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## Maintaining family collection through ruqyah syar'iyah: maqashid syari'ah perspective

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**Abstract:** This article discusses maintaining family integrity through Ruqyah Syar'iyah from the perspective of Maqashid Syari'ah at the Ruqyah Syar'iyah Institute in Aceh. The importance of writing this article is based on the complexity of the challenges faced by modern families, including the threat of tafriq magic to house hold harmony. The purpose of this article is to explore the concept of Ruqyah Syar'iyah and analyze its contribution in maintaining family integrity. This research uses a field approach with a case study at the Aceh Ruqyah Syar'iyah Institute, involving observation, interviews, and literature study. The results of the discussion include an in-depth understanding of Ruqyah Syar'iyah as a form of Islamic medicine and the urgency of applying Maqashid Shari'ah in maintaining the family. The conclusion of this article is that understanding the concept of Ruqyah Syar'iyah and the application of Maqashid Shari'ah are important foundations in maintaining family integrity, creating an atmosphere of rabbaniyah, and maintaining the noble purpose of marriage as part of Islamic preaching.

**Keyword:** Ruqyah Syar'iyah, Tafriq Magic, Family Integrity and Maqashid Syari'ah

### INTRODUCTION

The increasing and developing phenomenon of social change makes people smarter and try to get what they want. To achieve a harmonious personal family unit, mature and sensible humans want to live happily, have sufficient clothing and food, a good house, household harmony, and harmony with their neighbors. Communities need to consider the best strategies to overcome obstacles. Some people have not been able to achieve perfection in the family ship by bringing harmony to the home. Sunnatullah regarding marriage applies to all living creatures, including humans, animals and plants. <sup>1</sup>Allah SWT made everything in pairs, meaning that two objects are related to each other or conflict with each other. It's all made up

<sup>1</sup> Moh Makmun and Fahrur Roji, *The Custom of Selling Jemmo in Marriage from an ' Urf Perspective* , Journal of Islamic Family Law 5, no. 1 (2020) : 79–97.

of two different realities that work well together. <sup>2</sup>This is based on the words of Allah in the Koran, surah Adz-Dzariyat verse 49: "And everything was created in pairs so that you would always be reminded of the greatness of Allah,"<sup>3</sup>

One of the things that married couples learn is how to live a happy and peaceful life together as a happy family. <sup>4</sup>This cannot be avoided because modern life is triggered by intense global competition and the rapid progress of science and technology, all of which are prone to division, fragility and chaos which can result in divorce between husband and wife. However, it is difficult for such households to achieve the goals of *sakinah*, *mawaddah* and *warahmah*. This requires a strong commitment, which is the foundation of husband and wife life.<sup>5</sup>

Seeing the divorce rate in Indonesia, which is quite fantastic, means that character development in family life in Indonesia has not yet been fully achieved in order to achieve one of the goals of a strong family, even though superior human resources are a development priority for the government at the moment.<sup>6</sup>

Wrong one cause of the collapse of family life is witchcraft . Problems related to witchcraft are not new in human life, because this discussion has existed since time immemorial. In Islam, this issue does not escape the discussion of sharia law. For example , the story of Pharaoh's magicians in the Koran, as well as the case of beheading a magician during the time of Caliph Umar bin Khattab.

Even though the pronunciation is different in various regions, the phenomenon of magic is still often seen in magic practices in Indonesia. Let's just say one of them is black magic which is famous on the island of Java. There are many types of magic, each of which has a different purpose, and is used to harm a person by enlisting the help of a demon.<sup>7</sup> Among them that is magic *mahabbah* / pellets, magic *rabth* / bond, magic *maradh* / black magic, magic *junun* / crazy, *humul magic* / lazy, *nadzif magic* / bleeding, *hawatif magic* / whispering, *ta'thil zawaj magic* / barrier to soul mate, *'adamul injab magic* / sterile, and *tafriq magic* / separation.

Magic has many effects, including killing people, preventing someone from bothering one's wife, and separating them from each other. And after separating, so that they separate they can have a husband and wife relationship. Magic has many effects, including killing people, preventing someone from bothering one's wife, and separating them from each other. And after separating, they can actually have a husband and wife relationship wife .<sup>8</sup> *Tafriq* or separation magic is explained in the Koran itself. *Tafriq* magic is a type of magic that causes the breakup of a husband and wife. Verses 102–103 of QS Al-Baqarah discuss this magic. The Qur'an mentions this kind of magic, and Allah SWT states that it is a threat to family peace. <sup>9</sup>This is due to the fact that victims of this magic can become emotionally unstable, lose love towards their partner, develop feelings of hostility, and other negative impacts that

<sup>2</sup> Nur Arfiyah Febriani, *Gender Insights in Natural and Human Ecology from Al-Quran Perspective* , Ulul Albab Journal of Islamic Studies 16, no. 2 (2015) : 131–56.

