

The Healing Practice of Ustadz Akiluddin in Mamben Daya Village, Wanasaba District: A Living Qur'an Study of Surah Al-Isrā' Verse 82

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Abstract

This study is motivated by the researcher's interest in the healing practices of Ustadz Akiluddin in Mamben Daya Village, Wanasaba District. Generally, the Qur'an is used for reading, memorization, and as a guide for life. However, in this case, some members of the community use it as a means of healing. This alternative treatment has gained attention as many people seek other options after conventional medical treatments fail to bring improvement. One such alternative involves the use of Qur'anic verses combined with herbal remedies. Based on this background, the researcher formulated two research questions: (1) How is the healing practice using Qur'anic verses conducted, and which verses are used as a medium for healing by Ustadz Akiluddin? (2) What are the community's perceptions of Ustadz Akiluddin's healing practice, and what factors influence people to choose this method? This study is a Living Qur'an research employing a qualitative descriptive approach. The primary data sources are interviews with Ustadz Akiluddin and community members who are currently undergoing treatment or have been treated by him. Secondary data sources include books, journals, articles, theses, and other references related to this topic. The data collection techniques used in this research are observation, interviews, and documentation. The collected data were then analyzed through data reduction, data presentation, and drawing conclusions. The results of this study indicate that Ustadz Akiluddin treats certain common illnesses using verses from the Qur'an, along with other mediums such as water that has been inscribed with symbols and prayers, honey, young coconut, and various other herbal plants. The researcher also found that a portion of the community believes that Qur'anic verses can be used as a cure for all kinds of diseases. Factors that encourage people to choose this healing method include social influences and the specific conditions of the local community.

Living Qur'an; Healing, Surah Al-Isra: 82; Ustadz Akiluddin

Abstrak

Umumnya, Al-Qur'an digunakan untuk dibaca, dihafal, dan dijadikan pedoman hidup. Namun, dalam praktik ini, sebagian masyarakat memanfaatkannya sebagai media pengobatan. Hal ini muncul sebagai alternatif karena banyak orang yang belum sembuh meskipun telah menjalani pengobatan medis, sehingga mereka beralih ke metode pengobatan menggunakan ayat-ayat Al-Qur'an dan bahan herbal. Berdasarkan latar belakang tersebut, peneliti merumuskan dua rumusan masalah, antara lain tentang bagaimana praktek pengobatan dengan ayat-ayat Al-Qur'an dan ayat apa yang digunakan sebagai media pengobatan oleh Ustadz Akiluddin. Serta bagaimana pandangan masyarakat terhadap pengobatan Ustadz Akiluddin dan faktor apa saja yang membuat masyarakat memilih pengobatan tersebut. Penelitian ini merupakan penelitian *Living Qur'an* yang menggunakan metode penelitian kualitatif dengan jenis penelitian deskriptif. Sumber data primer dalam penelitian ini adalah dari hasil wawancara dengan Ustadz Akiluddin dan masyarakat yang sedang berobat maupun yang pernah berobat. Sedangkan sumber data sekunder dalam penelitian ini adalah buku, jurnal, artikel, skripsi dan lain-lainya yang berkaitan dengan penelitian ini. Adapun teknik pengumpulan data dalam penelitian ini adalah dengan teknik observasi, wawancara dan dokumentasi. Kemudian data yang diperoleh dari hasil wawancara selanjutnya dianalisis dengan cara mereduksi data, menyajikan data dan kemudian menarik kesimpulan. Berdasarkan

hasil penelitian ini menunjukkan bahwa Ustadz Akiluddin mengobati sebagian penyakit umum menggunakan ayat-ayat Al-Qur'an serta menggunakan media lain seperti air yang diberikan rajah dan doa-doa, madu, kelapa muda, dan tumbuhan-tumbuhan herbal lainnya. Peneliti juga menemukan bahwa sebagian masyarakat meyakini ayat-ayat Al-Qur'an dapat dijadikan sebagai obat dalam menyembuhkan segala macam penyakit. Adapun beberapa faktor yang mendorong sebagian masyarakat memilih pengobatan tersebut, salah satunya ialah faktor sosial dan keadaan dari masyarakat yang berada di desa tersebut.

Kata Kunci: Living Qur'an; Pengobatan; QS. Al-Isra' ayat 82; Ustadz Akiluddin

INTRODUCTION

Health is a precious gift from Allah, regarded as one of the greatest blessings bestowed upon humankind. Many people are willing to make sacrifices to attain good health, as every individual naturally desires to live a healthy life both physically and mentally. While physical health is essential, it must be supported by spiritual well-being. If these two aspects are not balanced, one may experience health disturbances that could even lead to fatal consequences. Today, people are facing numerous chronic illnesses that are difficult to cure. These diseases can affect both the body and the mind, and many individuals find themselves confused when trying to discover effective solutions. This often occurs even after seeking treatment in hospitals or other medical facilities without satisfactory results. In Islamic teachings, Muslims are encouraged to seek remedies for the illnesses they suffer from, with the belief that the Qur'an serves as the most powerful source of healing for all kinds of diseases (Iedan, 2006). This is mentioned in Surah Al-Isrā' verse 82, which reads:

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَرْيَدُ الظَّالِمِينَ إِلَّا خَسَارًا

"And We send down from the Qur'an that which is a healing and a mercy for the believers, but it does not increase the wrongdoers except in loss." (Surah Al-Isrā'[17]: 82)

