

Treatment of Infertility through the Qur'an: Shifting the Function of al-Syifa' from Spiritual Disease Treatment to Physical Medicine

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Abstract: Al-Qur'an, besides proclaiming itself as a guide for the man (*huda li al-nas*), also serves as a cure or healer (*shifa'*) against all kinds of diseases, especially spiritual conditions. In the Community of Therapy Sky Line Two With Prayer, the Qur'an serves as a medium of infertility treatment. Infertility occurs when a husband and wife do not have children, even though they are sexually active. Besides being caused by medical factors, infertility is also caused by non-medical factors, such as genie or magic disorders. This article aims to elaborate and, at the same time, prove the success of infertility treatment through the medium of Qur'anic verses carried out by Therapy Sky Line Two With Prayer. Methodologically, this article uses field research whose primary sources are obtained through observation, structured interviews, and documentation. The collected data was then analyzed using a phenomenological approach. The findings of this article show that the Qur'an can not only cure spiritual diseases but can also be used as a medium to treat infertility. This article also found that the verses of the Qur'an recited to people with infertility can make their hearts calm, more pleased with His decrees, and also more grateful for the blessings He has given. This attitude is a fundamental thing that is needed for those who have not been blessed with offspring. Hence, they feel confident that chanting the verses of the Qur'an can stimulate people with infertility and make them pregnant and have the desired offspring.

Keywords: The Qur'an as *shifa'*; infertility treatment; Shar'iyah ruqyah; Two-line sky therapy with prayer (TLG3D)

A. Introduction

The Qur'an, which Muslim scholars agree that, besides being a guide for man (*huda li al-nas*), it also serves as a cure (*al-shifa'*) for spiritual diseases. The function of the Qur'an as a medicine has gradually shifted from a spiritual/spiritual nature to a treatment of physical illnesses. One community that uses verses of the Qur'an to treat physical diseases is "Two Line Sky Therapy With Prayer" (in the future referred to as TLG3D). This community uses the verses of

the Qur'an as a therapeutic medium to treat infertility¹. Thus, this community believes that the verses of the Qur'an, besides being able to be used as spiritual Medicine, can also be used as a healing medium for mothers who experience infertility.

So far, research examining the Qur'an as Medicine (*al-shifa'*) tends to look at two aspects. *First*, studies that focus on parts of the Qur'an as a cure for all kinds of diseases of a spiritual nature or liver diseases.² *Second*, studies focus more on aspects of the Qur'an as a cure for psychiatric disorders³. Thus, the trend of studies has not examined the aspects of people living with healing infertility through the media of Qur'anic verses.

This study aims to fill the gap of research that has not been done much in terms of using verses of the Qur'an as a treatment medium for patients with infertility experienced by mothers who have not yet obtained offspring. In line with it all, three main questions can be asked: 1). How is the use of Qur'anic verses as a treatment medium in the context of people living with infertility? 2). What kind of infertility can be treated using the media of Qur'anic verses? 3). How is the practice of sterility treatment with the medium of Qur'anic verses carried out? These three questions become discussions that provide an overview of the function of the verses of the Qur'an as a medium of treatment (*al-shifa'*) against physical infertility.

This research is based on an argument that the function of the Qur'an, which the majority of Muslim scholarship has understood as a cure for all kinds of spiritual diseases, can be used to cure physical conditions, such as those experienced by mothers who are challenging to get offspring (barren). People pursue Alternative Medicine through the media of Qur'anic verses – phonically barren patients – more because the efforts made medically are fruitless.

¹ '17 Tahun Penantian, Akhirnya Garis Dua', 2021 <<https://vialangit.com/>>.

² (Latif, 2014; Muhsin Hariyanto, 2014; Sa'adiyah, 2019)

³ Farhan Farhan, 'Kemukjizatan Kata-Kata al-Quran dan Pengaruhnya Terhadap Jiwa Manusia', *Jurnal Pendidikan BASIS*, 1.2 (2017); Listiani Amana and Santi Esterlita Purnamasari, 'Efektivitas Mendengarkan Bacaan Al-Quran Terhadap Penurunan Tingkat Depresi Pada Lansia', *Insight: Jurnal Ilmiah Psikologi*, 17.1 (2015), 11–28; Mulyanti Mulyanti, 'Terapi Religi Melalui Dzikir Pada Penderita Gangguan Jiwa', *Journal of Islamic Guidance and Counseling*, 2.2 (2018), 201–14.

