

The Reception of the Qur'an in Traditional Medical Practice: A Living Qur'an Study of the Therapeutic Dimension of the Qur'an

Mauhibur Rokhman¹, Ari Kartiko², Bahrudin Zamawi³, Srikandi Maryati⁴

¹ Universitas KH. Abdul Chalim; mmawhib@gmail.com

² Universitas KH. Abdul Chalim; ari.kartiko5@gmail.com

³ Universitas KH. Abdul Chalim; zamawi@uac.ac.id

⁴ Universitas KH. Abdul Chalim; srhykandymaryati@gmail.com

ARTICLE INFO

Keywords:

Living Qur'an; Qur'an
Reception; Traditional
Medicine; Spiritual Therapy;
Religious Practices

Article history:

Received 2025-05-14

Revised 2025-10-12

Accepted 2025-11-17

ABSTRACT

This study aims to analyze the practice of using Quranic verses as a medium for healing and to understand its meaning as well as public responses to it. The phenomenon of Quranic verse-based healing represents a form of living reception of the Quran embedded within socio-religious practices. In this context, Quranic verses are not only regarded as sacred texts recited in acts of worship but are also interpreted as therapeutic instruments believed to possess spiritual power in the healing process. This practice is typically carried out by traditional healers known as molang, individuals recognized within the community for their specialized knowledge and experience in utilizing Quranic verses as healing media. Employing a qualitative approach with the Living Quran method, this field research focuses on the functional reception of the Quran within society. Data were collected through interviews, observations, and documentation involving healers and community members who engage with these practices. The analysis was conducted through data reduction, data display, and conclusion drawing. The findings reveal that healing practices performed by molang, such as Abdullah Marjuki and Ridwan Janan, combine the recitation of Quranic verses with specific media, forming a distinctive model of traditional medicine. These verses are believed to carry spiritual efficacy capable of addressing various illnesses. Strong public trust contributes significantly to the continuity of this practice. Overall, community responses indicate positive perceptions of its effectiveness, enabling this tradition to persist within religious and cultural life.

This is an open-access article under the CC BY SA license.



Corresponding Author:

Mauhibur Rokhman

Universitas KH. Abdul Chalim; mmawhib@gmail.com

INTRODUCTION

In Muslim society, the Quran is not only understood as a holy book to be read and studied in the context of worship, but is also present in various social and cultural practices (Faris, 2024; Martin, 1982). This phenomenon indicates a form of societal reception of the Quran that is developing in everyday life, where the sacred text is not only interpreted theologically, but also functions in various practical needs, including in the field of medicine (Saeed, 2005). From the perspective of Quranic reception, as explained by (Ma'arif, Rahman, & Muslih, 2024; Rafiq, 2021), societal interaction with the Quran can be seen through various forms of response, one of which is a functional reception that positions the Quran as a source that has direct benefits in human life. In this context, the use of Quranic verses as a medium for healing is a social phenomenon that is still widely found in various Muslim communities (A. Haque & Keshavarzi, 2014; Md. I. Haque, Chowdhury, Shahjahan, & Harun, 2018). This practice is usually carried out by religious figures or traditional healers who are believed to have certain spiritual abilities to utilize Quranic verses to assist the healing process of diseases, both physical and non-physical. Public belief in Quranic-based healing practices demonstrates that the sacred text is positioned not only as a source of normative teachings but also as a spiritual tool believed to possess therapeutic power. This phenomenon also demonstrates how the Quran continues to live within the social realities of society and shapes dynamic religious practices in accordance with the needs and beliefs of its communities.