In his Tafsir Al-Azhar, Hamka states that the Qur'an contains healing and mercy for those who believe. Various types of illnesses, including psychological disorders, can be treated through the use of Qur'anic verses. Some scholars and commentators mention that the Qur'an was revealed as a cure for hearts afflicted by negative feelings such as envy, jealousy, doubt, ignorance, and spiritual darkness. Wahbah Zuhaili, for instance, interprets Surah Al-Isrā' verse 82 by explaining that the revelation given to Prophet Muhammad contains recitations that serve as a remedy, which are also effective in treating such diseases of the heart. According to the teachings of the Prophet, Muslims are encouraged to continuously seek treatment for the illnesses they suffer, with the belief that for every disease sent down by Allah, there is surely a cure. Undeniably, the verses of the Qur'an offer numerous benefits for human life. Some people regard the Qur'an merely as a sacred text to be read and memorized as a guide for life, and as a source of law and direction. Others view it as a miracle in the fields of kalam (Islamic theology) and *balāghah* (rhetoric). However, the Qur'an also contains miraculous aspects in the realm of healing and medicine (Az-Zuhaili, 2013).

Healing through Qur'anic verses, often referred to as Qur'anic healing, focuses on specific supplications known in Arabic as *Ruqyah*. *Ruqyah* refers to prayers and recitations from the Qur'an and the Sunnah that seek help and protection from Allah (SWT). Its purpose is to prevent and cure various physical illnesses, psychological disturbances, and attacks from jinn and black magic, as well as to serve as a safeguard against harm and calamities (Perdana, 2015). This form of treatment, known as Qur'anic therapy, involves reciting verses and prayers derived from the Qur'an and the teachings of Prophet Muhammad (peace be upon him), which can be recited either

for oneself or for others. Within society, this method is not only seen as a means of healing but also as a way to deepen one's connection with the Qur'an. The concept of Living Qur'an reflects the idea that the Qur'an continues to play an active role in daily life, guiding Muslims to embody its teachings across all aspects of existence including in the realm of healing.

One clear example of the Living Qur'an concept in practice within Muslim communities is the healing treatment performed by Ustadz Akiluddin in Mamben Daya Village, Wanasaba Subdistrict, East Lombok Regency. In this village, healing through the recitation of Qur'anic verses has become a common practice, carried out by trusted religious figures such as Tuan Guru or Ustadz. These figures are believed to serve as intermediaries in supplicating to Allah for the healing of both physical and psychological illnesses. Ustadz Akiluddin, a well-known figure in the village, is frequently requested by community members to perform Qur'anic healing as they seek recovery from various ailments.

This phenomenon illustrates how the verses of the Qur'an have become an integral part of daily life in the community not only for spiritual purposes but also as a means of healing both physical and mental ailments. Although not all verses are used in every healing session, the practice highlights the role of the Qur'an in providing comfort and recovery for the faithful. Unlike most healing methods that rely solely on prayer and plain water, Ustadz Akiluddin combines Qur'anic verses with alternative treatments, including the use of natural remedies such as ginger, temulawak (*Curcuma xanthorrhiza*), and betel leaves. Moreover, Ustadz Akiluddin treats physical conditions such as acid reflux, fever, and eye disorders, as well as spiritual ailments such as possession by jinn. This integration of prayer-based therapy and natural medicine has drawn the attention of researchers seeking to explore more deeply the healing methods practiced by Ustadz Akiluddin.

Several previous studies have explored the topic of healing through Qur'anic verses. Nur 'Atiqoh Alawiyah conducted research on the healing practices of Ustadz Nurokhman in Brebes, with a primary focus on the use of *ruqyah* Qur'anic recitations as a medium for treating non-medical disorders, without combining them with herbal remedies (Alawiyah, 2020). A similar study was carried out by Firmansyah (2022), who examined the use of Surah Al-Isrā' verse 82 in the healing practices of the Sasak community in Sesela Village, although his research was limited to the spiritual aspect only (Firmansyah, 2022). In addition, Cheteh (2020) investigated traditional *ruqyah* practices in Narathiwat Village, Thailand, emphasizing the implementation of traditional *ruqyah* as a form of Living Qur'an, without integrating physical or herbal-based treatment methods (Cheteh, M., 2020).

Nonetheless, these previous studies still have several gaps. Most of them focus solely on *ruqyah* as a form of spiritual healing or non-medical treatment, without further exploring the potential combination with local herbal remedies as a medium for physical healing. Additionally, the community's perception of the effectiveness of treatments that integrate both spiritual and herbal methods has rarely been examined in depth. Moreover, there has been no specific research addressing Qur'an-based healing practices within the context of local wisdom in Mamben Daya Village, covering aspects of methodology, media, and the socio-cultural background of the community.

This study on the healing practices of Ustadz Akiluddin in Mamben Daya Village aims to fill the aforementioned gaps. The research not only examines the use of Qur'anic verses as a medium for *ruqyah*, but also integrates traditional herbal remedies as a form of physical treatment.

Furthermore, this study provides a comprehensive analysis of the community's responses and perceptions regarding the effectiveness of this combined method, taking into account the social, economic, and cultural factors that influence their choices. By applying the concept of Living Qur'an alongside local traditions, this research offers a novel contribution that distinguishes it from previous studies.

Based on the description above, this study aims to explore the healing process and the media used in the treatment, as well as the community's response to the healing practices carried out by Ustadz Akiluddin. The researcher hopes that this study will provide deep education and information to the public regarding these healing methods. This interest motivates the researcher to further investigate the application of healing using Qur'anic verses, as explained in the study titled "The Healing Practice of Ustadz Akiluddin in Mamben Daya Village, Wanasaba Subdistrict: A Living Qur'an Study of Surah Al-Isrā' Verse 82."