<sup>3</sup> Ministry of Religion of the Republic of Indonesia , *Al-Qur'an and its translation* , Bandung: Diponegoro 336 (2005).

<sup>4</sup> Sohari Sahrani and Sohari Tihami, *Fikih Munakahat: A Complete Study of Jurisprudence* , ( Jakarta: PT. Raja Grafindo Persada, 2009 ) .

<sup>5</sup> Djamil Lathif, *Various Divorces in Indonesia* , Jakarta: Ghalia Indonesia, 2004.

<sup>6</sup> Nopian Andusti, <https://www.antarane.ws.com/berita/3189093/bkkbn-317-juta-famili-terdata-alami-konflik-cerai-besar> , accessed on 28 August 2023.

<sup>7</sup> Uswatun Khoeriyah, *Magic in the Koran (Comparative Study of Tafsir Al-Manar by M. Abduh and Tafsir Al-Misbah by M. Quraish Shihab)* (Uin Sunan Kalijaga Yogyakarta, 2016) : 14 .

<sup>8</sup> Ibn Qudamah, " Al-Mughni Volume 10 " , ( Riyad: Dar'Alam Al-Kutub, 2013 ) .

<sup>9</sup> Ridwan Angga Pensiuno, *Tafriq Magic and its Implications for Family Harmony Family Sociological Perspective: Study of Victims of Tafriq Magic in Malang City ( Maulana Malik Ibrahim State Islamic University , 2021)* .

can ultimately result in divorce. Shamanism uses the occult science of *tafriq* as a technique to increase the chances of divorce due to their actions. This is further supported by the Qur'anic references to witchcraft as a way to separate husband and wife and destroy the union.

Due to this problem, in Aceh there is an institution, namely the *Ruqyah Syar'iyah Institute*, a treatment institution that accepts patients affected by magic or jinn disorders. One way to help with this problem is by performing ruqyah on people affected by magic. Married couples who are at the end of their ropes may receive therapy options from this facility. One of the sunnah treatments that Rasulullah SAW gave to his people in order to bring true healing is *ruqyah*. *Ruqyah* is basically a request and tawassul to Allah for the healing of diseases and the elimination of magic and its dangers.<sup>10</sup>

To broaden our horizons and avoid the assumption that *ruqyah treatment* is only limited to people who suffer from magical illnesses or are possessed regularly, we need to know that *ruqyah therapy* is a sunnah that everyone must know and obey. Efforts to treat *Ruqyah Syar'iyah* actually result in illnesses that are only caused by the intervention of jinn or magic. We should appreciate Muslims today for *ruqyah* as a substitute for health services. Many people do not know or do not understand that *ruqyah* is a sharia healing technique that comes from Allah and His Messenger, namely the Koran and As-Sunnah. Based on the purpose and method of implementation, *ruqyah* is divided into two groups, namely *Ruqyah Syar'iyah* (which is permitted) and *ruqyah syirkiah* (containing shirk which is forbidden).<sup>11</sup>

In this case, the author attempts to examine the practice of *ruqyah* carried out by married couples with the aim of restoring domestic peace and taking advantage of its benefits from the perspective of Islamic law.

## METHOD

After seeing this pattern, the author felt this was an interesting opportunity to look more closely at its relationship to the idea of *Maqashid Syar'iah*. This kind of field research was carried out at the *Aceh Ruqyah Syar'iyah Institute*. Field observations and interviews with primary sources of patients' wives and institutional management were used to collect data. Apart from that, the author conducted library research by utilizing written materials related to the topic of discussion, such as books and scriptures. The collected data is then processed and examined to carry out data reduction, namely combining and standardizing various types of data into one written document (*script*), which will then be examined to obtain certain conclusions.<sup>12</sup> The understanding of urgency from *Maqashid Syar'iah* is then used and used to analyze the problems in this case study using a broader theory.<sup>13</sup>

## RESULTS AND DISCUSSION

### The concept of *Ruqyah Syar'iyah*

Etymologically, *ruqyah* is masdar from the word "*yarqa*" from *wazan faala*. The plural form of this word is *ruqyah*, indicating "*al-udzah*" which is a mantra or incantation, regards Misbahul Munir's dictionary.<sup>14</sup> According to Ibn Atsir, the term *ruqyah* refers to *al-udzah*, or protection, which is used to protect those affected by illnesses such as heatstroke

<sup>10</sup> Prime Ahmad, *Ruqyah Sharia vs Fake Ruqyah* (Quranic 2007); 1-2.

