, recites various readings.

While reciting the verses of *Syifā'*, I suddenly experienced significant discomfort in my stomach, which had previously been diagnosed with GERD by my doctor. It felt intensely painful, as if my stomach were cramped and twisted, and I also experienced a dizzy sensation in my head. This distress arose at the beginning of the recitation. I was sweating cold and felt quite nauseous. However, as time passed, that discomfort gradually subsided, giving way to a warm sensation throughout my body (Novita, N., 2023).

In research conducted by Desty Angga Wulan, it is noted that Surah Al-Fātiḥah possesses healing properties. A hadith recounts the story of a leader who was bitten by a snake and was cured after reciting Surah Al-Fātiḥah three times. This suggests that Surah Al-Fātiḥah can function as an antidote for both spiritual and physical ailments. Additionally, there have been instances of children experiencing calming effects and gradual healing after the recitation of Al-Fātiḥah, with some demonstrating rapid improvement while others take more time to recover (Wulan & Musyarapah, 2022)

The tradition of the *al-Syahādah* congregation consists of reciting the two sentences of the creed three times. These sentences represent more than a mere statement of testimony and belief; they convey a profound significance. The choice of the numbers seven and eleven is deliberate, as both are odd numbers (Muthia'ah et al., 2016). Quoting a hadith narrated by Muslim: "*Whoever recites the dhikr (lā ilāha illa Allāh waḥdahu lā syarikalah lahu al-mulku wa lahu alḥamdu yuhyi wayumūtu wahuwa ala kulli sya'in qadīr) will have his sins forgiven as much as the foam in the ocean.*"

According to Sheikh Yusuf an-Nabhani, the *Ṣalawāt Ibrāhimiyyah* is the most perfect Salawat. Among the virtues of reciting it include being able to dream of meeting the Prophet, eliminating feelings of fear, fulfillment of wishes, peace in life, safety from the temptation of Shaytan, and others (Yusuf bin Ismail An-Nabhani, 2014). According to Wahbah az-Zuhaili, Surah *Mu'awidzatain* (consisting of Al-Ikhlāṣ thrice, Al-Falaq once, and An-Nās once) can be used for medicinal purposes and for protection. This is based on a hadith from Aisha, where she mentioned that the Prophet used to recite these Surahs and then rub his palms with them three times before sleeping. This implies that Surah Muawidzatain is a prayer taught by the Prophet Muhammad for protection. In Surah Al-A'rāf verse 196, Allah said, "*Inna waliyyiḥul-lāzī nazzalal-kitāb, wa huwa yatawallaṣ-ṣāliḥīn.*" This verse explains the Prophet's statement in front of the polytheists that Allah is the protector, takes care of affairs, and is a helper for his servants. (Munandar et al., 2020)

In Surah Al-Anfāl verse 11, it is mentioned that Allah provided assistance in the form of 1000 angels who came in succession during the war. This support served as psychological aid, as the small number of angels might have caused fear among the believers. To strengthen their hearts, Allah sent drowsiness and rain to the Muslims. Surah Al-An'ām verse 13 states that everything in nature belongs to Allah, including everything that happens at night and during the day. No matter how small something is in this universe, it is within the power of Allah. *Tafsīr al-Burhān* explains that reciting this surah in prayers brings the blessings of seventy thousand angels, as the Prophet glorified it for containing the holy names of Allah. Reciting verse 102 of Surah al-Baqarah has a great significance, as explained in the hadith: "*Recite Surah al-Baqarah! For indeed, reciting it brings blessings and not reciting it leads to regret. Magic is ineffective against it*" (Ad-Dimasyqi, 2006). The merit of reading Surah Tahā verse 68 is to eliminate fear and anxiety. This verse advises not to be afraid or sad, which can help eliminate anxiety and fear in the face of illness or life trials.

Additionally, this verse provides motivation to remain optimistic and confident, thus aiding in the healing process.

Surah Al-Mā'idah, verse 3 is one of the most important verses in the Qur'an with deep meaning. Some scholars and spiritual practitioners believe that reciting this verse can be a prayer for protection from various dangers and temptations, as it contains a strong message about Allah's guardianship over His religion and His people. Surah Ar-Rūm, verses 17-18, is a part of the Qur'an conveying an important message about praising and glorifying Allah at specific times. Reading these verses serves as a reminder to remember Allah throughout the day – in the morning, at noon, in the evening, and at night – which enhances spiritual awareness and fosters closeness to Allah. Surah Ar-Rūm, verse 30, imparts an important message about human nature and the recommendation to adhere to the *hanīf* (straight) religion of Islam. Engaging with and practicing this verse yields several benefits, including raising awareness of human nature, which involves the innate inclination to recognize and worship Allah. Understanding this inclination enables us to more readily align our lives with the teachings of Islam.