METHOD

In this study, the researcher employs a naturalistic method, which involves conducting research in the original setting without any manipulation by the researcher. This method aims to provide an in-depth description of various social phenomena and realities in life, making it highly relevant to the study of Living Qur'an, particularly in analyzing the use of Qur'anic verses in the healing practices performed by Ustadz Akiluddin in Mamben Daya Village, Wanasaba Subdistrict, West Nusa Tenggara. The presence of the researcher in this study is crucial, as they are responsible for directly observing the subject, collecting accurate and valid data, and ensuring the reliability of the data obtained.

This study involves community members participating in Qur'anic healing practices, both as healers and as patients who have undergone the treatment process. The focus of the research includes the Qur'anic verses used in the healing and the effects experienced by the community after receiving the treatment. Primary data were obtained through interviews and observations with Ustadz Akiluddin and the community members who have sought treatment in Mamben Daya. Secondary data sources consist of additional references such as journals, books, and other relevant literature. Data collection techniques include both structured and unstructured interviews to explore the views and experiences of informants with the aim of obtaining in-depth information. Interviews were conducted directly with Ustadz Akiluddin and the patients, following the interview concept explained by Esterberg, which is a direct question-and-answer process between the researcher and the informants (Abdussamad, 2021).

RESULT AND DISCUSSION

General Description of the Treatmen Practice

According to the classification by the World Health Organization (WHO), traditional medicine is divided into two categories based on theories, knowledge, skills, and practices developed within communities with diverse cultural backgrounds, aimed at the prevention, diagnosis, improvement, and restoration of physical and mental health. First, traditional medicine of a spiritual nature, which relates to supernatural aspects. Second, traditional medicine that utilizes natural ingredients such as herbal remedies or *jamu* (WHO, 2000).

Alternative healing through *ruqyah* falls under the first category, which is spiritual healing. This is because the practice does not rely on medical procedures but rather on prayers or recitations of sacred Qur'anic verses performed by a trusted figure believed to be capable of providing healing through mediums such as water that has been blessed or through specific therapies. A literature review shows that the recitation of Qur'anic verses and certain prayers, including *ruqyah*, effectively reduce psychological symptoms while enhancing emotional and spiritual well-being. The element of faith helps accelerate recovery and maintain emotional stability. Additionally, this therapy also provides physical benefits, such as pain relief, improved sleep, and assistance in recovering from health disorders related to non-medical factors (Faisal et al., 2024). Scientifically, Rahayu et al. (2024) analyzed Masaru Emoto's research, which revealed that water subjected to prayer can respond positively. They explained that, when consumed, such water may provide health benefits, including aiding the healing process and radiating positive energy to the body. This positive energy, according to Emoto, is known as HADO (the wisdom of water in prayer).

Research conducted by the World Health Organization (WHO) across various regions, including Asia, Africa, and the Americas, indicates that the use of herbal medicine is the second most preferred alternative treatment in many countries. In Africa, approximately 80% of the population relies on it as their primary form of healthcare. In Indonesia, with its diversity of more than 400 ethnic groups and sub-ethnicities spread throughout the archipelago, the use of traditional medicine has become a cultural heritage passed down through generations. This tradition can be found in various regions such as Java, Sunda, Manado, Kalimantan, and others, and is currently being further developed through scientific testing (Adiyasa & Meiyanti, 2021).

One form of traditional healing that combines spiritual elements with the use of natural ingredients can be seen in the healing method practiced by Ustadz Akiluddin. He integrates the recitation of Qur'anic verses, known in Islamic tradition as *ruqyah*, with the use of herbal concoctions such as ginger, turmeric, coconut water, lemongrass, and other natural ingredients. This practice is carried out at his residence in Mamben Daya Village, Wanasaba Subdistrict, East Lombok Regency. This healing approach not only prioritizes the recovery of physical health but also provides inner peace for the patients, reflecting Islamic teachings about the importance of maintaining balance between humans and nature. In this context, Ustadz Akiluddin serves not only as a healer but also as a guardian and preserver of local wisdom based on the harmony between humans and their environment.

Biography of Ustadz Akiluddin and the History of His Treatment Methods

Ustadz Akiluddin Bin Yahya Khalil, better known as Ustadz Akiluddin, was born on December 31, 1966, in Mamben Daya Village, Wanasaba Subdistrict, East Lombok Regency. He began his primary education at SDN 1 Mamben Lauq for six years, then continued to MTSN Mataram in 1980 for three years, followed by senior high school at SMAN 2 Mataram until 1983. Afterward, he pursued higher education at IAIN (State Islamic Institute) majoring in Islamic Law for two years (1986). He then transferred to Mahasaraswati University Mataram, majoring in Criminal Law until 1990, and finally completed his studies at the Institute of Science and Technology Yogyakarta in 1992. In addition to his academic focus, he founded the Yayasan Syaikh Yahya Khalil, located in Bagik Papan Village, Pringabaya Subdistrict, East Lombok Regency. Alongside his activities, he learned alternative healing methods from his father, the late TGH

Yahya Khalil, who inherited this knowledge from his grandfather, the late TGH Khalil Aikjong, famously known as “Datuk Kepak.”