Therefore, phonic medical infertility experienced by patients makes them take alternative Medicine through Two-Line Sky Therapy With Prayer.

B. Literature Reviews

1. Treatment

Treatment in the Qur'an is referred to by the term *al-shifa'*, which means cure, healing, or treatment⁴. Muflih explained that Medicine is a culture to save oneself from diseases that interfere with life⁵. The three methods of the prophet's treatment in healing physical and spiritual ailments can be done using verses of the Qur'an, medicines, and herbs or synergizing between the two treatments⁶. Salim said the disease in the Qur'an is also called *al-maraḍ*, a state of bad and hazardous habits or abnormal body conditions that cause damage or undue changes. Ibn Qayyim al-Jauziyah divides diseases in the Qur'an into two, namely Physical Diseases and Spiritual Diseases. Physical disease arises due to reduced function or malfunction of one of the organs in the human body⁷. Spiritual disease is the presence of bad attitudes in the human heart that encourage obedience and prevent reaching the pleasure of Allah⁸.

Tafsir scholars differ on the meaning of the term *al-shifa'* in the Qur'an. Ibn Kathir says the Qur'an is only a cure for spiritual ills, such as doubt, hypocrisy, polytheism, and perversion⁹. According to Quraish Shihab, the Qur'an is a cure for all kinds of spiritual diseases and physical diseases of a psychosomatic nature; that is, spiritual diseases that affect physical illnesses, such as shortness of breath

⁴ Achmad Warson Munawwir; Muhammad Fairuz, *Al-Munawwir: Kamus Arab-Indonesia* (Yogyakarta, 1984), p. 728.

⁵ Andi Muflih, 'Pengobatan Dalam Islam, Thesis' (Universitas Islam Negeri Alaudin Makassar, 2013), p. 80.

⁶ Ibnu Qoyyim Al-Jauziyah, *Keajaiban Penyembuhan Cara Nabi*, Terj. Mis (Jakarta: Diadit Media, 2008), pp. 6–31.

⁷ Ibnu Qoyyim Al-Jauziyah, p. 34.

⁸ Siti Nur Fadlilah, 'Penyakit Rohani Dalam Perspektif Al- Qur'an', *Jurnal Studi Al-Qur'an*, VI.1 (2010), pp. 49–50.

⁹ Abu al-Fida' Ismail Ibnu Katsir, *Tafsir Al-Qur'an Al-Azhim*, ed. by terj. Bahrnun Abu Bakar (Bandung: Sinar Baru Algensindo, 2000).

or chest pressure, it is more due to spiritual imbalance¹⁰. Ibn Qayyim al-Jauziyah also mentions that "The Qur'an is the perfect Medicine to cure all diseases of the liver and body, as well as the world and the Hereafter. There is no single type of disease, either spiritual or physical, but there is a cure and a prevention method in the Qur'an. Whoever cannot be healed by the Qur'an, Allah will not heal him. And whoever does not have enough of the Qur'an, Allah will not suffice it¹¹."

2. The Qur'an as the Medicine (*shifa'*) of All Diseases

The Qur'an has many qualities, including *al-shifa'* (QS. al-Isra'/17: 82), which means healing or antidote. Ash-Shinqithi, in the book *al-Adhwa al-Bayan*, says that the Qur'an is a cure for diseases of the heart and body¹². The Qur'an is a cure for liver diseases such as doubt and *nifak* and for physical diseases if prescribed to a sick person, like the story of a man who *ruqyah* using the recitation of Q.S. al-Fatihah. It is a well-known opinion that the Qur'an is believed to be able to cure various kinds of diseases, both physical and spiritual.

