

Treatment Study of *Ruqyah Syirkiyyah* towards Witchcraft (Cultural Anthropology Study) in Bandar Setia Village, Percut Sei Tuan Sub-district, Deli Serdang District

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Abstract : This study aims to find out and describe the treatment practice of *Ruqyah Syirkiyyah* towards witchcraft in Bandar Setia Village, Percut Sei Tuan Sub-district, Deli Serdang District. This study is qualitative research with an ethnographic approach. The techniques of collecting data are in-depth observations and interviews. The informants in the study are two people as experts in treatment and seven witnesses and patients. Based on the results of the study obtained in the field that the treatment of *ruqyah syirkiyyah* is a treatment that combines the verses of the *Qur'an*, and local beliefs in the treatment practice towards witchcraft. The method used in the treatment is the four-point concept of nature as a media caller *khodam* with *dhikr*, seven mosques water, ape tiger flowers, and *Minya bunibawasa* to revoke magical objects that exist on the patient's body and in the process of healing, the patient must perform another special ritual such as feeding orphans and making a salvation event as a symbol of gratitude by the patient's family. The conclusion is that the treatment of *ruqyah shirkiyyah* is a religious treatment that mixes the local belief system, and in performing the treatment of witchcraft that is doing the dreamy stage, pull out magical objects, and the patient's family performs a ritual of salvation as a symbol of gratitude.

Keywords : *Ruqyah shirkiyyah* treatment; witchcraft; occult science.

I. Introduction

Related to treating witchcraft, and occult diseases suffered by some people. So, not a few of them use the services of supernatural medicine experts, and shamans, to treat all occult diseases they suffer, especially the disease of witchcraft. The habit of people in visiting shamans to treat all forms of magic disease, is a habit that has become a culture that has been inherited for a long time and this also happens to every tribe that exists in Indonesia (Bakti, 2018). In the research Handayani (2011) explained that religion, especially Islam also has a solution to cure or treat a person who has witchcraft, and other occult diseases. The name of treatment offered by Islam is *ruqyah* where *ruqyah* is taught by prophets to Muslims, as a method of curing magic. However, this *ruqyah* treatment has been divided into two parts or types namely *ruqyah syar'iyah* is a treatment that uses healing methods in Islamic law, and in accordance with the provisions of the Prophet Muhammad. Meanwhile, *ruqyah shirkiyyah* is a treatment that has mixed or combined local traditional belief rituals with Islamic teachings, such as a shaman who uses the verses of the *Qur'an*, and also uses the *kejawen* method, animism and so on, to heal a person suffering from witchcraft.

Basically Muslims in Indonesia still mix elements of Hinduism, Buddhism, and *Kejawen*, in Islamic religious practices, and this becomes a synchronic in religious rituals, mystical rituals, and supernatural rituals, such as using Javanese mantras to treat diseases, and also uses the verses of the *Qur'an* to treat occult diseases (Suyono, 2007). Thus Geertz (2014) also explained that there had been a synchronisms of security towards the Javanese tribe in Modjokuto where he divided three Islamic groups namely *Abangan*, *Priyayi*, and *Santri*. *Abangan* is a Muslim who still performs a ritual of trust, such as giving *sajen*, and treating a person using Javanese mantras. *Priyayi* is a noble who mixes the traditions of *ngelmu*, *semedi*,

and *tirakat ala kejawen*, into Islam to get a certain goal. While *Santri* is a person who studies Islam, and implements Islam as a whole. In line with the research carried out by Bustami (1995) who researched in Lintang Kulon Village, Central Java. He suggests that there are still Muslim communities that still associate Islamic teachings with the belief in the worship of ancestral spirits. Likewise with Safitrf (2013) who explained in the study that there are still Javanese Muslim communities who believe in witchcraft as a black magic that is capable of injuring an occult person, as well as being able to kill someone invisibly.