<sup>11</sup> Dony Arung Triantoro, Fathayatul Husna, and Afina Amna, *Ruqyah Syar'iyah: Alternative Medicine, Piety, Islamism and the Islamic Market*, Harmoni 18, no. 1 (2019): 460–78.

<sup>12</sup> Ismatul Maula et al., *Education for Equal Development: Fighting for the Rights of All Children*, Journal on Education 5, no. 4 (2023): 13153–65.

<sup>13</sup> Haris Herdyansah, *Qualitative Research Methods for the Social Sciences: Conventional and Contemporary Perspectives*, (Jakarta: Salemba Humanika. [Http://www.Publishersalemba. Com](http://www.publishersalemba.com), 2019).

<sup>14</sup> Muhammad Faiz bin Mohd Nazri, *Function of Ruqyah Syar'iyah in Treating Non-Medical Diseases* (UIN Ar-Raniry Banda Aceh, 2018).

due to animal stings, possession, and other conditions.<sup>15</sup> On the other hand, *ruqyah* is defined by the Shari'a as reading that asks Allah for help and protection in preventing and healing harm and disease. *Ruqyah* is the prevention or elimination of disease, both physical and mental, therefore it is often associated with the practice of exorcising invisible demons (exorcism). *Ruqyah Syar'iyah* permissible (allowed) in fact, *sharia law encourages* this. It is proven from the reasoning put forward in the Al-Quran and Hadith that reading therapy which takes inspiration from the teachings of Allah and the use of the *ruqyah prayer* of the Prophet SAW is a very effective therapeutic intervention.<sup>16</sup> That believers can use the Koran as medicine or as an intermediary to treat people when they are sick. Allah SWT says in QS Fussilat verse 44: " Say (Prophet Muhammad), the Qur'an is guidance and medicine for those who believe, while for those who do not believe there are earplugs and they are blind to it (Al- Qur'an) ."<sup>17</sup>

There are two types of *ruqyah* , namely *Ruqyah Syar'iyah* and *Ruqyah Syirkiah* . First, *Ruqyah Syar'iyah* is a type of therapy where the patient recites verses from the Al - Q'uran in accordance with the teachings of the Prophet Muhammad SAW. Three conditions required in *Ruqyah Syar'iyah* are reading the Al-Quran and Hadith in original, coherent and fluent *Arabic* believe that Allah will heal and use the verses of the Koran and Hadith without changing their composition. Apart from that, treatment must be based on full trust, faith and true belief that with the permission of Allah SWT, no disease can be cured. Belief that healing comes from Allah SWT, not from others. While this kind of *ruqyah* leads to *shirk* because it relies on help other than Allah, while *Ruqyah shirk* is *iyah* is a therapy that uses incantation methods or reading spells using verses that are not recommended in Islam and are not in accordance with the advice of the Prophet and SAW. Characteristics of *Ruqyah Syirkiah* can be seen in the tools used, such as keris, kaffir lime, stones, rencong, and others.<sup>18</sup>

Islamic psychotherapy known as *Ruqyah Syar ' iyah* has the ability to treat both physical and non-physical illnesses, as well as medical and non-medical illnesses.<sup>19</sup> Reading verses or prayers from the Koran and Hadith which have physical healing properties is known as medicine. Rasulullah SAW applied a number of treatments, including *Ruqyah Syar'iyah* , to cure various diseases. *Ruqyah* is used to cure psychological and physical illnesses in addition to exorcising jinn. *Ruqyah* has been proven to be beneficial in treating physical and mental illnesses in medicine.

*Ruqyah* has the power to make the heart aware of the main goal of understanding Allah SWT as the creator of the universe. People who previously did not know anything about God or even wanted to know Him as their creator will change after reading this introduction because it is clear that they will feel the miracle of the revelation that Allah SWT sent down through the angel Gabriel and received from God.

### Definition of *Tafriq* Magic

Magic is taken from the word *sahara-yashiru - sihran* , the plural of which is *ashaar* . According to Abi Husen Ahmad al-Faris bin Zakariya, the word magic has 3 meanings that is hoax Power, time, and member body. <sup>20</sup>The definition of witchcraft can also refer to demons

<sup>15</sup> Ibnu Atsir, *An-Nihayah Fi Gharibil Hadith Wal Atsar* , 2009 .

<sup>16</sup> Umm Abdillah Haniem Az-Zarqaa, *Treatment Therapy Using Ruqyah Syar'iyah* , ( Library El-Posowy, 2005 )

<sup>17</sup> Department of Religion, *Al-Qur'an and Translation* , ( Jakarta : Lentera Abadi 220 (2010).