Several previous studies have examined the practice of using Quranic verses as a healing medium within the framework of the Living Quran study. For example, research conducted by (Lestari et al., 2023; Rosyad & Amin, 2023) shows that the verses of the Shifa' are used in traditional healing practices utilizing various natural media and are believed to be effective in treating both medical and non-medical ailments. Another study (Kulsoom, 2024; Nusaibah & Sanuri, 2025a; Saniy, Gafar, Affandi, & Khozi, 2025) highlights the performative reception of certain surahs in the practice of healing certain diseases, while (Azizah, Mustofa, & Nadlir, 2025) study emphasizes the use of Surah al-Fatihah as an alternative therapy medium based on the religious beliefs of practitioners and patients. Furthermore, research by (Hechehouche, Dzulkifli, & Alias, 2020) shows that Quranic-based healing traditions can develop into cultural practices that are passed down from generation to generation and shape the collective religious memory of a community. However, most of these studies emphasize the form of healing practices, the types of verses used, or aspects of local traditions in the use of the Quran as a therapeutic medium. Studies specifically analyzing how society interprets this practice and how social responses, including those from communities with diverse religious backgrounds, respond to the use of Quranic verses as a healing medium are still relatively limited. Therefore, this study seeks to fill this gap by examining the functional reception of the Quran in healing practices and exploring the meaning and social responses of society to this practice within the context of contemporary religious life.

Based on the research background regarding the practice of using Qur'anic verses as a healing medium from the Living Qur'an perspective, this study aims to answer two main questions: what are the forms and patterns of the practice of using Qur'anic verses as a healing medium in people's lives and how people interpret and respond to this practice in religious and social contexts. In line with these questions, the focus of this study lies in two important aspects. First, this study examines the forms of practice of using Qur'anic verses as a healing medium, including the methods of reading the verses, the media used, and the role of individuals who have authority or ability in this healing practice. Second, this study examines the meaning and response of society to the use of Qur'anic verses as a healing medium, which includes the level of people's belief, the accompanying religious experience, and their perception of the effectiveness of the Qur'an's spiritual function in the healing process. Thus, this study seeks to understand how the Qur'an is functionally received in people's lives and how this practice shapes the relationship between the sacred text, religious experience, and social reality.

The use of Quranic verses as a healing medium is a form of functional reception of the Quran, demonstrating that the sacred text is not only understood in a theological dimension but also utilized practically in the social life of society. This practice demonstrates how the Quran lives (living Quran) in social reality through various forms of spiritual therapy believed to have a healing effect on physical and non-physical ailments. Several previous studies have examined this phenomenon by highlighting

traditional healing practices, the types of verses used, and their relationship to the community's religious traditions. However, most research still focuses on the practical aspects or forms of using Quranic verses as a healing medium. Studies that examine in more depth the meanings constructed by society and the social responses to Quranic-based healing practices are still relatively limited. Therefore, this study seeks to fill this gap by analyzing Quranic-based healing practices while simultaneously examining the meaning and societal responses to these practices in contemporary religious life.

METHODS

This study employed a qualitative approach with field research, conducted directly in the social environment where the phenomenon under study occurs (Creswell, 2014). This approach was chosen to gain a deeper understanding of the practice of using Quranic verses as a healing medium in community life. Field research allows researchers to directly observe the phenomenon, thus gaining a comprehensive picture of the practice, its meaning, and the surrounding social dynamics. The study was conducted in a community that still maintains Quranic verse-based healing practices as part of its religious tradition. The research process lasted one month, from mid-April to mid-May 2025, allowing researchers sufficient time to conduct observations, collect data, and understand the social context behind the practice.

The data in this study consist of primary and secondary data (Baker, 2003). Primary data were obtained directly from key informants involved in Quranic verse-based healing practices, namely traditional healing practitioners with authority in the practice and several patients who had undergone the treatment. Information from these informants provides an overview of the practice, the methods used, and their experiences in the healing process. Meanwhile, secondary data was obtained from various written sources, such as books, scientific articles, and academic literature discussing the Living Qur'an study, the reception of the Qur'an, and healing practices based on Qur'anic verses. This secondary data serves as a conceptual foundation and as a comparison to enrich the analysis of the research findings.