His healing practice began in 1996, although initially it was not widely known by the community. By 2008, his practice became more widely recognized both at the village level and beyond. He has treated various types of illnesses, both medical and non-medical. His first healing experience occurred when his wife suffered from severe headaches and vomiting, a condition that doctors were unable to diagnose. After undergoing medical treatment without success, he tried alternative healing by using plain water that was inscribed with *rajaḥ* (sacred symbols) and prayers he had learned from his father. This healing process also included *ruqyah* (Qur’anic healing), and within less than 15 minutes, his wife was completely healed. This event attracted much attention, and many people began to come to him seeking help for their ailments. Since then, his healing practice has developed further by incorporating herbal remedies tailored to the patients’ complaints. With Allah’s permission, nearly 90% of the patients who sought treatment from him experienced recovery.

Initially, the alternative healing practiced by Ustadz Akiluddin involved only the use of water infused with prayers. However, over time and through his efforts to deepen his knowledge of healing, he began to develop methods utilizing various other media. Currently, his healing practice includes several approaches, such as healing with Qur’anic verses *Ruqyah*, the use of prayer-infused water, herbal concoctions or spices, and psychological approaches involving heartfelt touch, enlightenment, and advice to patients. According to Ustadz Akiluddin’s explanation, the Qur’an plays a role as a healing remedy for various types of illnesses, both medical and non-medical. This understanding aligns with the verse in Surah Al-Isrā’ verse 82, which states that the Qur’an was revealed as a cure for those who believe.

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَرْيِدُ الظَّالِمِينَ إِلَّا خَسَارًا

In the interpretation of the Qur’anic verses, the holy book is considered a remedy or cure for the believers, while for the wrongdoers (*ẓālim*), the Qur’an worsens their condition due to their lack of understanding of its content. For the faithful, illness is seen as a test that can strengthen their relationship with Allah, whereas for the wrongdoers, sickness is regarded as a punishment. Therefore, trials in the form of illness should be understood as an opportunity to draw closer to Him.

Ustadz Akiluddin explains that the foundation of his healing practice is not only based on Surah Al-Isrā’, but also on Surah Al-Fatihah, which teaches that Allah alone is worthy of worship and supplication. Additionally, he uses Surah Al-Ikhlās as a basis, which affirms that everything in the universe depends entirely on Allah. His healing practice is grounded in religious teachings that comply with Allah’s commands and the Sunnah of the Prophet Muhammad, while continuing the family’s traditional healing methods passed down through generations, with the aim of preserving this practice from extinction. Furthermore, he strives to help the community voluntarily and uses alternative healing as a means of Islamic preaching (*dakwah*).

The village of Mamben Daya has historical ties to the Selaparang Kingdom, which was established around 1357 AD. After being defeated in a war against the Hindu Kingdom of Bali in the 18th century, the followers of the Selaparang Kingdom fled and sought refuge in a dense forest

considered safe. This forest was abundant with Mamben trees (Mamben wood), which later gave the village its name. The refugees, including Denang Patih Selaparang, settled in the area, cleared land for agriculture, and established a new settlement.

Linguistically, *ruqyah* originates from the word al-Audzah (العوذة), which means incantation or spell. Terminologically, *ruqyah* refers to specific recitations used for healing purposes. Ibn Katsir, in his work *an-Nihayah fi Gharib al-Hadith*, explains that *ruqyah* is a recitation used to treat people suffering from fever, epilepsy, or other illnesses. Ibn Manzhur in *Lisanul ‘Arab* describes *ruqyah* as a widely known spell. Al-Jauhari states that in Arabic, *ruqyah* refers to the act of someone reciting an incantation while gently blowing air. Manan expands the understanding of *ruqyah* as a phrase or series of words believed to possess supernatural power, which can bring good and repel harm. Ibn Katsir, may Allah have mercy on him, explains the meaning of *ruqyah* in *an-Nihayah fi Gharib al-Hadith* as a spell recited to a person suffering from fever, epilepsy, or other diseases. Manan defines *ruqyah* generally as words or sequences of words, whether understood or not, believed to have supernatural power (*barakah*), capable of attracting benefit and repelling harm. Shaykh Al-Bani states that *ruqyah* is a recitation derived from the Qur’an and authentic hadiths, aimed at seeking healing. Dr. Yusuf Al-Qaradhawi provides a similar definition, saying, “Ar-Ruqan is the plural form of *ruqyah*, which are protective prayers recited to the sick, such as those suffering from fever, possession, snake bites, or scorpion stings, as well as to those afflicted by the evil eye.” (Arni, 2021)

The community related to *ruqyah* offers two types of treatment: intensive *ruqyah*, performed by the *peruqyah* (the healer), and self-*ruqyah* (Triantoro et al., 2019). Initially, *ruqyah* was considered forbidden, as mentioned in a hadith narrated by Abu Dawud and authenticated by Shaykh Al-Albani from Ibn Mas’ud (may Allah be pleased with him), which states that the Prophet Muhammad said:

إِنَّ الرُّقَى وَالتَّمَائِمَ وَالْحِوَالََةَ شِرْكٌ

Indeed, ruqyah (incantations), amulets, and love spells are acts of shirk (associating partners with Allah)."

When the Messenger of Allah (peace be upon him) referred to something as *shirk* (associating partners with Allah), then by default its ruling is *haram* (forbidden). However, another hadith later came which shifted the initial ruling from being *haram* to being permissible (*mubah*), or even recommended (*sunnah*). This is the hadith narrated by Imam Muslim (may Allah have mercy on him) in his *Sahih*, from ‘Awf bin Malik Al-Ashja’i, in which the Messenger of Allah (peace be upon him) said:

اعْرِضُوا عَلَيَّ رُقَاكُمْ لَا بَأْسَ بِالرُّقَى مَا لَمْ يَكُنْ فِيهِ شِرْكٌ

"Show me your ruqyah; it is permissible to perform ruqyah as long as there is no shirk (associating partners with Allah) in it."