<sup>18</sup> Triantoro, Husna, and Amna, *Ruqyah Syar'iyah: Alternative Medicine, Piety, Islamism And The Islamic Market* .

<sup>19</sup> Fadhlan Abu Yasir, *Becoming a Healthy & Great Muslim with Ruqyah Syar 'iyah Becoming a Healthy & Great Muslim With Ruqyah Syar ' iyah* ( 2013 ) 35.

<sup>20</sup> Ahmad Ibn Fāris al-Qazwīnī, *Mu'jam Maqāyīs Al-Lughah* , (Markaz al-Nashr, Maktab al-I'lām al-Islāmī, 1984).

approaching and begging for help. <sup>21</sup>It can also refer to the reflection of enchanting beauty, although this is actually deceptive and not typical. As an expression meaning *lasihran*<sup>22</sup> In fact, *Inna Minal Bayani Lasihran's expression* refers to the clarity of material whose magic is truly fascinating. This indicates that people are indeed interested in these terms. Spells, incantations, or incantations that have the power to affect the body and soul and have the potential to kill, divorce, or cause disease are examples of magic in various contexts. <sup>23</sup>

Magical acts that are beyond human habits are called magic. Magic describes anything that is not holy or magical, but rather something unusual. The words, actions, gusts of wind, and other manifestations performed by human magicians are used to perform magic. <sup>24</sup>According to *Ibn Qudamah*, magic is defined as spells or knots that are spoken and written. or positions that without actually touching the victim, can have an impact on the body, mind and heart. <sup>25</sup>Thus, witchcraft itself has the potential to kill, cause anger or love, make someone sick, prevent them from bonding with their partner, or end in divorce.

In Indonesia, this phenomenon is more famous for misleading people in bad ways. The word magic is used in various ways in Indonesia, including "black magic, dukun, black magic, teluh, pellets, and other terms. All of these refer to magical acts that use science and enchantment, such as spells and sorcery. About the use of paranormal abilities.<sup>26</sup>

The name of the science of *tafriq* is taken from the function and impact of magic in general. Witches use their magic to separate married couples who like and care for each other, as well as to separate individuals in general. Those who want to practice magic advise this.<sup>27</sup> As said in QS Ar-Rum verse 21, the love of a man and a woman is actually judged by their respective love for each other. And that love could be broken because of magic. Magic called *tafriq* is used to try to separate or divorce married couples. Furthermore, this magic aims to attack social harmony, including the harmony that exists between family members, neighbors and business partners. A husband and wife file for divorce because the shaman creates hallucinations in the mind of one of the partners regarding the other's unattractive appearance and face, or because of other factors that can cause conflict and ultimately separation. According to Imam Al-Qurthubiy's understanding, magic has the power to change a person's heart into love or hate. It can also cause someone to commit a crime or end a marriage. Apart from forcing someone to leave their house or residence, magic can also be used to separate husband and wife. <sup>28</sup>Regarding the science of *tafriq*, Allah SWT has said through His words in verse 102 of QS Al-Baqarah: "And throughout the reign of Solomon, they did what Satan ordered. Even though Satan taught magic to humans and revealed information to two angels in the land of Babylon, named Harut and Marut, Solomon was not an unbeliever. In fact, before stating, "Indeed, we are only a trial (for you), so do not disbelieve," none of them conveyed knowledge to anyone. As a result, they learned from the two angels what (possibly) separates a husband from his wife. They want Allah's permission before using their abilities to harm anyone. They take knowledge that is detrimental to them, rather than beneficial. Indeed, they already know that whoever buys something (magic) will

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<sup>21</sup> Al-Raghib Al-Asfahani, *Mu'jam Mufradat Al-Faz Al-Qur'an*, ( Beirut : Dar Al-Fikr, Edited by Nadeem Marashli , 2014 ); 231–32.

<sup>22</sup> Ahmad ibn Hanbal, *Musnad*, (Beirut: Dar al-Fikr, 1991).

<sup>23</sup> Jamal al-Shawali, *Tahshin Ahl al-Iman min al-' Ain wa al-Hasad wa Sihir wa al-Syaithan*, ( Jakarta : Daar al Haq, 2001).

<sup>24</sup> Jamal al-Shawali *Tahshin Ahl al-Iman min al-' Ain wa al-Hasad wa Sihir wa al-Syaithan* .

<sup>25</sup> Fahrurrazi, *Mafatihul Ghaib* (Beirut: Darul Fikr, 1981).

<sup>26</sup> Balai Pustaka, *Big Indonesian Dictionary 2nd Edition. Department of Education and Culture* (Jakarta: dictionary preparation team, language development and development center, 1996), 938.