The disease can be caused by medical factors and conditions caused by non-medical factors, such as infertility. Medical factors cause infertility, so the way to cure is done medically. While non-medical factors cause infertility, the way to fix it is with verses of the Qur'an or *ruqyah syar'iyah*. Abu Baker, in his study, discussed the causes of infertility of women who seek treatment from Muslim healers in the city of Tamboul in Central Sudan; among other reasons are 'charity (magic) that damages cycles and hormones, as well as um al-Subyan's spirit that fills in the womb, eats sperm and eats eggs¹³. Mira Bajirova, in her article, also said that one of the main causes of infertility is jinn, and the way of treatment is by the *ruqyah method*¹⁴. Jinns can dwell in a woman's womb; this is to the words of the

¹⁰ M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian Al-Qur'an, Vol. VII* (Jakarta: Lentera Hati, 2006), p. 532.

¹¹ Majdi Muhammad Asy-Syahawi, *Ingin Sehat? Berobat Dengan Al-Qur'an Dan Madu, Terj. M. Hidayatullah* (Jakarta: Gema Insani Press, 2011), pp. 20–22.

¹² Muhammad al-Amin bin Muhammad al-Mukhtar al-Jakanni Asy-Syinqithi, *Adhwa' Al-Bayan Fi Idhah Al-Qur'an*, Jilid 3 (Saudi Arabiya: Dar Alamil Fawaid), p. 737.

¹³ Abu Baker A.A. Al Hadi, *Spirituality An Interdisciplinary View: The Prime Option Spiritual Islamic for Female Infertility In Tamboul Town Sudan* (United Kingdom: Inter-Disciplinary Press, 2016), p. 20.

¹⁴ Mira Bajirova, 'Infertility Caused by Decreased Oxygen Utilization and Jinn', *Archives of Reproductive Medicine and Sexual Health*, 1.1, pp. 47–49.

Holy Prophet (peace be upon him) in the hadith that "*Verily Satan flows from the son of Adam in his bloodstream*"¹⁵.

3. Infertility

Infertility is a condition where married couples do not have children even though they are sexually active. Wahid Abdul Salam Bali, in his book *ash-Sharimul Batari*, said that infertility occurs because Allah created in a barren state, there is organic infertility that doctors may treat, and there is infertility caused by jinn disorders¹⁶. This kind of infertility has been widely successfully treated with *ruqyah syar'iyah*. Mus'ad Hussein Muhammad, in his book, also says that there is sterility that comes from the gift of Allah, as in QS. 19:5, which means, "While my wife is barren," then there is also barrenness that comes from demons part of magic and hasad, whose way of healing can be done with *ruqyah syar'iyah* using *isti'azah*, prayers or verses of the Qur'an¹⁷.

Ibn Qayyim al-Jauziyah said when the verse of *ruqyah* is recited, the cage and air contained in the saliva of the person who recites the *ruqyah* will bring healing from Allah Almighty. The more vital spirit will prevail when the 'good spirit' reciprocates with *ruqyah* and then blows into the victim. Battles between 'good spirits' and 'evil spirits' are often fought between humans¹⁸. If a treatment has been carried out, medically and non-medically, and declared physically and spiritually healthy, then the results and conclusions are in the hands of Allah Almighty. Perhaps his pain was the bridge that would lead him to His forgiveness and heaven. Allah Almighty. says in QS. al-Ahzab/33:38 that all moves on His power and all is good for all His creatures, "Allah's decree is a decree that must come to pass."

¹⁵ Muhammad Ibnu Ali bin Hajar Al-Asqalani, *Fathul Bari Syarkh Imam Al Bukhori, Jilid IV* (Saudi Arabiya: Maktabah Salafiyah), p. 282.

¹⁶ Wahid Abdussalam Bali, *Ash Sharimul Batari Fit Tashaddi Lis Saharati Al-Asyrar* (Mesir: Maktabah Al-Sahabah, 1992), pp. 203–4.

¹⁷ Mus'ad Husein Muhammad, *Al-Ruqyah Al-Syar'Iyyah* (Tunis: Dar Al-Ulama, 2013), p. 114.

¹⁸ Ibnu Qayyim Al-Jauziyah, *Al-Tibb Al-Nabawi* (Riyadh: Darussalam), pp. 264–65.