Surah Al-Kahf verse 98 is part of the story of Ṣū al-Qarnain, a king who possessed extraordinary strength and wisdom. By practicing and reflecting on Surah Al-Kahf verse 98, we are reminded to always be grateful, maintain humility, and strengthen our belief in the power and promises of Allah. This verse also provides an important lesson on the importance of understanding that all things in this world happen with Allah's permission and that we should always put our trust in Him.

The 23rd verse of Surah Al-Furqān is not intended for medicinal use. Instead, it serves as a reminder to avoid treatments that go against Islamic teachings or involve shirk. Reflecting on this verse reminds us that efforts not in line with Islamic law will not bring true benefits and may be in vain. Surah Al-Fāṭir, verse 10, speaks of the greatness of Allah and His power in raising the status of the obedient. It also emphasizes the helplessness of creatures other than Allah. The benefit of reciting this verse is seeking protection from evil. Reciting this verse can be used as a prayer to seek protection from all forms of evil that may negatively affect both physical and spiritual health.

Irfan Zakaria conducted research on the function of Surah Al-Isra' verse 81, which states "*The truth has come and the false has disappeared*". Some findings from interviews with caretakers of the cottage reveal that consistent recitation of wirid is practiced in the hope of receiving protection from Allah for all inappropriate things that cause unrest in life, particularly protection from subtle creatures that inhabit the earth.

The *Ayāt Kursi*, explained by Wahbah al-Zuhaili in *Tafsīr al-Munīr*, is considered the most majestic verse. If used in prayer, Allah will allow the prayer. This verse fills the heart with a feeling of fear accompanied by respect for Allah's majesty, nobleness, and perfection. It is believed that the Surah has the power to drive away jinn and devils as it is guarded by Allah (Rahman, 2018). Additionally, this verse is believed to have healing powers. Reciting it as part of dua and dhikr when one is sick, accompanied by a strong belief, can help speed up the healing process with Allah's permission. Surah Al-Kahf verses 1-10 have significant spiritual virtues and benefits, which can help in various aspects of life, including in the context of medicine. The virtues include maintaining safety from harm. These verses also serve to maintain safety from various dangers, both visible and invisible. Reciting these verses regularly can help protect oneself from any form of harm that may affect health.

The *Syifā'* (healing verses) in the Qur'an are believed to have many benefits in the Islamic tradition, particularly for medicinal and healing purposes. Reciting the *Syifā'* verses 7 times is believed to be capable of providing physical and spiritual healing, and incorporating them into prayer can enhance their healing benefits. In Islamic tradition, numbers are considered to have blessings and powers.

Fadilah practices *Hizb Syifā' /Rabbanā Āmannā bimā anzalta wattaba'nā al-rasūla faktubnā ma'a al-syāhidin/* for treatment. This recitation involves a request to Allah to be included among the believers and witnesses. By practicing it, one can calm the heart and find healing from

emotional and spiritual disorders. It can be used as part of medical treatment, combining medical efforts with spiritual support.

The benefits of reciting the verses of *Syifā'*, as taught by the *mursyid ṭarīqah Syāziliyah*, are extensive. Firstly, it purifies the intention to obey Allah. Secondly, it seeks to enhance the light within the heart through Divine guidance and encourages steadfastness in faith, Islam, and salvation in the afterlife, all under Allah's blessings. Moreover, reciting these verses invokes blessings from the Qur'an, as true healing is a gift from Allah. A fundamental aspect of reciting the verses of *Syifā'* is fostering the dhikr of *Ism Ḥāt /Allah Allah Allah/* within the heart, a timeless practice that provides comfort and healing for all who seek it (Syaiikh Achmad Sauqi, 2023).

The repetition of the wirid recitation a specified number of times is grounded in the prescribed frequency of the healing verses, as instructed by the previous *mursyid* teacher based on their interview findings. In this context, the Qur'an is esteemed as a sacred text believed to offer psycho-spiritual benefits to its readers and listeners (Kannan et al., 2022). The Pesulukan community in Tulungagung recites *Syifā'* verses with religious motives and beliefs, as taught by its leader. The practice aims to treat physical illness through mental health therapy.

