

UTILIZATION OF AL-QUR'AN VERSES IN MENTAL THERAPY AT THE ISLAMIC THERAPY CENTER (ITC), BANDA ACEH

Samsul Bahri,¹ * Abd. Wahid,² Zuherni,³ Siti Humaira⁴

¹⁻⁴Universitas Islam Negeri, Ar-Raniry, Banda Aceh

*Email: abdul.wahid@ar-raniry.ac.id

Abstract: The Quran, serving as a guiding principle for Muslims' lives, provides comprehensive rules regarding life in this world and the hereafter. Described as “al-Shifa” or a healing remedy, the Quran plays a crucial role as a cure for all ailments, both physical and spiritual. Mental therapy emerges as a vital aspect in maintaining life balance and addressing mental disorders. This article aims to explore the role of Quranic verses as a method of mental therapy at the Islamic Therapy Center (ITC) in Banda Aceh. The study employs a qualitative method with field research. Data are obtained through observations and in-depth interviews at ITC Banda Aceh. The study reveals that mental therapy at ITC involves Quranic verses as a means of treatment closely tailored to the patients' level of disturbance. Cases ranging from mild to severe disorders are addressed through the recitation of adapted ruqyah verses. The study concludes that Quranic-based mental therapy at ITC Banda Aceh is effective in addressing various mental disorders, leading to physical and mental improvements post-ruqyah therapy. Positive impacts include increased faith, inner peace, and a deeper spiritual understanding. Thus, this approach can be considered an alternative in addressing the mental health of the community.

Abstrak: Al-Qur'an, sebagai petunjuk hidup umat Muslim, memberikan aturan paripurna terkait kehidupan dunia dan akhirat. Al-Qur'an dijelaskan sebagai “al-Syifā” atau obat penawar, memegang peran penting sebagai penyembuh segala penyakit, baik fisik maupun rohani. Terapi mental menjadi aspek penting dalam menjaga keseimbangan hidup dan mengatasi gangguan jiwa. Artikel ini bertujuan untuk mengeksplorasi peran ayat-ayat Al-Qur'an sebagai metode terapi mental di Islamic Therapy Center (ITC) Banda Aceh. Kajian ini menggunakan metode kualitatif dengan studi lapangan. Data diperoleh melalui observasi dan wawancara mendalam di ITC Banda Aceh. Kajian ini menunjukkan bahwa terapi mental di ITC melibatkan ayat-ayat Al-Qur'an sebagai sarana pengobatan dan terkait erat pada tingkat gangguan pasien. Kasus-kasus seperti gangguan ringan, sedang, hingga berat, semuanya ditangani dengan membaca ayat-ayat ruqyah yang disesuaikan. Kajian ini menyimpulkan bahwa terapi mental berbasis Al-Qur'an di ITC Banda Aceh efektif dalam mengatasi berbagai gangguan jiwa. Pasien mengalami perbaikan fisik dan mental setelah menjalani terapi ruqyah. Dampak positif ini mencakup peningkatan keimanan, ketenangan jiwa, dan pemahaman spiritual yang lebih dalam. Dengan demikian, pendekatan ini dapat dijadikan alternatif dalam merawat kesehatan mental masyarakat.

Keywords: *Islamic Therapy Center, Ruqyah Therapy, Mental Health, Holistic Treatment*

Introduction

The Quran, serving as a guide for Muslims, provides comprehensive guidelines for worldly and hereafter affairs. Its teachings are not mere norms but a guiding force towards the path of righteousness.¹ The Quran establishes the foundation for correct beliefs, virtuous regulations, and noble conduct, aiming for happiness not only in this world but also in the hereafter.²

Within the Quran, Allah elucidates various benefits, including guidance and remedy. Its role in human life encompasses healing aspects, both physical and spiritual. Apart from addressing diseases,³ the Quran also outlines treatments capable of curing all human ailments, earning it the title “al-Shifa,” or healing medicine. Surah al-Isra': 82 emphasizes the Quran as a cure and mercy for believers, while for wrongdoers, it only amplifies loss. “Shifa” in this context, as mentioned in Tafsir al-Misbah, refers to healing or medicine, liberating from deficiencies or directionlessness in reaping benefits.⁴ Thus, the Quran is considered a remedy for various diseases, aligning with the belief that every ailment has a cure.