From this, *Ruqyah* can be divided into two types: *Ruqyah Haq* (legitimate *ruqyah*) and *Ruqyah Bāṭil* (false *ruqyah*). *Ruqyah Haq* is the type of *ruqyah* that aligns with Islamic teachings, using recitations and methods approved by the Sharia. These recitations include verses from the Qur’an, supplications (*du‘ā*), and *dhikr* (remembrance of Allah) taught and practiced by the Messenger of Allah (peace be upon him) and his companions. In practice, the Prophet Muhammad (peace be upon him) applied three types of healing: a) *Ruqyah Shar‘iyyah* using Qur’anic verses and

prescribed supplications, b) *Ṭabī'iyah* using natural remedies like honey, dates, and black seed (*ḥabbatus sauda*), c) *Al-Jam' u baynahumā* a combination of both, which is known as Prophetic Medicine (*Tibbun Nabawi*).

On the other hand, *Ruqyah* Bāṭil is prohibited *ruqyah* because it contains elements of shirk (associating partners with Allah) in its recitations or practices, and is also referred to as *ar-Ruqyah ash-Shirkiyyah*. It may also be considered bāṭil if it involves methods not in accordance with the Sharia, even if the recitations do not explicitly contain elements of shirk. This is referred to as *ar-Ruqyah al-Muḥarramah* (forbidden *ruqyah*).

Based on the content discussed, the rulings on *ruqyah* can be classified into five categories: a) *Ruqyah* that uses recitations from the Qur'an, the names of Allah, and His attributes this type is permissible and even considered *sunnah* (recommended). b) *Ruqyah* involving supplications and dhikr taught by the Messenger of Allah (peace be upon him) this is also permissible and *sunnah*. c) *Ruqyah* that does not include recitations from the Qur'an or *Sunnah*, but whose content does not contradict either this is considered permissible (*mubah*). d) *Ruqyah* containing unclear or incomprehensible phrases this is discouraged (*makruh*) and could become *haram* (forbidden) due to the potential inclusion of shirk elements. e) *Ruqyah* that mentions or glorifies names other than Allah (Arni. 2021).

Examples of false *ruqyah* (*ruqyah bāṭil*) that fall under shirk-based *ruqyah* (*ar-ruqyah ash-shirkiyyah*) include practices such as praying to beings other than Allah for healing or protection, for instance to jinn, angels, or righteous figures. They also involve reliance on objects believed to hold supernatural power, like *keris*, magical stones, or mystical heirlooms, as well as rituals such as slaughtering animals for purposes other than Allah. Other forms include claiming knowledge of the unseen (*al-ghayb*), such as predicting the future or knowing the time of the Day of Judgment, or presenting oneself as a king or queen of the jinn. Likewise, guaranteeing patients' complete recovery in a single treatment session, or promising ultimate worldly and afterlife salvation while exaggerating healing powers beyond Islamic teachings, are also considered false *ruqyah*.

A *raqi* (*ruqyah* practitioner) must have pure faith free from shirk, uphold *tawheed*, and believe firmly in the Qur'an's power to repel devils, magic, and illness. He should understand the influence of *shayṭān*, possess knowledge of jinn based on authentic sources, maintain worship and dhikr, and avoid prohibited acts. Preferably married to prevent *fitnah*, a *raqi* must practice sincerely for Allah's sake and avoid unlawful earnings (Arni, 2021).

Qur'anic Verses Used for Treatment

According to a comprehensive study conducted by Rozali et al. (2022), engaging in activities such as reading, listening to, and memorizing the Qur'an has a positive impact on the physical and mental health of Muslims. Participants reported improvements in cognitive abilities, quality of life, physiological indicators, as well as reduced depression and anxiety. These findings align with the results of a meta-analysis by Zarea Gavgani et al. (2022), which showed that listening to Qur'anic recitation can significantly reduce both state and trait anxiety, lessen symptoms of depression and stress, and contribute to overall mental health improvement.

In line with these scientific findings, Ustadh Akiluddin, in treating his patients, utilizes several verses from the Qur'an, some of which have historical significance in healing practices,

even though their literal meanings may not directly relate to the illness being treated. The following Qur’anic verses are among those commonly used in his healing sessions: Surah al-Fatihah (verses 1–7), Surah al-Baqarah (verses 1–5), Surah al-Baqarah (verses 284–286), Surah Al-Imran (verse 175), Surah as-Saffat (verses 1–10), Surah al-Ikhlās, Surah al-Falaq, Surah an-Nas.