### **Mental Health Therapy at Pesantren Pesulukan Agung in Tulungagung**

The therapists at Pesantren Pesulukan Agung do not work alone; they are always assisted by another therapist in conducting therapy. Therapy is available for both children and the elderly. People with symptoms that do not align with medical diagnoses can often find relief through several treatments at this pesantren. The therapy at Pesantren Pesulukan Agung prioritizes *ẓikrullah* (remembrance of Allah) and repentance for all kinds of mistakes, whether known or unknown, or realized or not. The therapy begins with *talqīn* dzikir *Ism Ḥāt*, which is aimed at truly realizing that being able to recite the dhikr of 'Allah' is the greatest gift from Allah. The guidance emphasizes making dhikr a priority and fostering conviction in the heart to always remember Allah, as the heart is where Allah sees His creatures.

Observations and interviews were conducted with 12 patients who participated in mental health therapy at Pesantren Pesulukan Agung in Tulungagung. These patients had previously undergone medical treatment for many years, but there had been no significant progress in their health. The 12 patients come from different backgrounds; some are adults and some are still children. The duration and frequency of therapies varied among the patients. Some experienced improved health progress after several therapy sessions over 2 months, while others required 3 to 4 months of therapy with multiple sessions to feel significant changes. The effectiveness of the therapy depended on the patient's condition and individual circumstances. Mental health therapy at Pesantren Pesulukan Agung in Tulungagung is an ongoing effort for patients to achieve complete healing and maintain good health. The following are the results of interviews from the 12 patients.

Interview with Beti from Surabaya, 43 years old. She was medically diagnosed with autoimmune and uterine cancer. She has been suffering from the diseases for about 5 years. However, the medical treatment she received did not have a significant effect on her health. Often, when she ran out of or missed taking the prescribed medication, her health worsened, making her dependent on these drugs. Upon realizing this, Beti sought alternative treatment, specifically Mental Health Therapy at Pesulukan Agung in Tulungagung, which she has been undergoing for the past 2 months. During the 2 months of therapy, she noticed a positive change and is currently in the healing stage.

My health is gradually improving. Initially diagnosed with an autoimmune disease, I now feel much stronger and less fatigued than before. Over the past four months, I haven't experienced any illness at all. Previously, I struggled with low blood pressure and prolonged dizziness, but those issues have completely resolved (Beti, B., 2023).

Interview results from Silvia from Madiun, a 5-year-old child whose disease was not medically diagnosed but who had to undergo blood transfusions once a month. For two years, Silvia has been receiving medical treatment through blood transfusions and medication. However, there has been no significant improvement in her condition, and it is not yet clear what disease she has. As a result, the family has sought out alternative treatments for Silvia's recovery. Additionally, Silvia has been undergoing mental health therapy for 2 months, similar to Beti.

The next patient was Novita from Kediri, 37 years old. She has been diagnosed with heart disease and has been receiving medical treatment for 6 years. However, there has been no significant progress in her healing. She feels dependent on medication, as her symptoms relapse whenever she runs out of or doesn't take her medicine. In addition to medical treatment, she has been undergoing alternative therapy to reduce her dependence on medication and seek healing. Specifically, she has been receiving mental health therapy at Pesantren Pesulukan Agung, Tulungagung for the past 2 months. This therapy involves several treatments conducted by therapists at the facility.(Novita, 2023)

After interviewing Novita, author learned about Hilya, a 35-year-old patient from Blitar who has been undergoing treatment for GERD (gastroesophageal reflux disease) for 15 years. Despite taking medication for this duration, she has not seen significant improvement in her condition. This prolonged use of medication has made her reliant on it, meaning that if her symptoms relapse, she must continue taking the medication to avoid a recurrence of GERD. Seeking an alternative approach, Hilya has opted for Mental Health Therapy at Pesantren Pesulukan Agung to aid in her recovery. This therapy has been ongoing for 2 months, with multiple treatments conducted by the therapist.

Evelyn from Surabaya: she is 39 years old and has been medically diagnosed with autoimmunity. For the past 6 years, she has been undergoing medical treatment, but unfortunately, there has been no significant improvement in her condition. Her autoimmunity has greatly affected her daily activities, and she is hoping for a cure. Evelyn has been attending mental health therapy at Pesulukan Agung Islamic Boarding School in Tulungagung for the past 2 months and has been undergoing various treatments. Autoimmune diseases are considered challenging to treat due to their complexity and the limited availability of cures (Evelyn, 2023).