As Muslims, addressing physical and spiritual illnesses is a duty,⁵ as stated in a hadith that Allah has created a remedy for every ailment except old age.⁶ This article delves into mental therapy as a means to heal, treat diseases, and manage pathological conditions.⁷ Mental health, covering physical, intellectual, and emotional aspects, becomes central in the pursuit of harmony and balance. Symptoms of mental disorders, such as anxiety, worry, stress, and fear, indicate the need for mental therapy.⁸ Mental therapy, a common method for addressing psychological issues, proves vital to maintaining overall well-being.⁹

Thus, this article will further explore how verses from the Qur'an can serve as a means of mental therapy to help communities overcome issues related to magic, the influence of jinn, and other mental problems, with a focus on the Islamic Therapy Center (ITC) in Banda Aceh. Founded by Ustadz Arifuddin Fauzy Al-Makassary, S.Pd.i., the ITC is a treatment facility that integrates cupping therapy (bekam), recitation of Qur'anic verses (ruqyah), and herbal approaches as holistic healing methods. This clinic is not only centralized in Lamnyong, Banda Aceh, but also has branches in other areas, including the Bireuen Regency. By discussing mental therapy practices that incorporate Qur'anic values, this article aims to provide insights into the diversity of treatment approaches available to the community, particularly in addressing issues related to magic and mental health.

¹ J. Ahmad and I. Ahmad, “Quranic Perspectives, Scientific Thoughts, and Its Mundane Applications: Analytical Commentary,” 2021, <https://doi.org/10.46896/JICC.V4I01.148>.

² Shahzadi Pakeeza and A. Chishti, “Sources of Normative Islamic Law,” 2015.

³ Abdul Basit, *Konseling Islam* (Jakarta: Prenada Media, 2017), 27.

⁴ M. Quraish Shihab, *Tafsir Al-Misbāh* (Jakarta: Lentera Hat, 2012), 174–75.

⁵ Muhammad Masruri et al., “Konsep Terapi Nabi SAW Sebagai Alternatif Dalam Menangani Penyakit Fisikal Dan Spiritual,” *AL-HIKMAH: INTERNATIONAL JOURNAL OF ISLAMIC STUDIES AND HUMAN SCIENCES* 4, no. 1 (January 10, 2021): 130–49, <https://doi.org/10.46722/HIKMAH.V4I1.88>.

⁶ Sunan Al-Tirmidzi, *Hadis Shahih Sunan Al-Tirmidzi, Jilid II* (Jakarta: Pustaka Azzam, 2006).

⁷ J.P Chaplin, *Kamus Lengkap Psikologi* (Jakarta: PT. Raja Grafindo Persada, 2001), 507.

⁸ Diana Vidya Fakhriyani, *Kesehatan Mental* (Pamekasan: Duta Media Publishing, 2019), 11.

⁹ Alya Nabila Zahra and Arindi Hamidah, “Terapi Islam Untuk Melihat Kesehatan Mental,” 2021, 1, https://www.academia.edu/49632402/E_BOOK_Terapi_Islam_Untuk_Merawat_Kesehatan_Mental_di_Masa_Pandemi_Covid_19.

Method

This study employs a qualitative method with a field study model. The data were obtained through observation and in-depth interviews. The author observed the treatment process at the Islamic Therapy Center (ITC) in Banda Aceh and subsequently interviewed Ustadz Arifuddin Fauzy Al-Makassary, S.Pd.i., the practitioner and founder of ITC. Interviews were also conducted with several patients undergoing therapeutic treatment, including those with mental health complaints and those experiencing health issues due to disturbances from jinn and other supernatural aspects. The data from observations and interviews were qualitatively analyzed and presented descriptively. This approach provides valuable insights into the effectiveness of Quran-based therapy in addressing various health concerns, both mental and those associated with supernatural disturbances.