From the aforementioned surahs and verses, the author seeks to trace the practice of *ruqyah* as performed by the Prophet Muhammad (peace be upon him), as found in various hadiths. One such narration is reported by ‘Aishah (may Allah be pleased with her), as follows:

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا اشْتَكَى يَقْرَأُ عَلَى نَفْسِهِ بِالْمُعَوِّذَاتِ، وَيَنْفُثُ، فَلَمَّا اشْتَدَّ وَجَعُهُ كُنْتُ أَقْرَأُ عَلَيْهِ، وَأَمْسَحُ عَنْهُ بِيَدِهِ، رَجَاءَ بَرَكَتِهَا

“Usually, when the Prophet was sick, he would recite for himself the *Mu’awwidẖat* (*Al-Ikhlās*, *Al-Falaq*, and *An-Nas*) and blow on himself. When his illness worsened, I would recite them to him and rub his body with my hands, hoping for blessings from it.” (HR. Bukhari No. 3371)

According to Ibn Hajar al-‘Asqalani, in his book *Fath al-Bari*, the term *al-Mu’awwidẖat* refers to three surahs: Surah al-Ikhlās, Surah al-Falaq, and Surah an-Nās. These were recited by the Prophet (peace be upon him) when he experienced illness. This hadith informs us that the Prophet practiced *ruqyah* therapy by reciting these three surahs, beginning by affirming the oneness of Allah (tauhid) and then seeking His protection from various evils, satanic whispers, and the harm caused by both jinn and humans (Romansyah et al., 2018). Badr al-Dīn al-‘Aini, in his commentary *Sharḥ Abī Dāwūd*, stated that *al-Mu’awwidẖat* refers specifically to Surah al-Falaq and Surah an-Nās, based on the consideration that both contain meanings of seeking refuge in Allah from various forms of harm (Badrudin, 1999).

For medical illnesses, practitioners usually provide herbal remedies accompanied by *ruqyah*, because fundamentally, the patient’s condition might be complicated by the presence of jinn or the effects of witchcraft. It is not uncommon for patients who have been diagnosed by doctors with certain illnesses to recover after receiving treatment from these practitioners.

Treatment Process

In the treatment process, the practitioner first assesses whether the patient’s illness is medical or non-medical. Non-medical cases linked to jinn or witchcraft are treated with *ruqyah* using Qur’anic verses, while medical conditions are addressed with *rajaḥ*-infused water, supplications, or herbal remedies. Both practitioner and patient must be in a state of purity, the practitioner must intend sincerely for Allah without seeking reward, and healing is believed to come solely from Allah, with the practitioner acting only as a means. Before beginning the *ruqyah*, he recites the *kalimat tammam* (a protective supplication) to shield himself from any negative influence or retaliation from unseen forces. The *kalimat tammam* is as follows:

اعوذ بالله من الشيطان الرجيم، أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ، بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ، أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ، أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

Afterwards, the patient who is to be *ruqyah* is usually asked to sit facing the practitioner at a distance of about one meter. The practitioner then indirectly analyzes the possible places where jinn may be hiding before beginning the *ruqyah* using the previously mentioned Qur’anic verses.

This *ruqyah* method is typically applied in the final stage of treatment, either after the patient has undergone therapy with herbal remedies or following a medical examination by a doctor.

By focusing the energy flowing through the practitioner's hands and mind on the affected part of the patient's body, the practitioner then recites selected verses. The duration of the recitation depends on the patient's bodily response. If the practitioner senses that the disturbance has not yet disappeared or lessened, they will continue to repeat the verses until the patient experiences certain sensations indicating that their body is responding to the prayers and verses being recited. For the treatment of medical illnesses, herbal remedies are usually given first. For example: a) For illnesses such as gastric acid problems, typhoid, and similar conditions, Ustadz Akiluddin typically begins treatment with a herbal mixture of temulawak (Java ginger), turmeric, and plain water infused with *rajab* (sacred inscriptions) and accompanied by prayers. If symptoms persist, he adjusts the mixture according to the patient's specific complaints; b) Fever or heat-related conditions use jarak, soursop, and kencur boiled with prayed-over water; c) Red or swollen eyes are treated with young areca nut juice (1–2 drops) and betel leaves prayed over and applied to the swollen area; d) Intestinal swelling is managed with betel leaves, katuk leaves, and cloves boiled in water, consumed three times daily.

Other illnesses such as urinary tract infections use *rajab*-infused water mixed with roots (alang-alang, turmeric, honey) or remedies like lemongrass boiled in coconut water, with prescriptions tailored to each illness. According to Ustadz Akiluddin's explanation, in the healing process, both the patient and the practitioner must support each other with mutual faith that healing comes from Allah. They must also be patient in accepting the trials from Allah. Furthermore, self-reflection and seeking forgiveness from Allah for past sins are essential, as this repentance may become a means for healing by Allah's permission. Below (Figure 1) is a diagram illustrating the process flow of Ustadz Akiluddin's healing method.