Linda, a 52-year-old woman, has been struggling with GERD (gastroesophageal reflux disease) for decades. Despite undergoing medical treatment for over 20 years, she did not see the expected improvements in her health. The continuous consumption of medical drugs also made her worried about her long-term health. In search of an alternative, she decided to try mental health therapy at the Pesulukan Agung Islamic Boarding School in Tulungagung. After 2 months of therapy, she noticed a significant improvement in her condition and is hopeful for a complete recovery.

Another patient, Mustofa, is a 69-year-old from Tulungagung who has been diagnosed with a stroke. He has been undergoing medical treatment for approximately 4 years, but there has been no significant progress in his health. As a result, he has started participating in mental health therapy at Pesantren Pesulukan Agung, Tulungagung, in an effort to seek healing. At this point, he has been attending therapy for approximately 3 months and has received several treatments from therapists at Pesantren Pesulukan Agung.

Another patient, Ningrum, aged 51 from Tulungagung, has been undergoing therapy for 3 months at Pesantren Pesulukan Agung Tulungagung. Ningrum was diagnosed with GERD and heart disease. She has been undergoing medical treatment for over 8 years with no significant progress in her health. For the past three months, Ningrum has been undergoing mental health therapy in an effort to find a cure.

Sofia from Kediri has been dealing with an autoimmune medical diagnosis. She is 40 years old and has been undergoing medical treatment for the past year to cure her autoimmune disease, which occurs when the immune system mistakenly identifies the body as a foreign object and attacks it. In addition to medical treatment, Sofia has been receiving mental health therapy at the



Pesulukan Agung Tulungagung boarding school for the past 3 months to aid in her recovery. She hopes that this mental health therapy will lead to accelerated recovery and significant progress in her health, as the medical treatment alone has not been sufficient in helping her recover.(Sofia, 2023)

The next patient was Ima from Blitar, 29 years old. Ima has been diagnosed with uterine cancer and has been undergoing treatment for 2 years. In addition to medical treatment, Ima has also received mental health therapy at Pesulukan Agung Islamic Boarding School in Tulungagung for 3-4 months. Ima is hopeful for recovery, especially since over the past year, medical treatment has not had a significant effect on her health progress.

Isabel from Sidoarjo has also been diagnosed with uterine cancer. Despite two years of medical treatment, she has not experienced the expected improvement in her health. Currently, in addition to taking medication, Isabel is also undergoing alternative treatment by attending mental health therapy. For 3-4 months, she has been attending mental health therapy at Pesantren Pesulukan Agung in Tulungagung. Isabel feels that her health condition is gradually improving, so she continues her therapy and hopes that this mental health therapy will pave the way for her recovery from the illness she has been suffering from for the past 2 years.

The last patient interviewed was Yuni, a 55-year-old from Tulungagung who has been medically diagnosed with hypercoagulation, or blood thickening. Over the past year, Yuni has been undergoing medical treatment with prescribed drugs, but hasn't experienced any significant improvement. As a result, for the past 3-4 months, Yuni has also been participating in mental health therapy to aid in her recovery. While undergoing mental health therapy at Pesantren Pesulukan Agung in Tulungagung, Yuni noticed gradual improvements in her health. Encouraged by this progress, Yuni has decided to continue with the mental health therapy in the hope of fully recovering from her illness.(Yuni, 2023)

Initially, patients at the Pesulukan Agung Mental Health Therapy in Tulungagung are taught how to cleanse themselves from minor and major impurities. Then, they are instructed in the practice of reciting the name of Allah in their hearts as a form of remembrance. Following this, they receive an explanation about the process of ruqyah, which is part of this mental health therapy. Ruqyah is performed with the participation of two therapists: one recites verses, while the other acts as a jinn catcher.

Patients may experience physical disorders due to unhealthy lifestyles or poor mental conditions stemming from various factors. Often, the accumulation of mistakes and sins can weigh on the soul and impact one's health. According to the genie catcher, a therapist, it is important for the *mursyid* teacher or main therapist to be aware of the intentional and unintentional mistakes made by the patient. This awareness not only helps in treating the patient's disorders but also encourages them to engage in dhikr, a form of remembrance of God, in their hearts. By starting the therapeutic process with dhikr of *Ism Ğāt*, the patient comes to realize that human life consists of both physical and spiritual dimensions, with the spiritual dimension often being overlooked. Dhikrullah, the remembrance of God, is an integral part of the therapeutic method at this pesantren.