Result and Discussion

Profile of the Islamic Therapy Center (ITC)

The Islamic Therapy Center (ITC) is a healing center located in Lamnyong, Syiah Kuala District, Banda Aceh City, with a focus on cupping therapy (*bekam*) and *ruqyah* methods. The clinic also offers herbal medicines as complementary elements in the *ruqyah* healing process. Led by Ustadz Arifuddin Fauzy Al-Makassary, S.Pd.i., who not only serves as a spiritual healer but also as an educator in an integrated school.

Established in 2005 at the initiative of Ustadz Fauzy, ITC initially lacked a permanent location. In December 2013, Ustadz Fauzy's healing practice officially gained the name "Islamic Therapy Center (ITC)" after undergoing several name changes, such as "As-Sihah," "Rumah Rehab," and "Rumah Bekam Sunnah Aceh."

Through interviews conducted, it is revealed that ITC's establishment is not solely based on Ustadz Fauzy's personal desire but is also a response to invitations and financial support from colleagues. Ustadz Fauzy's motivation for practicing cupping therapy and *ruqyah* stems from the desire to apply the knowledge acquired in *pesantren* for the benefit of others. During the interview, he conveyed that the inception of ITC was not driven by personal dreams. Instead, invitations and financial support from friends became the primary catalyst, guiding him to accept the offer. Ustadz Fauzy's main motivation aligns with his life motto, derived from the principle of doing good that can be beneficial to others.

Currently, ITC operates not only in Lamnyong, Banda Aceh, but has also expanded with a branch in Bireuen Regency since July. Although not a formal branch that Ustadz Fauzy directly oversees, the current branches function under his team's direction. Ustadz Fauzi ensures that interested parties can open branches, provided they maintain the clinic's reputation without any signboard fees. This reflects the flexibility and collaboration in the management of ITC branches, offering opportunities for communities in various regions to access mental therapy and healing services, especially those related to spiritual disturbances.

Practice of Using Ruqyah Verses at ITC Banda Aceh

Mild mental therapy

Disturbances by jinn not only occur in adolescents and adults but can affect individuals of various age groups, from infants to the elderly. Based on research findings and interviews with patients, it was discovered that mild mental disturbances can be experienced by children, such as a child named Rafa. Rafa and his mother visited the Islamic Therapy Center (ITC) for

ruqyah therapy. Rafa's mother narrates the chronology of the incident as follows:

“One evening, Rafa and I went to the hospital to visit a relative. While there, I sat with Rafa in front of the operating room. When we were about to leave, I took him home as dusk arrived. Upon reaching home, Rafa cried and complained of pain, but when asked about the type of pain, Rafa couldn't explain. Furthermore, Rafa asked his mother not to speak because he felt worried and unable to hear. The next day, I took Rafa directly to the ruqyah place because I was worried that there might be a jinn disturbance entering his body (Interview with Rafa's mother, January 26, 2023).”

In the therapy practice, Ustadz Fauzy observed that the method applied to Rafa involved holding Rafa's head while reciting healing prayers and blowing air on him three times. Since Rafa only experienced mild disturbances, the therapy method involved ruqyah with water and reciting ruqyah verses using a mini or simple package. Additional Quranic verses and supplications were included during the ruqyah process, including verses recited, such as providing water, reciting Surah Al-Fatiḥah, Al-Baqarah verse 255, Al-A'rāf verses 117–122, prayers to avoid calamities, prayers for protection, Surah Al-Isrā' verse 82, and reciting the three qul (Al-Ikhlāṣ, Al-Falaq, and Al-Nās).

Ustadz Fauzy explained that Rafa's condition was only caused by a jinn encounter, so his treatment only required water and a few healing prayers. Because children are inherently pure, not yet contaminated, and require more protection from their parents (Interview with Ustadz Fauzy, January 26, 2023).