C. Methods

Communities that are members of TLG3D, both online and offline membership, will be used as a unit of analysis in this study. This community consists of married couples who have not had children for a long time and are medically declared by doctors as barren mothers. Some people who are members of this community who are medically infertile and after participating in a pregnancy program are later declared pregnant, become a motivation for other couples who experience the same problem. By studying this community, it can be used as evidence that the Qur'an which functions as a medium of spiritual Medicine, can be used as a physical treatment.

This type of research is a qualitative paradigm field research through Edmund Gustav Husserl's descriptive phenomenological approach (PFD). Husserl's phenomenology seeks to uncover phenomena that occur without a curtain separating humans from social reality. So that researchers can understand and read the meaning behind the phenomena that occur, both outward and inner naturally. This research focused on the practice of infertility treatment with Qur'anic verse media in the TLG3D community located at the Two Line Sky Therapy Office With Prayer and Ma'had Nashru Sabilinnajah, Sewon Bantul, Yogyakarta.

Data sources were obtained through participant observation, structured interviews, and documentation. All of them are carried out openly, where the research carried out is known to the observed subjects. Interviews were conducted with TLG3D Community leaders, mahad caregivers, who help with medical practices, as well as female patients infertile in this community. Testing the validity of data is carried out by triangulation of sources, data, and theories, persistence of observations, and adequacy of references such as evidence of interview recordings and photographs or images.

The data were analyzed using Edmund Gustav Husserl's PFD analysis procedure through three stages of analysis: *First* is Phenomenological Reduction, which examines everything that appears to the object of reality that occurs, which ultimately sets aside actions, and temporary behavior, then gives decisions to the object. *Second*, Eidetic Reduction, which is the essence or meaning of a phenomenon. It is the essence or essence of a phenomenon. At this stage, the researcher focuses on the inner essence (*eidōs*) of a phenomenon. *The third* is

Transcendental Reduction, which is the knowledge of the subject or pure consciousness before the phenomenon occurs. This reduction is only limited to the understanding of the word, the true truth of a phenomenon¹⁹.

D. Finding and Discussion

1. TLG3D Community

TLG3D Community is a forum that shelters and guides couples who are undergoing pregnancy programs using the Qur'an. This program is more specifically for couples who have tried various pregnancy programs but have not produced results and couples who have non-medical symptoms in their bodies. To distinguish medical or non-medical symptoms can be detected by reciting the *ruqyah* verse in both hands, and then placing and rubbing it on the stomach. If it feels warm or hot to the point of shifting upwards or moving, then it could be due to a genie or magic²⁰. This community was founded by *the syar'iyah ruqyah expert* Muhammad Mufti, C.Ht, C.Herb. He is the founder of Ma'had Nashru Sabilinnajah Yogyakarta. This Community Office is located on Jl. Sudarmo Bandung Kulon Rt. 29 Pendowoharjo, Sewon District, Bantul District, Yogyakarta.

The vision of this community is to make the Qur'an a solution to every problem of life by establishing a community that benefits the human ummah based on the Qur'an. The mission is to establish Two Line Sky Therapy Clinics With Prayer in several cities for pregnancy, ruqyah therapy, and childbirth programs. This community reopened offline service practices that had been stopped due to the pandemic, and online therapy has been programmed every month. The next mission was to establish Ma'had Tahfidz Nashru Sabilinnajah which was spread across various cities (interview, 28 Maret 2022). This community introduced five basic methods that are mandatory in Medicine, including *syar'iyah ruqyah* therapy, gratitude therapy, istighfar therapy, *selftalk* therapy and quantum empty space. This community has beedara honey products that have been ruqyah by asatidz and students of Mahad Nashru Sabilinnajah.

¹⁹ M. Djama, *Paradigma Penelitian Kualitatif* (Yogyakarta: Pustaka Pelajar, 2017), pp. 108–11.

²⁰ Muhammad Mufti, *Menyingkap Jeratan Jin Penutup Rahim: Kupas Tuntas Gangguan Jin Dan Solusinya* (Yogyakarta), p. 2.

TLG3D community is a community whose treatment therapy uses the Qur'an as a medium to treat infertility. The Qur'anic verses used in medical practice are *isti'azah*, basmalah, Q.S. al-Fatihah, *al-Muawwizat*, ayat kursi and QS. al-Baqarah (for ruqyah honey beedara)²¹. There have been many second-line fighters from this community who were previously infertile or diseased, difficult to conceive after treatment, and can succeed in second-line positive. The Holy Prophets recommended using any healing treatment. The most powerful Medicine is those who have a calm spirit, always ask Allah for help and healing and are fully captive to what has happened to them²².