Data collection techniques in this study utilized three main methods: interviews, observation, and documentation (AUBERLET et al., 2014). In-depth interviews were conducted with medical practitioners and patients to obtain information regarding their experiences, understanding, and perspectives on the use of Qur'anic verses as a healing medium. Observations were conducted by directly observing the treatment process, allowing researchers to understand the stages of practice, interactions between practitioners and patients, and the use of specific media in the healing process. Furthermore, documentation was used to supplement the research data through the collection of documents, field notes, and visual recordings related to the healing practices.

The collected data were then analyzed using qualitative data analysis techniques, which include three stages: data reduction, data presentation, and drawing conclusions or verification (MILES & HUBERMAN, 1984). Data reduction was carried out by selecting, summarizing, and focusing on information relevant to the research objectives, resulting in a more organized data set. Next, the data is presented in a systematic narrative to facilitate researchers' understanding of the relationships between the findings. The final stage is drawing conclusions and verifying them, which is carried out continuously throughout the research process. Through this stage, researchers interpret the analyzed data to gain a deeper understanding of the practice of using Quranic verses as a healing medium and the meanings that communities construct around this practice.

FINDINGS AND DISCUSSION

The research results indicate that the practice of using Quranic verses as a healing medium in the community is carried out by traditional healers known as molang. Each molang has different methods, media, and types of illnesses that are treated according to spiritual knowledge passed down through generations. This healing practice relies not only on physical skills or traditional herbs, but also utilizes the recitation of Quranic verses, which are believed to have spiritual powers to aid the healing process. Based on the results of the field research, there are two main figures who practice Quranic-based healing: Molang Abdullah Marjuki and Molang Ridwan Janan. Both figures acquired their healing knowledge from their families through generations and have practiced it for years, thus gaining the community's trust as healing agents.

Molang Abdullah Marjuki's healing practice focuses more on treating physical ailments such as broken bones and sprains. He learned this healing knowledge from his father at a young age and continues to practice it to this day. In the treatment process, he used several verses from the Koran as a healing medium, including Surah al-Fatihah, al-Ikhlâs, al-Falaq, al-Nas, and Surah Yasin verses 78-79. This is as conveyed in the following interview: *"This practice has been passed down through generations from my father. The ailments I treat are usually broken bones and sprains. The verses I use are all from the Quran, usually Surah al-Fatihah, al-Ikhlâs, al-Falaq, al-Nas, and Yasin verses 78-79."* In practice, the treatment process begins with asking about the patient's complaints, followed by a physical examination while reciting verses from the Quran. If the injury is physical, Molang Abdullah will reposition the injured bone. However, if a non-physical factor is suspected, he will first undertake spiritual efforts, such as night prayer and making prayer water as a means of cleansing before continuing the healing process.

In addition to traditional medicine, Molang Abdullah also demonstrates an open attitude towards modern medical treatment. He often advises patients to seek further medical care if the injury is serious. This demonstrates the complementary relationship between traditional and medical medicine. In an interview, he stated: *"I do treat with Quranic verses, but if there are serious injuries, I usually advise the patient to go to a community health center or midwife for medical treatment."* These findings indicate that Quranic-based healing practices are not always positioned as an alternative to modern medicine, but can instead coexist as complementary healing efforts.

Meanwhile, Molang Ridwan Janan's healing practices encompass a broader scope, addressing not only physical injuries but also minor ailments, traditional massage therapy (hebu weq), facilitating childbirth, and even specific ailments understood by the community to be related to customary law violations. In his massage therapy, he utilizes several Quranic verses, such as Surah al-Fatihah, al-Falaq, al-Nas, al-Ikhlâs, and the Throne verse, as well as several other verses, which are recited before the treatment begins. Ridwan explained in an interview: *"The treatment we provide comes from traditional teachings. It can actually be used for various ailments, but the most common ones are massage, minor ailments, assisting with childbirth, and several other ailments."*

The treatment process usually begins with the recitation of verses from the Quran as a form of prayer and a request for healing to Allah. This is then followed by therapeutic measures such as massage or the application of water containing verses from the Quran.