A similar approach was also applied to cases of disturbance in adults, as experienced by Mr. Ade, one of the ITC patients. Due to his worries about potentially coming into contact with witchcraft from those around him, Mr. Ade, who had diabetes mellitus (DM), visited ITC for ruqyah therapy on January 26, 2023. Ustadz Fauzy applied therapy by reciting mini- or simple-package ruqyah verses, with the addition of Quranic verses and supplications.

In the author's observation, it was noticed that the ruqyah process for Mr. Ade involved a sitting method, with the patient facing away from the ruqyah practitioner. Before starting ruqyah, the patient was asked to recite *istighfar* three times with the intention in the heart and to seek healing from Allah through the blessings of reciting the Quran. After closing his eyes, the ruqyah practitioner recited ruqyah verses using strikes or taps on specific parts of the body, aiming to harm disobedient jinn. After the ruqyah process was completed, the patient opened his eyes while reciting alhamdulillah.

After undergoing ruqyah, Mr. Ade stated that this was his first time undergoing ruqyah treatment at ITC. He felt somewhat relieved after ruqyah, and during the process, he did not experience symptoms such as nausea or catching a cold. Ustadz Fauzy explained that Mr. Ade experienced mild disturbances due to depression and pressure from his surroundings, not just his medical condition. Therefore, ruqyah therapy was conducted to assess the patient's condition and ward off potential disturbances.

Medium-term mental therapy

Overcoming depression is a challenging process that requires perseverance and tranquility. One example of a patient with moderate mental disturbances is Mrs. Amalia, who underwent treatment at the Islamic Therapy Center (ITC). Mrs. Amalia shared her experience as follows:

“A few days ago, someone invited my husband and me to meet at their house. However,

the meeting was suddenly canceled, and I felt disappointed. After returning home, I reflected on the incident and felt anxious and deeply disappointed. After a few days, I felt sad and restless. Someone said that I wasn't as cheerful as usual. Finally, I decided to seek help at the Islamic Therapy Center (ITC) because I believed that I might be disturbed by jinn (Interview with Mrs. Amalia, January 27, 2023).”

Ustadz Fauzy conducted therapy on Mrs. Amalia by reciting a series of Quranic verses and supplications as part of ruqyah treatment. Some of the verses recited included *ta'awwudh*, Surah Al-Fatiḥah, Surah Al-Baqarah verses 1-4, Surah Al-Baqarah verse 102, Surah Al-Mu'minūn 115-117, Surah Al-Baqarah verse 255/ayat kursi, Surah Al-A'rāf verses 117-122, Surah Yūnus verses 81-82, Surah Tāhā verse 69, Surah aṣ-Ṣāffāt verses 1-10, prayers for protection from calamities, Surah Al-Isrā' verse 82, 3 qul (Al-Ikhlāṣ, Al-Falaq, and Al-Nās), Gabriel's prayer to the Prophet, prayers to be protected from Satan, and prayers for healing.

The ruqyah practice applied to Mrs. Amalia involved using these verses with a sitting method and ruqyah with strikes or taps on specific parts of the body. Before ruqyah, the patient was advised to recite istighfar three times with the intention of seeking healing from Allah. After that, the ruqyah practitioner recited the ruqyah verses while delivering strikes or taps with a cane or bambo.

After undergoing ruqyah, Mrs. Amalia felt a slight nausea, her stomach turned, her body felt bloated, and she sensed something large around her. Ustadz Fauzy explained that Mrs. Amalia's excessive anxiety allowed Satan to enter her body. Mrs. Amalia was advised to be more patient in facing problems, resolve conflicts with others, and not suppress feelings of sadness. Ustadz Fauzy also recommended drinking fig leaf tea before meals, bathing with fig leaf tea dregs after dawn, and doing afternoon prayers for 12 days regularly. Fig leaf tea is considered a special concoction for dealing with jinn and witchcraft disturbances and can be used for health issues. If symptoms of sadness persist, Mrs. Amalia was asked to return to ITC for further treatment sessions.