<sup>27</sup> Abdurrahman As-Sadi, *Taisir Al-Karim Ar-Rahman: Fi Tafsir Kalam Al-Mannan*, ( Beirut/Lebanon: Al Resaya Publisher, 2005 ): 54.

<sup>28</sup> Al-Abu Barra, *Secrets of Destroying Magic*, 2018, 111.

definitely suffer a loss in the afterlife. If only they realized how terrible the actions of people who sell themselves through magic are.<sup>29</sup>

The influence of magic, especially *tafriq magic*, is another factor that contributes to the potential for divorce and family discord. Because according to Ibn Qudamah in his book *al-Mughni*, magic has certain characteristics and consequences, such as the ability to cause the victim to die, get sick, fall in love, or become hated, perhaps even causing the victim to die.<sup>30</sup>

The purpose of a marriage according to the Koran itself is to foster a sense of harmony and affection for one another. The witches want to eliminate this feeling of love by using the devil as an intermediary. They want to change the relationship from initial love to initial hatred, distance, and anxiety when they were together.<sup>31</sup>

According to Dr. Muhammad Mahmud Abdullah, the nature of *hasad* is the only reason why miracles occur. When someone whose heart is evil seeks the services of a shaman to send a separation spell according to his wishes. This may drive siblings apart, parents and children apart, couples apart, and so on. If not, often people who are bewitched will be influenced by requests to spray water on the road they are passing or in front of their door. If they step on it, they will be affected. It can also add food or liquid to it, which will absorb magic when swallowed.<sup>32</sup>

### **The urgency of *Maqashid Sharia 'ah* Towards Family Integrity**

Linguistically, *al-Maqashid* is the plural form of the term "maqsid" which means target, or object of interest. The meaning of *Maqashid Syari'ah* has developed from the most basic definition to become a complete definition in the study of Islamic legal epistemology. These definitions often adopt equivalent meanings and follow their linguistic meaning. *Maqashid* scholars call it *masalih* (benefit) because they describe *maqashid* as taking advantage and rejecting loss. *Maqashid Syari'ah* according to Ahmad Al-Raisuny is the ultimate goal intended to reap the benefits of devotion.<sup>33</sup> Ulama Al-Fasi stated that *Maqashid Syari'ah* is the goal and key to the use of Shari'a to achieve the benefit of worship.<sup>34</sup> The *maqashid* technique is also considered more promising in matters of worship and provides a better way to identify legitimate sharia answers to the issues and demands of contemporary civilization, including accountability, democracy, good governance, and human rights. Therefore, this idea is equally important for maintaining family harmony and maintaining family integrity if family ties are not maintained.

The term family comes from the Sanskrit words *kula* and *warga*, which are combined into the word *kulawarga*, which means member or group of relatives. The family consisting of husband, wife and children is the smallest social unit. Family is defined as parents and their offspring, according to the Big Indonesian Dictionary, is a very basic kinship unit in society.<sup>35</sup> In social life, the family acts as a haven for creating a peaceful, serene and serene life. Affection can develop in a family along with love and harmony. A family consists of two or more people who are connected to each other either by blood or marriage, live together in a house, engage with each other in their various roles, and build and preserve culture.<sup>36</sup>

<sup>29</sup> Department of Religion RI, *Al-Qur'an and its Tafsir*, Jakarta: Lentera Abadi, 220 (2010)

<sup>30</sup> Ibn Qudamah and Abu Muhammad 'Abd Allah bin Ahmad, *Al-Mughni*, Vol. 6, (Beirut: Dar Al-Fikr, 1972): 105.

<sup>31</sup> Ibn Qoyyim, *Tafsir Al-Qayyim* (Bombai: ad-Dar as-Salafiyah, 1987): 584.

<sup>32</sup> Barra, *Secrets of Magic Destruction*, 112.

<sup>33</sup> Isma'il Al-Hasany, *Nazariyat Al Maqashid and Al-Imam Muhammad Al-Tahir Bin Ashur* (Washington DC: al-Ma'had al-'Alami li'l Fikr al-Islami, 1995): 7.

<sup>34</sup> Alal al-Fasi, *Maqashid Al-Syariah Al-Islamiyyah Wa Makarimuha*, (Arabia: Maktabah al-Wahdah, 1963): 3.

<sup>35</sup> *Pustaka, Big Indonesian Dictionary 2nd Edition*, Department of Education and Culture.

<sup>36</sup> Mufidah Cholil, *Islamic Family Psychology: Gender Insight*, (UIN-Maliki Press, 2013): 33.