For minor ailments such as headaches, stomach aches, or chickenpox, Ridwan's followers typically use water containing verses from the Quran, which has been recited. This water is then drunk or applied to the affected area. Based on the interview, he explained: *"Usually, the patient is asked to bring a glass of water, then I recite verses from the Quran and blow on the water. The water is then drunk or applied to the affected area."* This practice demonstrates that water containing verses from the Quran is believed to possess spiritual powers that can aid the healing process. This belief is reinforced by the experiences of people who report improvements in their condition after undergoing this treatment.

Furthermore, there are healing practices related to illnesses that the community understands are linked to customary violations, such as hemorrhoids. In these cases, the healing process involves not only reciting verses from the Quran but also admitting mistakes by the patient and using water with prayers reciting specific verses. Molang Ridwan explained that the first step is to ask the patient to admit their mistakes, followed by administering water with prayers reciting verses from the Quran and

special readings known only to the molang. These findings indicate that healing practices are not understood solely as medical or spiritual actions, but are also linked to the community's value and belief systems, linking health to moral and customary aspects.

Overall, the results of this study indicate that the use of verses from the Quran as a healing medium is a religious practice that is alive in the community and passed down through generations through traditional healers. This practice demonstrates a fusion of religious beliefs, local traditions, and the community's empirical experience in understanding the concept of healing. Thus, the verses of the Qur'an are not only understood as sacred texts that are read in worship, but also function as spiritual means that are believed to be able to provide therapeutic effects in people's lives.

To provide a clearer understanding of the variations in practices, methods, and underlying approaches employed by traditional healers, a comparative analysis is presented below. This comparison highlights the distinctive characteristics of two prominent molang, namely Abdullah Marjuki and Ridwan Janan, in applying Quranic verses as a healing medium. By examining aspects such as the focus of illness, methods, media, and attitudes toward modern medicine, this table aims to illustrate both the similarities and differences that shape their healing practices within the broader context of community-based religious traditions.

Table 1. Comparative Analysis of Quranic-Based Healing Practices by Molang Abdullah Marjuki and Molang Ridwan Janan

| Aspect | Molang Abdullah Marjuki | Molang Ridwan Janan |
|---------------------------------|---|---|
| Focus of Illness | Physical (fractures, sprains) | Physical + non-physical + customary-related illnesses |
| Method | Bone repositioning + prayer | Massage, prayer-infused water, spiritual therapy |
| Verses Used | Al-Fatihah, Al-Ikhlash, Al-Falaq, An-Nas, Yasin 78-79 | Al-Fatihah, Al-Ikhlash, Al-Falaq, An-Nas, Ayat al-Kursi |
| Media | Touch + prayer | Prayer-infused water + massage |
| Approach | Combination of physical & spiritual | Holistic (physical, spiritual, moral) |
| Attitude toward Modern Medicine | Supports medical referrals | Not explicit, more traditional |

Discussion

From the perspective of the Living Qur'an theory, the Qur'an is understood not only as a sacred text to be read and interpreted, but also as a living text within the social practices of society (Maisyanah, Rahman, Kholis, Bakar, & Hasan, 2024; Saeed, 2014). This theory explains that the meaning of the Qur'an is often manifested through the daily practices of Muslims, including in the tradition of healing based on Qur'anic verses. Research findings indicate that the Molang (traditional healers) interpret Qur'anic verses as a spiritual medium possessing healing powers. This interpretation stems not solely from textual study but also from religious experience and scientific traditions passed down through generations. In practice, the use of Qur'anic verses becomes part of a spiritual endeavor believed to bring divine help. This demonstrates that the Qur'an serves as a source of religious legitimacy in traditional healing practices. Thus, the findings of this research demonstrate how the Qur'anic text is brought to life through social practices that reconcile theological, cultural, and empirical dimensions of society. Theoretically, the practice of healing using Quranic verses can be explained through the concept of functional reception of the Quran, namely how people utilize the Quran to meet practical needs in everyday life. In this context, the molang's interpretation of Quranic verses is not only symbolic but also pragmatic. Molang Abdullah, for example, understands Quranic verses as a spiritual tool to aid the healing process of physical ailments such as broken bones. He uses several surahs such as al-Fatihah, al-Ikhlash, al-Falaq, al-Nas, as well as verses from Surah Yasin as part of his healing practice. The selection of these verses demonstrates that the Quranic text is understood to possess a certain power that can be invoked through recitation with intention and faith. This finding demonstrates that