Likewise, the people of Bandar Setia Village still believe in the forces of evil spirits that are capable of wounding others in an unseen manner, and are able to make a person become a world victim because of the witchcraft. There were several informants who told researchers that witchcraft was able to make people go crazy, die, and make people paralyzed. As for how to treat this disease, they go to smart people, and shamans. However, in this case the researcher observed that there had been a change in the calling of a shaman in this village, the shaman were called as *ruqyah* experts. Where according to Ghozali (2007) *ruqyah* is a sentence of Allah to heal a person who is exposed to magic, and other Jin disorders. Meanwhile, according to Bishri (2004) *ruqyah* is divided into two namely *ruqyah syariyyah* is a treatment that uses dhikr sentences, verses of the Qur'an, and the method of the prophet by enlightenment, without any additions that are not in accordance with the commands of the Prophet and the Qur'an. While *ruqyah syirkiyyah* is a method of treatment that uses the verses of the Qur'an, and adds with special cultural rituals such as using *khodam* or *perewengan* assistance, and using ape flower baths which are not taught by Islam.

Based on this expectation, the researcher identified that *ruqyah* practiced in Bandar Setia Village is a *ruqyah syikiriyah* where in practice. The researcher found the *ruqyah* expert using *khodam*, dhikr, Al Quran verses, seven mosques water, bunibawasa oil, and ape tiger flowers, in performing rituals of treatment for a person suffering from witchcraft, pellets and so on. The researcher found a practice of religious syncretism in the practice of *ruqyah* medicine in Bandar Setia village, as for the purpose of this study to describe how to treat *ruqyah syikiyyah* against witchcraft, and describe the stages of treatment, as well as healing patients for witchcraft.

II. Research Methods

This study uses a qualitative method with an ethnographic approach according to Spradley (1997) ethnography is the work of describing a culture. In this study, the researcher will describe in depth about the treatment of *ruqyah shirkkiyyah* towards witchcraft in Bandar Setia Village, Deli Serdang District. Based on the ethnographic approach, the researcher explores comprehensively about how the method of treatment of the *ruqyah syirkiyyah* against witchcraft, the treatment process and the healing process. In addition, the researchers conducted data collection in the field with data collection techniques in this study were observation, in-depth interviews, and study of documentation in writing and verbally.

III. Discussion

3.1 The Treatment Process towards Witchcraft.

The treatment process in Bandar Village loyal to witchcraft is a very process that is difficult to explain and understand by people who do not believe it. In the study, researchers

found in the field how the perpetrators of treatment cure patients affected by witchcraft, as follows:

a. Do the Four Corners of Nature

Doing the four corners of nature is a combination of four people, who have supernatural knowledge or those who have occult knowledge. These four corners of nature, can be interpreted as four angels, four god masters and four khalifa. The angels in question are angels, Gabriel, Israel, Michael, and Isrofil. Whereas for the four masters, namely Syeh Abdul Qadir Jailani, Syeh Husain Al Qadri, Haji Muhammad Dori and Syeh Maulana Malik Ibrahim. While for the four khalifa itself, what was meant was Abu Bakr Siddiq, Umar Bin Khattab, Usman Bin Afwan, and Ali Bin Abu Talib. This is a concept inherited by spiritual teachers that are embraced by the perpetrators of medicine. This can also be regarded as four balancing elements which have the following meanings: Revenge, Protector, Advisor and Destroyer.

This is done to treat patients affected by witchcraft disease. This concept is often carried out with four people, namely a teacher or the oldest student if the teacher is not there, with three students. In this case, it does not mean that the four corners of nature cannot be done alone to treat patients. of course you can, because all three are master masters who will help him treat patients. From the findings in the field, this concept is a general concept that has been known by most of the perpetrators of the treatment of the *ruqyah shirkkiyyah*.

In the formation of the four corners of the world they have their respective duties and functions. Before the treatment process was carried out by the medical practitioners using a dhikr to summon the masters of the occult masters, the recitation of dhikr performed was a dhikr of "La illaha illa Allah". Recitation is said in the heart. While they also called the master of the occult teacher. Muslims in Indonesia especially on the island of Java are divided into two parts, namely Muslims who practice their religion purely and Muslims who still believe in the powers of spirits that exist in the human realm (Suyono, 2007: 4).