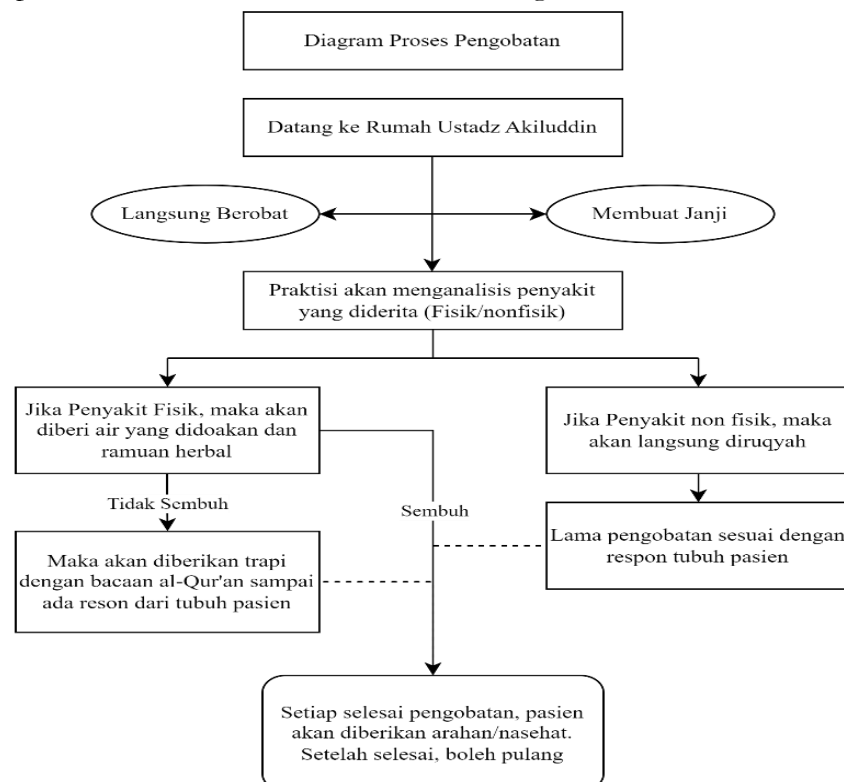


Figure 1. Proses Diagram of Treatment by Ust. Akiluddin

Community Response to the use of Quranic Verses in Medical Treatment

The healing practice carried out by Ustadz Akiluddin in Mamben Daya Village, Wanasaba District, East Lombok Regency, has distinct characteristics that differ from many alternative treatments often perceived by the public as involving elements of polytheism, such as the use of mantras or collaboration with jinn. This treatment purely employs verses from the Qur'an and authentic prayers (*doa ma'tsur*), without any recitations containing polytheistic elements. The primary foundation of this practice is based on the words of Allah SWT in Surah al-Isra', verse 82. This verse clearly states that the Qur'an was revealed as a healing for mankind, guidance, and mercy for all worlds. Therefore, Muslims should rightfully use the Qur'an as a medium for healing through the role of scholars (*ulama'*), while maintaining the belief that the ultimate source of healing is Allah SWT (Niswah, et al, 2025).

Field findings show that this approach has received a positive response from the community. For example, Mrs. Jumrah, a resident of Mamben Daya Village who had suffered from gastric acid disease for 11 years, reported complete healing after undergoing therapy twice with Ustadz Akiluddin. She believes that treatment using Qur'anic verses not only brings healing but also strengthens faith and devotion to Allah. This aligns with research by Andik Isdianto and Novariza Fitrianti (2024), who revealed that ruqyah therapy is effective in reducing symptoms of psychological disorders, with patients reporting significant improvements in calmness and emotional stability. The therapy reinforces spiritual belief, supports recovery, and enhances emotional well-being. The recitation of sacred Qur'anic verses and specific prayers during ruqyah therapy also contributes to decreased levels of anxiety and depression, demonstrating a strong therapeutic effect both in psychological recovery and quality of life improvement (Isdianto & Fitrianti, 2024).

An interview with Yusri, a resident of Mamben Daya Village who experienced kidney problems for approximately three years. His opinion:

Alhamdulillah, I have fully recovered after undergoing therapy three times, and so far, the illness has not recurred. In my opinion, the treatment using the sacred verses of the Qur'an is very suitable and has been a great help, so I did not have to undergo medical treatment or hospitalization. I firmly believe that the effect of the Qur'anic verses recited by the practitioner has a significant impact both physically and spiritually.

Based on interviews, Makbul, S.Pd.I, principal of MTs Jannatul Hazni, shared that he was cured of typhoid and a urinary tract infection after three therapy sessions combining Qur'anic recitation and herbal remedies. Similarly, Hj. Kamrah, a neighbor of Ustadz Akiluddin who had suffered from a stroke and mental disorders, experienced major recovery, she can now walk again and is free from mental health issues. Although she does not fully grasp the mechanism, she firmly believes that the recitation of Qur'anic verses serves as a means of healing.

An interview with Mrs. Jasmani and Mr. Ahmad Patoni they are expressed the opinion that:

I am very confident and supportive of treatment using Qur'anic verses because it strengthens our faith in the Almighty, Allah SWT. The Qur'an is also the only alternative medicine that we, as Muslims, believe in. The Qur'an serves as a guide for Muslims as well as an alternative treatment, so it is better for us to seek

healing through Qur'anic verses rather than going to shamans, which is definitely associated with polytheism. My experience with treatment using Qur'anic verses has made me feel much calmer and better than before.

The Qur'an is beneficial when used as medicine because it can soothe and calm the heart. Moreover, as Muslims, we are strongly encouraged to seek healing through the verses of the Qur'an. My reason for choosing alternative treatment is because we are Muslims, and also due to financial reasons. With alternative treatment, we pay according to our ability, so it is not burdensome. From my experience, I used to suffer from back pain and often went to the community health center, but there was no improvement. Then I tried alternative treatment, and by Allah's permission, I recovered and never relapsed.

The community's response to the treatment practice carried out by Ustadz Akiluddin in Mamben Daya Village, Wanasaba District, has shown very positive acceptance. Most of the people who have undergone the treatment express their strong belief in the healing power of Qur'anic verses for both physical and mental illnesses. They believe that the sacred verses have a real healing effect, provide inner peace, and strengthen faith. This aligns with the findings of Chairun Niswah et al. (2025), who stated that religious conviction is a key factor influencing the effectiveness of treatment. Their research shows that patients with strong religious faith have better resilience compared to those with weaker faith. The belief that healing comes entirely from Allah creates an attitude of surrender, which brings inner peace to the patients. This calmness, in turn, has a positive impact on their physical health (Rozak, 2021).