in community practice, the Quran's function is not limited to its normative dimension as a guide to life but has also evolved into a spiritual medium believed to have therapeutic benefits.

Within the framework of the theory of traditional knowledge transmission, the healing practices of molang demonstrate that religious knowledge is often passed down through family or community lines (Eyssartier, Ladio, & Lozada, 2008; Mazzocchi, 2006). Research findings indicate that the Quranic verses used by Abdullah were obtained from his father as part of the family's scientific heritage. This suggests that the legitimacy of healing practices is not solely established through religious texts, but also through the authority of tradition and the experiences of previous generations. This transmission of knowledge creates continuity of practice, ensuring the community's continued trust in these healing methods. Thus, the practice of using Quranic verses is not merely an individual spiritual activity but also part of a continuously maintained local knowledge system. This process of inheritance demonstrates how religious traditions can adapt to societal needs without losing their theological foundations.

When analyzed through the theory of religiosity and ritual practice, the recitation of Quranic verses in healing can be understood as a form of ritual that connects humans with transcendent powers (DeLong-Bas, 2022; Mulder, 1983). In the healing practice practiced (Nusaibah & Sanuri, 2025b), the recitation of Al-Fatihah is often used as an opening before beginning the healing process. Theologically, Al-Fatihah is understood as a prayer requesting God's help. Research findings show that the recitation of this verse is not only viewed as a ritual recitation but also as a spiritual medium for bringing blessings to the healing process. This practice demonstrates that ritual elements play a crucial role in building patient confidence in the effectiveness of treatment. Thus, the relationship between sacred texts, ritual practices, and community beliefs is a crucial factor in shaping the success of Quranic-based healing practices.

From the perspective of Islamic theology of healing, the Quran is viewed as a *syifa* (medicine) for humans (Fateha & Mansur, 2025). This concept explains that healing is not only related to physical aspects, but also spiritual and psychological. Research findings indicate that verses such as Al-Ikhlash, Al-Falaq, and Al-Nas are often used as part of prayers of protection in healing practices. The Molang (traditional healers) believe that these verses have the power to protect humans from disturbances by supernatural beings and negative energies. This interpretation aligns with the concept of *ruqyah* in Islamic tradition, which utilizes Quranic recitation as a healing medium. Therefore, the use of these verses is not merely a local cultural practice but also has a theological basis in Islamic religious tradition.

The anthropology of religion approach explains that Quranic verse-based healing practices represent a form of interaction between religion and local culture (Alimin, Nawas, Thaha, Syahrudin, & Gita, 2026). In the practice of Molang Ridwan, the use of Quranic verses is tailored to the type of illness experienced by the patient. This demonstrates that the sacred text is not used rigidly but is interpreted contextually according to the needs of the community. Molang Ridwan believes that each verse has specific healing potential, even though the textuality of the verse does not always directly relate to the disease being treated. This understanding demonstrates that healing practices develop through symbolic interpretations of Quranic texts. Thus, research findings indicate that the relationship between religion and culture is not conflictual, but rather mutually reinforcing in community life.