In this case, the perpetrators of treatment in Bandar setia village are a group of Muslims who still combine elements of trust with the element of Islam itself in terms of treatment. According to Geertz (koenjraningrat, 1990: 270) Javanese people still have an element of trust in spirits who can do anything about them, even though they have embraced Islam, this is referred to as syncretism. Based on this that in terms of treatment of strength - occult power is a thing that must be done to treat someone. The next process is to use a special reading to welcome the patient's witchcraft.

b. Doing Revocation of Witchcraft Objects

In terms of revocation, the concept of corners of nature is a general concept carried out by the perpetrators of medicine. However, in general, the concept is used only to make an abstract revocation to the patient, which means only pulling out the side of the supernatural creature that is in the patient. after being revoked, then the patient's body is carried out a special fencing in the verse of the Qur'an, namely by reciting Al Fatiha, Al Ikhlas, Al Falaq, An Nass and Ayat Kursi. Meanwhile, to remove a magical object that is on the patient's body, and objects planted in the patient's home. The extraction method must use several important media. For example, seven well water mosques, three river whirlpools, three free-range chicken eggs, *pulnibawasa* oil, three pieces of coarse salt and ape tiger flowers. The media must exist. Because the media - these media can help treatment practitioners to pull out or attract magical objects that are on the patient's body and those in the patient's home.

Before mixing one or concocting all of these ingredients, the medical practitioner performs a four-point process using dhikr to monitor where the occult objects are planted. After

doing dhikr, or knowing the existence of these magical objects. The perpetrators of the treatment poured, three rivers of water, *pulnibasawa* oil, and the flower of the ape tiger in one container. After doing so, all medical practitioners dig a one-meter deep hole in the designated area, which is a kitchen that sprinkles coarse salt around the kitchen, so that the object is placed in the coordinate point determined by the medic that is in the kitchen. After, the forecasting is complete, digging the hole is finished, and spreading the coarse salt is finished. The treatment practitioner sits in front of the hole while pouring the flower water into the hole.

After it was done, he put the prayer beads and his hands into a hole to pull the magical object, while making a *dhikr*. After getting the object wrapped in a shroud the perpetrator of the treatment burns using the stove. This is done to burn the mystical aura that is on the object. In the process of extracting or withdrawing occult objects from the underground, it has four stages namely. First, do monitoring or the general term, which is dreamy. Second, concocting an ingredient into one container. Third, pour the herb water into the hole and scatter coarse salt into the area for the magical fence. Fourth, make a mystical and tangible withdrawal to the occult object. These rituals are carried out as one of the conditions for manifesting an object in a real way and to make it easier for the medic to draw the object, without any resistance - occult resistance from the sender of the occult object. In this case the use of supernatural powers or supernatural helpers is also carried out by the perpetrator of the medicine to withdraw the occult object physically and mentally.

As said by Joyodigumo (Endaswara, 2018: 22) Prioritizing occult power that serves human needs. In this case the practitioner prioritizes the occult or mystical power that is in him, namely by using various instruments that his teacher has taught him. After using various instruments that have been used. The magical object is a doll wrapped in a shroud. In the discoveries of female doll objects that are used as a magical medium to hurt a human.

In accordance with Geertz's statement (2014: 136) which says that occult diseases can be caused by the inclusion of needles, hair, glass and so on, gently entering the human body. In this case the medical practitioner also found occult objects in the patient's home. Furthermore, the medication performs a treatment for the patient. After the spirits that have been removed from their bodies, then the magical objects in their homes have been withdrawn, and now redo a revocation of occult objects found on the patient's body. The patient's body is laid facing the *qiblah*, then the medication takes three eggs from the village. Perpetrators of *dhikr* treatment while holding the chicken eggs. When finished, the first egg is rubbed on the patient's stomach, the second egg on the patient's shoulder, and the third egg is rubbed on the patient's neck.