Al-Syatibi divides *maqashid* into three categories according to the purpose and meaning of a *mashlahah* in the continuation of human existence. Among these three groupings are:<sup>37</sup>

1) *Daruriyah* (Primary), *Daruriyah* is *Maslahah* which has a strong correlation with the continuity of life on earth and the afterlife, making this concept a crucial component in maintaining religion. In this case, the idea of *Maqashid Syari'ah* is demonstrated by full protection of the five elements, namely, religion, reason, wealth, soul, and descendants. In upholding Islamic beliefs, Allah SWT stipulates that a person must believe in its teachings, namely the obligation to pray, pay zakat, perform the Hajj, and fast. Marriage laws, such as the mandate to only consume halal food and prohibit the consumption of haram food, are a form of protecting the soul. The safety of children is enforced, among other things, by legalizing marriage and prohibiting abortion and adultery. In order to protect property, Allah SWT allows various types of transaction procedures as long as no one party is harmed. One way to maintain alertness is to prohibit alcohol and other substances that have the potential to cause unconsciousness.

2) *Hajiyah* (Secondary), *Maslahah al-hajiyah* can be included in the categories of worship, *al-adah muamalah* and *jinayah* according to Al Imam Shatibi.<sup>38</sup>

3) *Tahsinayah* (Tertiary) *Tahsinayah* is *Maslahah*, which separates itself from despicable and despicable conditions and bases human existence on noble morals and good traditions. That the duty of a Muslim is to ensure the welfare of his family. However, the welfare in question is more than just the welfare that has been defined by conventional ideas. Welfare that uses a *mashlahah*-based approach, on the other hand, bases welfare indicators on an individual's ability to uphold sharia goals (*Maqashid Syari'ah*).

Starting from this idea, a prosperous family is first of all a family that is able to create a safe and peaceful environment based on faith and Islam. All family activities should be based on and strengthened by a religious perspective so that the family becomes part of a family environment that is able to uphold its religion (*hifdzu ad-din*). A family that is able to preserve its wealth (*hifdzu al-mall*) in a way that is approved by Allah SWT. The assets he obtained were obtained legally. Because of his family's wealth, he was able to get closer to his Rabb, and his family was able to use and consume halal food. Third, (*hifdzu an-nasl*) looking after offspring, to raise a new generation of civilization is the goal of family life, the *sakinah family* is able to care for their children. According to Islamic law, a family can only have good and devout children if the marriage is valid. Fourth, (*hifdzu al-aql*) a well-off Muslim family is also a healthy family. A loving family environment is there. Superior monotheistic education, learning, natural knowledge, morality, independence and intelligence. That he will develop into a wise and knowledgeable family member. Because ignorance is the root of all evil. And finally, *hifdzu an-nafs* (soul protection). A rich family is also a family that understands how to protect its soul from threats and danger. Feel safe and stay away from anything that could endanger family life, such as crime, violence.

A harmonious family is certainly everyone's hope, but in the ever-changing flow of globalization in a dynamically developing society, in practice there are many challenges and problems in realizing this hope. Men and women who have decided to unite must also be prepared to face problems that may arise after marriage. Family integrity itself is where conditions in the household feel warmth, harmony, security and peace. Maintaining it is not easy, you have to be equipped with good morals and religion based on religion. Establishing a family has a big and noble goal, namely protecting offspring as the next generation of the *da'wah* relay in every society. Thus, marriage brings many benefits that will undoubtedly be

<sup>37</sup> Abu Ishaq Al-Shatibi, *Al-Muwafaqat Fi Usul Al-Shari'ah*, (Al-Maktabah Al-Tawfikia, 2003).

<sup>38</sup> AK Zaydan, *Al-Wajiz Fi Usul Al-Fiqh*, (Matba'at Salman al-A'zam, 1974) : 343.

obtained for anyone who carries it out, such as the reward of fulfilling the Sunnah of Rasulullah SAW, achieving peace and happiness and through children born from marriage which become an investment in life after the death of the marriage which offers guaranteed opportunities for both people. parents to enter heaven through the prayers of pious children. The house that is built is expected to fulfill the purpose of marriage, namely a peaceful and happy life. To maintain the integrity of the family so that it is always in good and peaceful condition, the things that must be carried out are: 1) Carry out your obligations as husband and wife, 2) Look after each other and obey all commands from Allah SWT, 3) Cultivate in your identity the qualities of patience and always being grateful.