The therapy method known as Dzikrullah, which is the main foundation for patients at the pesantren Pesulukan Agung, is different from other therapy methods. This is due to the strong connection between the patient and the *mursyid* teacher. In *zikrullah*, the patient recites and practices the name 'Allah' in their heart, which has a powerful effect on the patient's inner condition. While there are other therapeutic methods utilized at the pesantren Pesulukan Agung, *Ğikrullah Ism Ğāt* serves as the most crucial foundation for all patients before they proceed with the next steps in mental health therapy.

This mental health therapy teaches how to let go of everything that has happened, realize past mistakes, and repent for those mistakes. It emphasizes understanding that everything belongs to Allah and everything happens by his decree. Patients are also taught how to manage their hearts to always be inclined towards Allah. The heart is so deep that it is even deeper than the depths of the ocean. It is full of secrets, and only certain people can truly comprehend its depth. According to

psychotherapy, repentance serves to cleanse the heart, which is the source of psychological disorders and a person's well-being. The process of cleansing involves verbal acknowledgment of mistakes, asking for forgiveness, and praying for repentance accompanied by regret (Triska Gustiwi, 2022).

The heart can have a profound impact on a person's physical and mental well-being, and it is closely linked to spirituality. It is crucial to maintain and guide the heart in the right direction to avoid losing our way. Cultivating, purifying, and protecting the heart through regular reflection and self-accountability (*muḥāsabah*) is essential (Janhari, 2023). Always maintain a good relationship with Allah, sincerely accept all decrees, and express gratitude for His blessings. While medical science offers treatments for diseases, in the Tulungagung Pesulukan community, many utilize non-scientific methods such as using Qur'anic verses for healing, a practice known as "*jampi*". It's important to note that "*jampi*" is distinct from "*ruqyah*" as it specifically pertains to the physical healing of illnesses performed by devout individuals (Hasan, 2020).

### **Reception of the Recitation of Verses of *Syifā'* at Pesantren Pesulukan Agung in Tulungagung**

The patient's acceptance is indicated by reading specific verses from the Quran, such as Surah Yūnus verse 57, Al-Isrā' verse 82, and Asy-Syu'arā verse 80, as well as reciting *Hizb al-Salāmah* and various verses for *ruqyah syar'iyah*. The patient is also encouraged to fast for 7 consecutive days, with the requirement to restart the fast from the beginning if interrupted for even 1 day. These practices are not mandatory, but emphasis is placed on continuous remembrance of Allah (*ẓikrullah*) in the heart under any circumstances, at any time and place, making it a very flexible practice at Pesantren Pesulukan Agung.

This activity is well-received by patients and the community, serving as a form of mental health therapy. In this therapy, patients are taught how to dedicate themselves to Allah. One method used is *dhikrullah*, which is a process that helps individuals realize that they are servants who always depend on their *Rabb* (Lord).

In Surah Yūnus, verse 57, it is explained that psychological ailments can be treated with the Qur'an. The mention of "chest" is interpreted as the heart. The divine revelation can help treat spiritual diseases such as doubt, spite, and arrogance. When a person attains the guidance of truth, their heart becomes calm (Shihab, 2005). Ibn Sina, a renowned Muslim philosopher and physician, acknowledged the link between physical and mental health and one's religiosity (Yousofi, 2011).

In the case of mental health therapy patients at the Pesantren Pesulukan Agung in Tulungagung, many are cured because they routinely follow the treatment and recitation of *Syifā'* verses. Peace of mind and heart will be felt by patients if they can realize that everything that happens to them is the decree of Allah. In mental health therapy at Pesantren Pesulukan Agung in Tulungagung, the main goal is not the patient's recovery. Whether or not the patient is cured is not the primary objective of this therapy, but rather, the main goal is to develop awareness and willingness to accept God's decree. Concrete examples of some patients who experienced healing include Silvia, Yuni, Isabel, Hilya, Ningrum, and Linda. These patients with different complaints have been cured and are still following the treatment at the Pesulukan Agung Islamic Boarding School in Tulungagung. However, they have been released from medical treatment and their illnesses have never recurred.