In addition to Mrs. Amalia, Hafidz also experienced moderate mental disturbances. Hafidz, an Aceh student living in Bandung, often sensed the presence of supernatural beings. Ustadz Fauzy conducted therapy on Hafidz by reciting a series of Quranic verses and supplications, including *ta'awwudh*, the Prophet's will zikr, Surah Al-Fatiḥah, Surah Al-Baqarah verses 1-4, Surah Al-Baqarah verse 102, Surah Al-Baqarah verse 255/ayat kursi, Surah Al-Mu'minūn 115-117, Surah Al-A'rāf verses 117-122, Surah Yūnus verses 81-82, Surah Tāhā verse 69, Surah aṣ-Ṣāffāt verses 1-10, prayers for protection from calamities, Surah Al-Isr' verse 82, 3 qul (Al-Ikhlāṣ, Al-Falaq, and Al-Nās), Gabriel's prayer to the Prophet, prayers to be protected from Satan, and prayers for healing.

The ruqyah process for Hafidz involved a sitting method and ruqyah with strikes or taps on specific parts of the body. Before ruqyah, Hafidz was asked to recite istighfar three times with the intention of seeking healing from Allah. After that, Hafidz closed his eyes, and the ruqyah practitioner recited the ruqyah verses while delivering strikes or taps with a cane or bambo. Ruqyah began with the three quls (Al-Ikhlāṣ, Al-Falaq, and Al-Nās), followed by blowing on Hafidz's entire body, and finally reciting Alhamdulillah.

After ruqyah, Hafidz expressed that he did not feel negative symptoms such as nausea, etc., but felt somewhat relieved. Ustadz Fauzy explained that, despite being diligent and intelligent, Hafidz showed signs of indigo with the ability to see and sense the presence of

unseen beings. With ruqyah therapy, it is hoped that Hafidz can achieve tranquility. Ustadz Fauzy also emphasized the importance of maintaining a balance between worldly knowledge and religion.

Both statements above indicate that ruqyah therapy can be an alternative to overcoming moderate mental disturbances using Quranic verses and supplications. Understanding the patient's experience and applying customized ruqyah methods can help alleviate symptoms and restore the patient's mental health.

Severe mental therapy

Family life is a matter that cannot be taken lightly; it is full of responsibilities that require understanding and appreciation among family members to create harmony.¹⁰ Kak Nurul, a strong woman who is seeking assistance at the Islamic Therapy Center (ITC) and encountering difficulties in her family life, acknowledges this. In an interview, Kak Nurul shared her experience with the researcher:

“This is the third and final therapy; honestly, dear, I actually wanted to go crazy; I felt like trying to commit suicide because of severe stress, and that was also one of the whispers from Jinn (Interview, January 27, 2023).”

The therapy process conducted by Ustadz Fauzy involved the recitation of ruqyah verses with the addition of supplications. These verses included readings such as ta'awwudh, morning and evening dhikr prayers, and specific verses from the Quran. The use of sunnah packages became an integral part of the ruqyah procedure.

Subsequently, the researcher delved deeper into the ruqyah practice applied to Kak Nurul. With the help of the recitation of ruqyah verses, this therapy involved sitting and using strikes or taps on particular body parts. Kak Nurul described her experience during the therapy:

“After undergoing this third therapy, my stomach feels windy, and my body feels numb. Alhamdulillah, after the recitation of these ruqyah verses, the influence I felt in my body has diminished (Interview, January 27, 2023).”

Interestingly, Ustadz Fauzy advised Kak Nurul to drink fig leaf tea and bathe with fig leaf tea dregs as part of the treatment and expulsion of jinn from the body. This recommendation involved discipline in drinking fig leaf tea before meals and bathing at specific times for 12 days regularly.