2. The Practice of Shar'iyah Ruqyah Medicine

Before doing treatment, some conditions that need to be prepared are preparing companions and plastic bags, it is recommended to eat first, done in a loose and comfortable place, cleaning the room from broken goods and pictures of living things, for photos while closed, statues and children's dolls are stored, turning off the sound of music in the house, ablution first, if there is bukhul, Amulets or heirlooms should then be cleansed and covered the aurat. Then the steps in the practice of Medicine: sit back and relax facing the Qibla, pray with righteous intentions only to Allah Almighty, be hopeful of forgiveness and help from Allah, position both hands like praying, closer to the mouth and recite the ruqyah verse reading sincerely, solemnly and expectantly²³. Then attach both hands to the chest and abdomen with the right hand on the chest and left hand on the stomach, or it can be the other way around while continuing to rotate without stopping while reciting the ruqyah verse a second time. After that, raise both hands to the neck to the mouth slowly while intending to remove 'something negative from the body' until the throat say loudly while coughing "*Bismillahi Allahu Akbar, La Haula Wa La Quwwata Illa Billah*"²⁴.

If you have a genie or magic disorder, you will issue reactions: passing wind, frequent urination and defecation to loose stools, doing strange movements

²¹ Muhammad Mufti, *The Power of Ruqyah: Terapi Ruqyah Syar'iyah* (Yogyakarta), p. 29.

²² Ibnu Qoyyim Al-Jauziyah, p. 14.

²³ Mufti, *The Power of Ruqyah: Terapi Ruqyah Syar'iyah*, pp. 28–29.

²⁴ Mufti, *The Power of Ruqyah: Terapi Ruqyah Syar'iyah*, pp. 30–32.

without control, itching in part or all of the body, dizziness, nausea, vomiting (mucus to blood), crying, screaming uncontrollably, tingling, until hands shake or stiffen, frequent belching and other reactions. The supporting factors of treatment are: having the intention with confidence and solemnity', ruqyah independent regularly, consuming all kinds of products that are hated by jinns such as honey beedara, improving the quality of faith by multiplying acts of worship. On the contrary, the inhibiting factors of treatment are: there is no intention with certainty, has not focused on doing treatment, still keeps amulets or heirlooms, there is bukhul in the area of residence that has not been cleaned (interview, 9 April 2022), still seek treatment from herbalists and couples who have a medical or non-medical history but do not participate in treatment.

3. The Practice of Infertility Medicine: The Meaning of Readings in *the Shar'iyah Ruqyah*

The practice of procedural infertility treatment can be passed through six stages, each of which has an emphasis on meaning and greatly affects the success of therapy. The meaning of the recitation of Qur'anic verses in the practice of *Shar'iyah ruqyah* medicine can be explained as follows: *The first is isti'azah*, according to Ma'had Nashru Sabilinnajah's caretaker, Abd. Rochim says that not all and just any readings can be used in medical practice. A correct and accurate reading is a reading that is in accordance with what the Holy Prophet(sa) taught, found in the Qur'an or hadith, recited through the *Shar'iyah ruqyah* and does not contain polytheistic elements. It was initially preceded by *isti'azah* as a form of protection. This is as expressed by Abd. Rochim, as follows:

"Before doing the treatment *of ruqyah syar'iyah*, it should begin with the reading of *isti'adzah*, because this reading is the recommendation of the Holy Prophetsa. Before reading the Qur'an including the ruqyah syar'iyah whose reading comes from the verses of the Qur'an. Its benefits when read are as protection, making demons run away and angry and making us closer to angels and the Qur'an." (interview, March 28, 2022)

The second is that basmalah is the key phrase of God's name in which contains the nature and majesty of His asthma. Abd. Rochim said the following:

"Basmalah is the key before doing practice or work. This is because the benefits of reading basmalah based on the instructions of the prophet are used to limit or shield people from potential demonic disturbances, as a testament to opening sustenance, as a testament to prevent calamity, and as a testament to protection during sleep. So basmalah reading is highly recommended to be read as a form of self-protection from various kinds of disorders as well as practices that are encouraged." (interview, March 28, 2022)

The third is Q.S. al-Fatihah, who has a tremendous influence in the protection and healing of patients. Abd. Rochim says:

"Surah al-Fatihah is read to cleanse the heart from various diseases, as a testament to all kinds of *hajat* so that it is quickly *ijabahi* including presenting offspring who are *sholih* and *sholihah* for those who do not have it, as a testament to the salvation of the world and the hereafter, and as a testament to healing from diseases such as infertility and other diseases, used as a solution to the problem of accounts receivable, and for the smooth sustenance. So this letter is very useful and must be read when doing treatment. (interview, April 29, 2022)"

The fourth is the chair verse is the greatest in the Qur'an. The purpose is to praise and glorify God's name before asking for His help, healing, or protection. Abd Rochim says:

"By reading the chair verse in the *ruqyah syar'iyah*, it will be easier to get Allah's help, because this verse is the greatest and most blessed verse in the Qur'an, opening the door of wisdom and fortune, healing for the sick, removing evil, facilitating death, facilitating the matter of a soul mate, opening all kinds of hardships and getting the reward of martyrdom. Maa shaa Allah." (interview, April 29, 2022).

The fifth is to recite *al-muawwizat*, when recited in the practice of *ruqyah syar'iyah* serves as protection and eliminates disturbances present in the body. Here are the results of the interview with Abd. Rochim:

"*Al-Muawwizat* consists of QS. al-Ikhlās, QS. al-Falaq, and QS. al-Nas which must be recited 3x each during treatment therapy after reading QS al-Fatihah. Among the virtues of the reading of al-muawwizat *because it was once used as a testament to the deliverance of the Holy Prophetsa from magic, became a remedy for his readers, including in al-mufashshal given to the Holy Prophetsa. So it has a privilege compared to other letters. Al-Muawwizat* includes a letter that has never existed that resembles it, and can be used as a prayer or testament to be kept away from the jinn and its interference. So by reading it will get protection from various kinds of interference." (interview, April 29, 2022).

Last is to read QS. al-Baqarah, which is recited in its entirety at the time of meruqyah madu beedara. Q.S. Al-Baqarah has its own virtue, which is a letter hated by jinns and demons. Abd. Rochim says:

"This letter was not read full during treatment therapy. This letter is only read in full at the time of meruqyah madu beedara. When I read honey beedara, I would have recited the full Q.S. al-Baqarah directly for thousands of products. This is very helpful for patients who are still afraid to do independent ruqyah, by directly consuming beedara honey. Surah al-Baqarah I read directly because it has virtues, including as an exorcist of jinns or demons, getting protection from Allah Almighty, blocking magic and as a savior in the last days and as a guarantee of the crown of heaven for its readers. Q.S. al-Baqarah is also the pinnacle of the Qur'an and will gain merit at night if it reads it." (interview, April 29, 2022).

To obtain substantive meaning from data related to infertility treatment practices through the medium of reading Qur'anic verses, it was then analyzed using a phenomenological approach developed by Husserl known as the Descriptive Phenomenological Approach (PFD). Husserl's PFD analysis is carried out through three stages of data reduction: *First*, phenomenological reduction, which is filtering the first experience directed to the existence of the

phenomenon²⁵. The phenomenon that occurs in patients of the Two Line Sky Therapy Community With Prayer that each of them is a married couple who are waiting for a baby in the bonds of marriage. In fact, not all couples are easy to make this happen. The existence of medical and non-medical disorders makes couples have to struggle extra to find the appropriate treatment. So in addition to medical treatment, they also tried various kinds of alternative Medicine, one of which was joining the Two Line Sky Therapy Community With Prayer, whose advertisements and testimonials they found on social media. So in the beginning, they were just a whim to enter and join as a first step they believed that with the intermediary of this community, God would grant their blessings.