### **Findings**

#### **Profile of the Aceh *Ruqyah Syar'iyah* Institute**

*Ruqyah Syar'iyah* Aceh is a local community in Aceh It included several fighters for monotheism *Ahlusunnah Waljama'ah*. This institution is located at Jalan Kenari Lorong Nek Intan, Uteun Bayi Village, Lhoksumaweh City. As Head of the Institution is Tgk. Ali Khairul Azzam, Advisor to Tgk. Muhandi S.Ag, Therapist Muhammad Baidillah, Tgk Gunawan, Tgk. Aziz, etc. Consisting of 66 therapists consisting of 63 male therapists and 3 female therapists spread throughout the Aceh region. The vision of this institution is to make Aceh united in one house, one *peruqyah*. The mission of this institution includes;

- a. Introducing one of the treatments inherited from the Prophet that has long been forgotten within the framework of *Ruqyah Syar'iyah*
- b. We got up because some of us had felt the bitterness of the trials of jinn and magic that had befallen us.
- c. We are here to provide solutions for the general public, students, school children, it is common knowledge that they often suffer from non-medical illnesses and are eventually taken to a shaman.
- d. We are here because we are worried that in Aceh the proliferation of shamanism disguised as pious people is increasing.
- e. We are here to provide solutions and convey to the community that it is time for us to abandon shamanic methods of treatment and switch to treatment guided by the Islamic religion.

The purpose of this institution was established as a healing effort which is believed to come from Allah SWT. brings people closer to goodness in the afterlife and keeps people away from shirk. The services provided by this institution are *ruqyah syar'iyah*, sunnah cupping (men & women), pinched nerve therapy, mild stroke, and nerve acupressure. Also provides herbs that have been read *Ruqyah* prayer.<sup>39</sup> In general, patients will be directed to consult regarding their existing disorders. According to Ali Khairul as head of the institution, the *ruqyah method* in the *Ruqyah Syar'iyah Approach* is the same everywhere, even at the Aceh *Ruqyah Syar'iyah Institute*. This approach is the result of progress previously studied by Tgk. Ali Khairul Azzam from other educators. Five to ten patients are treated at the *Ruqyah Syar'iyah Institute in Aceh every day*. Services provided to this institution from Monday to Saturday from 09.00 to 21.00 WIB can be obtained through social media platforms such as *Facebook, Instagram and WhatsApp*. Upon arrival, patients will be registered first, after which they will choose a treatment plan based on the problem they are experiencing. *Ruqyah Institute Syar'iyah Ruqyah Aceh* provides the facilities and infrastructure needed for patients to carry out *ruqyah activities* with therapists, including treatment and consultation rooms.

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<sup>39</sup>Ali Khairul Azzam, Interview, 03 November 2023

The therapist's way of doing *ruqyah* is to first carry out a diagnosis by finding out what the patient is feeling and the disorders within the patient. Examples in general are when patients experience excessive stress, uncontrolled emotions, underestimate good deeds, especially prayer, are sad for no reason, often daydream and their mood is very unstable. So it can be ascertained that the patient has a genie disorder from the behavior he has performed. The following are the stages of the *ruqyah* therapy process carried out at the *Ruqyah Syar'iyah Institute* in Aceh.<sup>40</sup>

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*ruqyah* therapy process carried out at the *Ruqyah Syar'iyah Institute* in Aceh.<sup>41</sup> perform istighfar, prayer and ablution. Patients are required to perform ablution to ensure they are clean from small and large hadas before receiving *ruqyah treatment*. It is recommended to pray two rak'ahs of sunnah prayer and ask Allah SWT for healing. After making Istighfar and praying to the Prophet SAW, identify the patient's problem by diagnosing it. To help the patient relax and improve blood circulation in the body, the patient is told to lie down in a comfortable position. Tgk Ali also explained diagnostic *ruqyah sharia treatment*. Next, the patient is read verses from the Koran by the therapist, namely verses from letters related to *ruqyah*, including QS Al-Fatihah, Al-Ikhlash, Al-Falaq, and An-Nas for the introduction. After that, a special surah about *ruqyah* is read, including verses 1–5, 102, and 255 of QS Al-Baqarah, before ending with QS Yasin. To facilitate healing, the therapist reads it slowly, seriously, and full of faith in Allah SWT. Therapists assign patients to do dhikr to help them release repressed emotions. In the end, the patient will be advised to truly apologize to Allah SWT for all his violations, whether intentional or not. Next, participants asked for an explanation about what they did, whether intentionally or unintentionally. After that, the participant asked for a statement regarding what they felt after carrying out the sequence and stages of *ruqyah* for some time.

### **Results of *Ruqyah* Therapy**

Aceh *Ruqyah Syar'iyah Institute* treats *ruqyah* for various complaints and different diagnoses. Like one patient named Nurul Rizky, a wife who experienced mental disorders while running her household. The author here made observations on a married couple who experienced a reaction after being *ruqyah* at this institution. A person named Zulfikri is the informant in this observation, as the husband of Nurul Rizky who is now involved in becoming a *ruqyah practitioner* at this institution because according to him he has been successful in fighting the trials faced in his household. From him the author also got theoretical information about *tafriq magic*.