In addition to the physical aspect, Ustadz Fauzy also paid attention to Kak Nurul's mental condition, which underwent significant changes. In his assessment, Kak Nurul had shown improvement despite still facing struggles. Through interviews and observations, this research concludes that ruqyah therapy, involving the recitation of sacred verses and specific practices, can help overcome mental and spiritual disturbances experienced by individuals. This is consistent with Kak Nurul's initiatives to regain self-confidence, which include spiritual support and alternative health practices like drinking fig leaf tea.

The Impact of Ruqyah Verses on Patients

The use of Ruqyah verses at the Islamic Therapy Center (ITC) can have both positive

¹⁰ , Hikmatullah, “Model Keluarga Harmonis Dalam Islam,” *Syaksia : Jurnal Hukum Perdata Islam* 23, no. 1 (June 30, 2022): 88–100, <https://doi.org/10.37035/syaksia.v23i1.6471>; Susiana, “Pola Komunikasi Interpersonal Dalam Membentuk Keluarga Sakinah,” *JURNAL AZ-ZAWAJIR* 3, no. 2 (February 8, 2023): 59–76, <https://doi.org/10.57113/jaz.v3i2.286>.

and negative impacts, depending on the patient's condition and how they are applied. Some positive impacts experienced by patients include increased faith, inner peace, and assistance in overcoming health issues. In the case of a patient named Rafa, his mother stated:

“Alhamdulillah, after undergoing ruqyah therapy and consuming water that has been recited with verses, Rafa's condition has significantly improved, and his emotional stability has also increased.”

From this statement, it is evident that ruqyah therapy has a positive impact on Rafa's condition, enabling him to engage in activities with renewed vigor. The support of parents during the therapy process facilitates the healing journey. Furthermore, the impact felt by Mr. Ade after undergoing therapy is also highlighted.

“After the therapy, I did not feel any disturbances in my body, but my mind is much calmer than before.”

The results of therapy at the Islamic Therapy Center (ITC) made Mr. Ade feel better, although he still required self-care therapy at home. According to Mrs. Amalia's experience, it is advisable to maintain a positive outlook and refrain from daydreaming excessively in order to prevent jinn from easily entering the body. Mrs. Amalia also revealed:

“Before undergoing therapy, I felt restless and heartbroken. After the therapy, I experienced slight nausea and bloating, but, alhamdulillah, my mind is now more open and calmer.”

Mrs. Amalia's explanation indicates that the ruqyah process has a positive impact on her condition, and maintaining self-control is crucial to prevent Jinn from easily taking control of the body. Next, Hafidz, who had previously experienced indigo disturbances and frequently saw supernatural beings, expressed:

“Alhamdulillah, after the ruqyah process, I feel more at ease. Hopefully, after returning to Bandung, I can be more devout in worship.”

Patients receiving treatment at ITC feel comfortable and experience improvements in their conditions. Nurul, a patient with a more severe condition before seeking treatment at ITC, shared:

“I felt Jinn taking over my body, losing control, and often experiencing emotional changes. Alhamdulillah, after three therapy sessions, I feel calmer and have a more open mind.”

From this research, it is evident that the therapies conducted at ITC, including counseling, ruqyah treatment, and the use of herbal medicine, yield positive impacts. Patients do not attend only once, especially those with severe disturbances, but they continue to strive and seek healing. Treatment at ITC has a maximum duration of three sessions for patients with severe illnesses, and, alhamdulillah, many patients have recovered thanks to ruqyah therapy.

Observations and interviews with patients at the Islamic Therapy Center (ITC) also depict the positive impact of ruqyah therapy on their mental and spiritual health. Rafa, after undergoing ruqyah therapy, demonstrated significant improvements in his condition and emotional stability, reflecting the effectiveness of the therapy. There are also indications that parental support in the therapy process plays a crucial role in facilitating the healing process. Mr. Ade, after therapy, expressed a greater peace of mind. This highlights the positive impact of ruqyah therapy, not only physically but also in relieving stress and anxiety. The advice to

maintain a positive mindset and avoid excessive daydreaming as part of self-therapy indicates a holistic approach to mental health.