After all the processes are complete, the three eggs are solved in a tray in the picture above. Surprisingly the egg cooks by itself, and it smells of rotten smell from the egg. After being looked at more deeply, it turns out that the contents of the three eggs, there are several strands of fibers, needles, and hair. According to the perpetrators of treatment, needles, fibers, and hair are media that are used to make the patient feel pain inside the body, such as the hair is located on the abdomen of the patient, this is done to make the patient's stomach become wounds, the fibers are obtained This patient's shoulders are done to tie a patient's shoulder blade on the shoulder, and for the needle to be on the patient's neck, the needle serves to turn off the blood flow in the patient's nerve and this can cause insanity. And after this is finished the final process is a closing drug that must be carried out by the patient's family and patient.

3.2 Healing Process for patients

In terms of treatment of disease or healing process, it always has a condition as a closing and as a disclosure as gratitude to the God which has made it easier for the perpetrators of medicine and patients to try to cure a disease suffered by patients affected by the disease. To cleanse yourself or body of a patient who has been treated and who has been removed from the patient's body like a spirit that has a body and magical objects on its body. The patient also has to take a bath using the seven wells of the mosque to cleanse himself of all the negative elements that are still on his body. According to information from the speakers of the treatment, he said that the bathing was carried out to clean up the remnants of negative energy present in the patient's body (December 17, 2018).

But in this case the perpetrators of the treatment are also not only guided, that the patient must take a bath using seven wells of the mosque. But if the water runs out, and the patient still feels a negative aura on him. So, patients are also advised to take a bath using water mixed with leaves of *bidara*. Water mixed with angel leaves according to medical practitioners can eliminate all negative auras that exist in humans, want humans to be sick or not. According to Shaykh Abdul Aziz bin Baaz (Tambusai, 2010: 398) *bidara* leaves have a function as a leaf that can eliminate negative auras or disturbances - disorders of spirits in humans. By taking seven of *bidara* leaves, then mash the leaves until smooth. After that, mix the leaves into the water by reciting the verse in the chair. Then drink to drink the water and the rest is used for bathing.

In this case, the importance of self-purification through bathing is recommended by the perpetrators of treatment. This means as a refinement of the human self from all forms of occult disturbances that engulf him. The treatment practitioner also recommends the patient to practice a practice, such as the *Nurbuat* prayer, the prayer of light, and the Verse of the *kursi*, and recommends not to leave five times of prayer and *dhikr* to Allah. However, treatment practitioners also implanted a small bottle of four and the bottle must be implanted into the four corners of the patient's house. This is done to fend the magic of the homes of patients from all forms of occult attacks that will come to the patient's house.

And the final cover is that the patient must make or do a thanksgiving (*slametan*) at his home by feeding orphans to eat, and infusing an Al-Quran, prayer rug and *mukena* to the mosque near his house. According to Geertz (2014: 7) *Slametan* is an expression of gratitude to the ruler of the earth and sky. And *Slametan* can also distance ourselves from all forms of disturbances of spirits who want to do evil to humans. From that, *slametan* also has meaning that can strengthen relations between fellow humans and can also share gratitude together.

IV. Conclusion

Treatment of *ruqyah shirkkiyyah* is a treatment that combines an element of culture, and religion in carrying out a process of treatment towards witchcraft. Culture and religion are parts that are not separated from all aspects of human and community life in Indonesia, especially those in Bandar Setia Village. This also affects the treatment system in the Bandar Setia community. In the case of treatment, the *ruqyah shirkkiyyah* has several sets and techniques of treatment as follows:

1. Treatment performs or uses a four-point concept of nature as a media for extraction, and the withdrawal of a ghost in the patient's body. In this spiritual and mystical power,

it becomes correlated both and takes an important role in attracting or healing patients from their illnesses.

2. Every process of revocation of occult objects, always performs a ritual that must be lived out by the experts of treatment, because in attracting a supernatural object, an expert must have strong physical strength, strong mentality, and high spiritual or mystical knowledge. In carrying out a revocation of occult objects, he also used a medium, namely: *pulnibawasa* oil, ape tiger flowers, seven wells of mosque water, and so on.
3. The final healing process is the patient must do a *slmetan* or thanksgiving. It means as an expression of gratitude to the ruler of the earth and sky, which always provides protection and health.

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