Nurul Rizky (36) experienced complaints of irritability and sensitivity. Zulfikri said that as a husband he experienced disharmony in his household because of his wife's treatment of him. The wife has a medical illness, she has been taken to the hospital and almost every day she relapses to be taken to the hospital. Until the medical staff discovered that he had stomach problems. Apart from that, the wife never felt uneasy about her husband's presence at home. So an alternative cure for his illness was *ruqyah therapy*. The results of this therapy showed that the wife was experiencing a psychological disorder that was attacking her. When he was in *ruqyah* he felt very deep emotions, such as getting angry and screaming until he

<sup>40</sup>Ali Khairul Azzam, Interview, 03 November 2023

<sup>41</sup>Ali Khairul Azzam, Interview, 03 November 2023

cried. When the verses of the Koran were read slowly and very solemnly, he felt excruciating pain in his head. So after *the ruqyah* and through several stages of *ruqyah* the wife has begun to feel calm and now their household is safe and peaceful. When the soul and body are weak, it will be easy for the genie to enter and attack because the genie can be felt when a person's spirit is weak.<sup>42</sup>

### **Analysis of the Relevance of *Maqhasid Syar'iah* to *Ruqyah Syar'iyah* to Maintain Family Integrity**

The concept of *ruqyah syar'iyah* as an alternative treatment after a medical check has also not been cured. In essence, *ruqyah* does not conflict with Islamic law. This *ruqyah syar'iyah* generally means Tawassul, praying to Allah SWT. It should be understood that there is a slight difference between *ruqyah syar'iyah* and *ruqyah syirkayah*, which makes *ruqyah syar'iyah* an alternative means to help break up the household. In the Qur'an there is a mention of *tafriq magic*, where *tafriq magic* is household separation magic or divorce magic, a genie assigned to separate husband and wife, between one person and another. If you look at history, this magic has existed since the time of the Prophet Abraham. It is clear that Allah SWT says in QS Al-Baqarah verse 102 *yufarriquna bihi bainal mar'i wajaujih* that separates your husband and wife. In the household, problems are not always about the economy, they are also about appearance, etc. It is easy for a genie to possess a person if that person's psyche is weak. The devils and genies most love and praise the genies who like to disturb people and are capable of destroying people's homes.<sup>43</sup>

With the *ruqyah therapy treatment* at the Aceh *Ruqyah Syar'iyah Institute*, Zulfikri and his wife as the research subjects of the author who had carried out the *ruqyah therapy process* felt a significant change after trying treatment which also did not improve. Feel a safe and peaceful soul after carrying out the *ruqyah process and stages*. *The ruqyah* they perform does not conflict with Islamic teachings, because the *ruqyah* begins with prayers asking Allah SWT for healing. with the caveat that you need to be wary of *ruqyah* practices that are not based on belief and monotheism of Allah SWT.

The presence of *maqhasid syari'ah* means that the strengthening of syar'i law which is the basis of the ummah in modern times provides *maslahah* for various problems that exist today. To maintain household harmony which has an impact on true unity in the family, a solution is needed to achieve the goal of a *rabbaniyah* household. Problems that arise in the household can be overcome with the presence of the *ruqyah syar'iyah concept* by taking advantage of the principles of *maqhasid syari'ah*. Allah SWT sends problems, of course there is a solution. That Islam is a complex teaching so that there can be no doubt about the validity of its knowledge through the Al-Qur'an which was revealed by Allah SWT.

### **CONCLUSION**

Based on this discussion, it can be concluded that *Ruqyah Syar'iyah* has a significant role in maintaining family unity, especially in overcoming the threat of *tafriq magic* to household harmony. By exploring the concept of *Ruqyah Syar'iyah* and applying the principles of *Maqashid Syari'ah*, it can be seen that this approach is not only spiritual in nature, but also goes deep in creating an atmosphere of blessing and harmony in family relationships. Based on studies cases that have been carried out at the Aceh *Ruqyah Syar'iyah Institute* shows the importance of a deep understanding of the *Ruqyah Syar'iyah method as an integral part of Islamic medicine, while emphasizing the urgency of implementing Maqashid Syari'ah values to care for the integrity of the family as a whole*. The

<sup>42</sup> Zulfikiri, Interview, 02 November 2023

<sup>43</sup> Ali Khairul Azzam, Interview, 03 November 2023

application of these concepts can help create a *rabbaniyah atmosphere* in the family and maintain the noble goals of marriage as an effort to propagate Islam in facing the complex challenges of the modern era.

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