Additionally, Mrs. Amalia's experience offers insight into the emotional changes brought about by ruqyah therapy. The restlessness and heartache she felt before therapy gradually disappeared, and a more open and calmer mindset emerged as a result of the healing process. The recommended self-control to prevent jinn from easily taking control of the body emphasizes the patient's role in maintaining spiritual balance. Hafidz, with indigo disturbances and perceptions of supernatural beings, noted a sense of calmness after ruqyah therapy. His hope to become more devout in worship after returning to Bandung indicates increased spiritual awareness after the therapy experience. This reflects the profound impact of ruqyah therapy on instigating positive changes in patients' thought patterns and spirituality. Nurul, who experienced more severe disturbances before treatment, reflects the success of ruqyah therapy in addressing complex conditions. The experience of emotional change and a more open mind indicates the long-term effectiveness of the therapy. The holistic approach involving counseling, ruqyah, and herbal medicine at ITC accommodates various aspects of patient health.

In this context, it is evident that patients feel comfortable during the treatment process at ITC. Another research about ruqyah therapy also stated the same condition.¹¹ The support provided through counseling, ruqyah, and herbal treatment yields satisfactory results, as reflected in the willingness of patients to continue striving for healing. The maximum duration of three therapy sessions indicates time efficiency in achieving positive results, laying the foundation for the development of ruqyah therapy approaches in the future.

Conclusion

Based on the research conducted at the Islamic Therapy Center (ITC), it can be concluded that the use of verses from the Qur'an as mental therapy has a rich historical foundation, as practiced during the time of Prophet Muhammad (peace be upon him). At ITC, the use of the *Al-Mu'awwizatain* chapters is not only limited to warding off sorcery but is also applied to patients experiencing other disturbances due to the influence of jinn. There are two methods of reciting ruqyah verses: the mini package and the sunnah package. The mini package is applied to mild illnesses, while the sunnah package is used for more serious conditions. The verses involved include several chapters, such as *Al-Fātiḥah*, *Al-Baqarah: 255 (Ayat Kursi)*, *Al-Ikhlāṣ*, *Al-Falaq*, and *Al-Nās* for the mini package, and additional chapters for the sunnah package.

The treatment process at ITC involves various methods, including water media ruqyah, ruqyah with blows or taps on specific body parts during the recitation of ruqyah verses, and the use of water infused with bidara tea leaves recommended for drinking and bathing for 12 days.

¹¹ Yusuf Waliyyun Arifuddin and Akhmad Yanuar Fahmi, "The Effect of Ruqyah Syar'iyah Therapy on Anxiety, Stress and Depression Among Health Science Students," *Holistic Nursing and Health Science* 1, no. 2 (October 15, 2018): 68, <https://doi.org/10.14710/hnhs.1.2.2018.68-76>; Atika Ulfia Adlina and Umami Nadhifah, "Sufi Healing Dan Neurosains Spiritual Bagi Pasien Skizofrenia Di Yayasan Jalmah Sehat Desa Bulungkulon, Kudus," *ESOTERIK* 5, no. 1 (June 21, 2019): 165, <https://doi.org/10.21043/esoterik.v5i1.5810>; Zul Azlin Razali, Nor Azian Ab Rahman, and Supyan Husin, "Complementing the Treatment of a Major Depressive Disorder Patient with Ruqyah Shar'iyah Therapy: A Malaysian Case Study," *Journal of Muslim Mental Health* 12, no. 2 (December 17, 2018), <https://doi.org/10.3998/jmmh.10381607.0012.204>.

This treatment practice reflects a holistic approach to healing, involving the spiritual and physical aspects of the patient.

This research indicates that the ruqyah therapy conducted at ITC not only relies on Qur'anic readings but also integrates various physical and spiritual methods. By involving patients in the healing process, this therapy provides a positive impact that can be felt by patients, as reflected in the statements and experiences of those who have undergone treatment at ITC.

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