The treatment carried out by Ustadz Akiluddin is also considered compliant with Islamic law because it does not involve mantras or practices of shirk (polytheism), but is purely based on the recitation of the Qur'an and authentic prayers (*du'a ma'tsur*). According to research by Professor Azyumardi Azra, the emergence of alternative practitioners without a strong scientific foundation poses a significant challenge to alternative healing practices and also threatens the role of ustadz as *raqi* and scholars in general. Some of these practitioners claim to use traditional medicine, but their practices deviate from Islamic teachings, such as shamanism or the use of non-Shari'ah incantations (Azra, 2015).

The community's trust in this method demonstrates strong acceptance of treatment based on religious values. Research shows that many people, especially in rural areas, still place greater trust in alternative medicine compared to modern medical treatments, influenced by their belief in the blessings of religious scholars, ease of access, and lower costs. Even in the modern era, interest in holistic healing methods has also increased in urban areas, making the Malay traditional medicine tradition which combines physical and spiritual aspects a more humane alternative (Rosyad, 2018).

Factors Influencing the Community's Choice of Ustadz Akiluddin's Treatment

Some of the factors that encourage people, both from the village and outside the village, to seek treatment using Qur'anic verses are as follows:

a) Traditional and religious factors

For the people of Mamben Daya Village, Wanasaba District, East Lombok Regency, treatment using Qur'anic verses is not merely a healing method but also a tradition passed down through generations since before the advent of conventional medicine. This tradition has been preserved because the community perceives that the practice has proven effective in healing various ailments and is easily accessible, especially for the elderly. This view aligns with research by Anik Indarwati and Ani Retni (2014), which states that dominant cultural traditions strongly

influence the formation of individual personalities. Many cultures and traditions affect health behaviors and health status. In choosing alternative treatments, family traditions passed down through generations play a significant role. The encouragement and suggestions transmitted within the family influence decisions in utilizing medical services.

Besides being rooted in tradition, this treatment is also based on religious beliefs that healing ultimately comes only by the permission of Allah SWT. The community believes that the recitation of the sacred verses of the Qur'an has the power to cure diseases, as explained in QS. al-Isra' verse 82. According to research by Rahman, F. (2013), this belief encourages people to seek inner peace as well as holistic healing. Religion-based alternative medicine becomes relevant because it combines physical care and spiritual recovery, so this healing practice not only survives but also grows alongside the increasing public interest in a comprehensive health approach. This practice also avoids using prohibited substances, in accordance with the Prophet Muhammad's (peace be upon him) saying when asked about the use of khamer (intoxicants) as medicine: "Khamer is not a cure but a disease" (Hadith Abu Dawud). Thus, Qur'anic healing in Mamben Daya Village not only represents local cultural heritage but also serves as a form of obedience to Islamic law, emphasizing the purity of the medium and sincerity of intention in the healing effort.

Therefore, amid the rapid flow of modernization and the fast development of medical science and technology, the role of traditional healing practitioners as guardians of cultural heritage and spiritual values becomes increasingly complex. This challenge demands that they be able to adapt to the advances of the times while simultaneously preserving the essence of traditional values and the Islamic principles that form the fundamental foundation of their healing practices. (Syarifudin, 2014).

b) Financial factors and alternatives

Qur'anic healing in Mamben Daya Village, East Lombok, is preferred for its effectiveness, natural and affordable materials, and flexible payment system, making it accessible to people from various social classes. Economic factors play a significant role in this choice, aligning with Pindyck and Rubinfeld's (1998) theory of consumer behavior, which states that individuals allocate their consumption of goods and services based on preferences and budget constraints; in this context, healthcare, including alternative medicine, is chosen when its costs are more affordable than conventional medical services.

Besides economic factors, another motivation driving people to turn to Qur'anic healing is their experience of failure with medical treatments. Some patients admitted to repeatedly visiting hospitals without significant results, and some were even told by doctors that their illnesses were incurable. In such situations, they then tried alternative treatments based on Qur'anic verses and herbal remedies. This decision not only reflects an effort to seek healing but also demonstrates a spiritual belief that recovery comes from Allah SWT through various lawful means in accordance with Islamic law.

CONCLUSION

This study shows that the healing practice carried out by Ustadz Akiluddin in Desa Mamben Daya is a tangible embodiment of the concept of the Living Qur'an, where the sacred verses are used as a healing medium integrated with traditional herbal remedies. This method not only serves

as an alternative for patients who do not find results with conventional medical treatments but also reflects a harmonious blend of Islamic spiritual values and local wisdom. The main factors influencing the community's choice of this method include religious belief, relatively affordable costs, and the trust that the Qur'an is a source of healing, while the use of herbs is part of the Prophet's Sunnah. The simplicity of the treatment, its basis purely in Islamic teachings, and its freedom from any elements of shirk (polytheism) further strengthen acceptance across social strata.

However, this study has limitations in terms of the location scope and the relatively small number of respondents, so the findings cannot yet be generalized broadly. Additionally, this research has not empirically measured the clinical effectiveness of the treatment method using a modern medical approach. Another limitation lies in the lack of comparison with similar healing practices in other regions or communities that share a comparable traditional and spiritual basis.

To address these limitations, future research is recommended to expand the geographic scope and involve a larger number of respondents from diverse social backgrounds. Subsequent studies should also employ a mixed-methods approach that combines qualitative and quantitative analyses, including clinical trials or medical measurements to objectively assess the treatment's effectiveness. Furthermore, comparative studies among Qur'an-based healing practitioners in various regions would provide a more comprehensive picture of the variations in methods, success rates, and challenges faced in the era of modernization.

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