The second is eidetic reduction, which is finding the essence or getting to the essence²⁶. The hidden fact behind the phenomenon of using Qur'anic verses as a medium for treating infertility in this community is that when the Qur'an is read it will provide calm, so as to bring couples closer to Allah swt., make them individuals who are pleased with Allah's decrees and train to become servants of Allah who are more patient, pious and fully loyal to Allah. This is a fundamental thing that is needed for couples who have not been blessed with offspring.

The third is transcendental reduction, which is to set aside and filter all relationships between observed phenomena and others. Transcendental reduction must find pure consciousness by setting aside empirical consciousness. In this phenomenon, the awareness of couples in carrying out alternative medicine actions as a means to cure non-medical disorders has been realized before. The delay in getting the second line, the presence of signs or characteristics of non-medical disorders in the body makes them look for alternative treatments that draw closer and protect themselves to God. So one of the steps taken is to join this community. They believe that they will get protection and healing through the verses of the Qur'an recited, because the Qur'an is a panacea for various diseases that exist in the human body.

On QS. al-Zariyat/51:15-23 it says that whoever believes in Allah then obeys Him, keeps all His commandments and shuns all His prohibitions, then Allah will

²⁵ Muhammad Misbah, 'Living Qur'an Di Instansi Kesehatan: Fenomena "Gerakan Membaca Al-Qur'an Sebelum Bekerja', *Hermeneutik: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 13.1 (2019), p. 128.

²⁶ Misbah, p. 128.

bring whatever is required of His servant. That is, those who sleep a little at night, ask for forgiveness and remembrance at Suhoor, spend part of their property, strive optimally, believe that sustenance has been measured in the sky without despair, convinced of His greatness Allah must be for the prejudice of His servant. Bring sustenance from unexpected directions. That is Allah's promise to His servants who have faith and devotion to Him.

4. Infertility Treatment: Between Successful and Failed

Based on data collected from participants of pregnancy programs on TLG3D, some managed to second line and some failed to get offspring. Some participants who have managed to get pregnant positive after attending treatment therapy, including Mother Rizma. He has non-medical symptoms of often seeing supernatural creatures and nightmares. It caused her to get angry easily with her husband, disturbing the harmony of her household making it difficult to get a second line. After joining this community, he regularly carried out independent ruqyah therapy, increased sunnah practice and continued to draw closer to Allah. This made his mind calmer and managed to get healing and the second line with the permission of Allah Almighty. Here are the results of the interview with mother Rizma:

"I've been waiting six years, initially I was diagnosed with cysts. Now it turns out that the treatment is gradual, while taking Medicine, in the last three months the cyst is gone, so not until surgery. Then I have also had two miscarriages, the last one said to be pregnant outside the womb. In the past, I was working on dates. In the past, I often cried myself, and when I saw an ad on Facebook I found about this sky therapy community. I idly entered his community. Until I bought the honey. After that I realized, that all this time I often get angry with my husband, often have nightmares and see supernatural beings, it turns out that I have non-medical symptoms. So after that, I joined her ruqyah therapy and I felt very dizzy, but the next day it became calmer. I added the practice of morning dhikr as well. Now more introspection, become a better person and continue to draw closer to God. Alhamdulillah until my husband and I surrendered to Allah and qadarullah after five months I was able to be positive. I have always relied solely on

medical treatment, not understanding non-medical symptoms, so it must be balanced between the two." (interview, February 6, 2022)

Another participant who was also declared successful in getting line two was Mother Puji. According to her confession that she had difficulty getting pregnant because she received magic shipments from others, as well as sticky due to the house she lived in. Its non-medical symptoms can be recognized by frequent nightmares, sometimes seeing spirits and objects moving on their own. This made Puji's mother choose to move house and join the Sky Therapy Community. Then he routinely did independent ruqyah therapy and added other worship practices. He was confident that God would answer His servant's prayer. Here is the statement from Mother Puji:

"For this pregnancy I have been waiting for about ten months. The waiting for the second child of the second husband. Before I got it right away, but had two miscarriages. This is the third pregnancy. I also consume dzuriat fruit. I used to be sentenced to have a folded uterine scarf, so the chance of getting pregnant was very small. But I didn't believe it, so I often massaged the last massage. If my symptoms are non-medical, there are nightmares. In the past, my ex-husband didn't want to have children, so I only had one child. Even then wait one year. Then in this second marriage, I once dreamed of eating with an old ex-mother-in-law, dreamed of being chased and finally miscarried. People say look at it because of the ex-husband. It used to also like to see supernatural things. Just be sensitive to his feelings. Definitely after that I or my son got sick. He said the ustad because of the clumsy. If it's just hard now, he throws something or moves as he likes, until I move house. At the beginning of meeting sky therapy from social media, the condition must be the intention and really followed the therapy. I participated in the therapy twice and Alhamdulillah was able to be positive line two. We must believe in this way we will get what we want. I regularly read istighfar, sholawat, sunnah prayers dikencengin. When I joined the ruqyah I was dizzy, nauseous, vomiting, came out thick spit, after that it became a deep sleep, no insomnia anymore. If we start something because of Allah, pray first then Allah will surely grant but with His time. Because there is wisdom or something that God wants to teach us, with His will." (interview, February 27, 2022)

While therapy participants who have not been declared successful in getting line two are more likely because they have not carried out treatment therapy seriously caused by busy factors. One of them happened to mother Zilda, besides being caused by these factors she also had interference ' *ain* from work. The husband also has a medical history that is also not serious in Medicine. Please note that the practice of treatment is not enough to be done only once, depending on the size of the non-medical symptoms experienced. Here is a statement from mother Zilda:

"I've been waiting eight years. For my medical history, I vary. Once at that time my uterus was retro and autoimmune. My menstrual cycle is also a bit long. If the husband also had a problem, had azoospermia, then now terarozoospermia. So the problem is in that form. All kinds of treatment have been deh. Before I knew sky therapy, I used to resign from work, because there was a disorder that was a disease *of* all kinds. So during those two years I cleaned myself, so someone sent me that at that time. Already to Mr. Ustad, assisted by ruqyah. Yesterday Ruqyah and her husband were also with Ustad Mufti, yes vomiting, if my husband didn't. My husband doesn't believe in such a big thing, it's hard as medical as it is males. That's it. He just wanted surgery last year and hasn't checked yet. It should be checked again after three months. It's even cool to bike. Yes, that's it. First met sky therapy on Instagram, until buying honey several times. Worship is increasing, dhikr early in the evening, but the name of faith goes up and down mbak ya haha. The most difficult thing is *tajahut* anyway. The more pleased the decision of Allah. We can only endeavor, all results by the will of God. After resigning more grateful, getting closer to the husband. Just the therapy, I sometimes don't participate. At first it was enthusiastic, in the end it was less stable because there was also busyness." (interview, March 18, 2022)

The success and failure of the pregnancy program through TLG3D is of course greatly influenced by the seriousness of each participant. Participants who are serious and *istiqamah* in participating in this program will get the desired results, namely getting a second line. While for participants who are less serious and half-hearted in following this pregnancy program and do not follow the procedures set by this community, the results are certainly very disappointing.

Therefore, the success and failure of this program is largely determined by each individual who follows this pregnancy program.

E. Conclusion

Based on this research it turns out that the function of the Qur'an which was originally better understood as Medicine (*al-shifa'*) associated with liver disease, can also be used to treat diseases of a merit nature, such as the treatment of infertility. Infertility is a disease that can be caused by medical and non-medical factors. Infertility caused by non-medical disorders such as jinn and magic disorders, then the healing uses Qur'anic verses through *syar'iyah* ruqyah, as done by the TLG3D community through the recitation of ruqyah verses to patients.

This study provides a new perspective that the Qur'an besides being able to be used as a medium of spiritual treatment, it can also be used as a medium of treatment related to physical diseases. Rationally, physical diseases of a medical nature must be cured through the medical world. While physical diseases of a non-medical nature such as jinn disorders and magic can be cured through *syar'iyah* ruqyah therapy by reading certain verses based on the values and benefits possessed by these verses based on the sunnah of the prophet. With the medium of these verses of the Qur'an spiritually can cause peace in the hearts of the listeners, making couples more pleased and more grateful for the gifts that Allah has given. So they are always positively prejudiced and do not give up on the grace of Allah. They are confident that God will surely answer their prayers at the right time, while improving themselves and drawing closer to Him. []

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