According to Quraish Sihab, the Quran was revealed as an antidote and mercy for believers. In Surah al-Isrā' verse 82, it is interpreted as a cure for heart diseases, including *syirk*, *kufur*, hypocrisy, and so on. This refers to spiritual diseases affecting the body. It's not uncommon for someone to feel short of breath or chest pressure due to a spiritual imbalance (Shihab, 2005).

The great Sufi al-Hasan al-Basri quoted Abu ash-Sheikh as saying, "*Allah made the Qur'an a cure for diseases of the heart and did not make it a cure for physical diseases. Patients treated for mental health through the recitation of the verses of Syifā' with Allah's permission and effort are cured*". Over the past thousand years, Islamic doctors have drawn on cultural, philosophical, sociological, and historical backgrounds to understand illness and treatment. The Prophet

Muhammad (peace be upon him) said, "*There is no disease that Allah has created, except that Allah has also created a cure.*" Islamic scholars are therefore encouraged to explore and utilize both traditional and modern forms of medicine. (El-Seedi et al., 2019)

The verse */wa iżā mariḍtu fahuwa yasyfīn/* explains that it is Allah who heals people when they are sick. Allah has the power to cure any disease suffered by a person. However, humans must also seek out the cure. Jamaluddin al-Qasimi explains that this verse describes the *adab* 'ethic' of a servant to his Lord. Disease is sometimes the result of man's own actions, for example, caused by violations of health norms or daily lifestyles, and the attack of disease on the body is inevitable. On the other hand, the one who has the right to cure illness is Allah alone.

The researcher mentioned that Pesantren Pesulukan Agung serves as a platform for da'wah. In addition to providing mental health therapy, it is also a tarekat association, known as the *suluk* of the Syadzilliyah school. Located in Tulungagung, Pesantren Pesulukan Agung is focused on Sufism knowledge. *Suluk* is a journey towards inner perfection, a concept different from Sufism but coexisting with it. Tasawwuf, known as Sufism, teaches how to cleanse the soul, improve morals, care for physical and spiritual aspects, and achieve eternal happiness. Patients undergoing mental health therapy at the Pesulukan Agung pesantren are not compelled to follow specific methods or practices. The use of Qur'anic verses as a medium of treatment may not be accepted by all Muslims, but for some, it represents a form of love and worship that brings them closer to God and His Messenger while improving their spiritual well-being. Jalaluddin Rahmat also indicated that religious teachings involve believing in supernatural powers, often referred to as Islamic psychotherapy (Aida Hidayah, 2021).

The founder of the Pesulukan Agung Islamic Boarding School in Tulungagung, Sheikh Achmad Sauqi is responsible for teaching the *Ṭarīqah Syāziliyah* in the Tulungagung area and practices the living tradition at the Temboro pesantren (Reynaldi Aulia Rahim, 2020). In Tulungagung *pesantren*, many individuals are drawn to the teachings of *ṭarīqah* and follow the *Ṭarīqah Syāziliyah*. They find a sense of calmness and peace of mind and heart when participating in the study of Tarekat. They also feel that their mental and spiritual well-being improves, bringing them closer to God. This is evident through their increased diligence in worship, positive mindset, enthusiasm for the day, and coping with life's challenges with good emotions. What makes it unique is its use of *Syifā'* verses and the *mursyīd's* prayer process for healing.

## CONCLUSION

Illnesses that manifest in a person's physical condition often reflect their mental health. This concept was examined in a study by looking at the duration of the patient's treatment for the disease and whether there has been any change in treatment. Mental conditions have a significant impact on physical health. When an individual's mental state is stable, the healing process is likely to proceed smoothly because mentally healthy individuals have strong motivation and hope, making physical illnesses easier to treat. In addition to therapy involving the recitation of *Syifā'* verses at the Pesantren Pesulukan Agung in Tulungagung, the facility also emphasizes the *Ism Ḍāt* method, which involves reciting Allah in the heart as dhikr at all times. In this case, the main goal of health therapy at Pesantren Pesulukan Agung in Tulungagung is to raise awareness of human servitude to Allah, which brings peace and tranquility to the heart and soul. Healing is believed to come from Allah, who is the ultimate healer. The recitation of *Syifā'* verses in the *pesantren* is initially accepted as a form of mental health therapy and secondly as a means of spreading the teachings of Islam. This therapy center has a history rooted in the syadziliyyah tarekat, and many people and patients initially become curious about the teachings of this tarekat and end up following it.

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