From the perspective of the theory of trust and social legitimacy, the success of a healing practice is greatly influenced by the level of public trust in the practitioner and the methods used (Gilson, 2003, 2006). Molang Ridwan emphasized that the Quranic verses used in healing were inherited from his ancestors and served only as an effort, while healing came entirely from God. This statement demonstrates a theological awareness that healing practices should not be understood solely as human power. This belief is a crucial factor in strengthening the social legitimacy of these healing practices. People tend to trust methods perceived as religiously based and inherited from tradition. Thus, the legitimacy of healing practices is formed through a combination of religious authority, family tradition, and the community's empirical experience. In the sociology of health, patient experience is a crucial factor in shaping perceptions of the effectiveness of a treatment method. Research findings indicate that many patients experience positive changes after undergoing treatment with Molang. Some patients

report feeling lighter and fresher after the massage or after drinking prayer water in which Quranic verses have been recited. These experiences demonstrate that psychological and spiritual aspects play a crucial role in the healing process. When patients have strong faith in a treatment method, it can increase their positive response to the therapy. Thus, patient experience becomes a factor that strengthens the sustainability of Quranic-based healing practices in society.

From the perspective of the theory of public reception of religious texts, the public's response to healing practices indicates that the Quran is understood functionally as a source of solutions to various life problems. Patient testimonials demonstrate that they interpret healing as a form of divine help presented through Quranic verses. This perception demonstrates that people read the Quran not only as a text of worship but also as a source of spiritual strength that can help overcome various health problems. Thus, the Quran functions not only as a holy book recited in religious rituals but also as a source of meaning that provides hope and peace for individuals experiencing suffering.

Overall, the findings of this study indicate that the practice of healing using Quranic verses represents a complex interaction between the sacred text, local traditions, and the social experiences of the community. Through the Living Quran perspective, this practice can be understood as a form of actualizing the Quran in everyday life. The Molang interpret Quranic verses as a spiritual means to seek God's help, while the community views the practice as an alternative treatment that offers hope for healing. The relationship between religious beliefs, the patient's empirical experience, and social legitimacy forms a system of practices that persists in society. Thus, the use of Quranic verses in healing not only reflects cultural traditions but also demonstrates how the sacred text is brought to life through social practices that are meaningful to human life.

CONCLUSION

This research demonstrates that the use of Quranic verses as a healing medium is a vibrant religious practice that continues to be maintained in society through the role of traditional healers known as molang. The study's key findings demonstrate that these healing practices are not solely based on physical procedures such as massage or bone-setting, but also involve a spiritual dimension through the recitation of Quranic verses believed to possess healing powers. Each molang has a distinct method and approach, based on knowledge passed down through generations. In practice, verses such as al-Fatihah, al-Ikhlās, al-Falaq, al-Nas, the Throne, and several others are used as a medium for prayer and requests for healing from God. Furthermore, the research findings also indicate that these healing practices are not always positioned as an alternative to modern medical treatment, but can instead be complementary as a form of mutually reinforcing healing efforts. This demonstrates that society views health not only from a medical perspective, but also from a spiritual and cultural perspective. This research's contribution lies in strengthening the study of the Living Qur'an by demonstrating how Qur'anic verses are not only understood as normative texts for worship but also actualized in social practices as a medium for healing. This research demonstrates that the Qur'an's function in the lives of Muslims is not limited to ritual and moral aspects, but also has a functional dimension related to the practical needs of society, including in the health sector. Furthermore, this research contributes to the anthropology of religion and the sociology of health by demonstrating the interaction between religious beliefs, local traditions, and the empirical experiences of communities in developing healing practices based on Qur'anic verses. These findings enrich our understanding of how sacred texts can live and function in different social contexts, and how religious practices can adapt to societal needs without losing their theological foundation.

However, this research has several limitations. First, it focuses only on the healing practices of a few traditional healers, thus not fully reflecting the variety of Qur'anic-based healing practices that may develop in other communities. Second, this study places greater emphasis on the meaning and social experiences of the community, thus failing to thoroughly examine the effectiveness of treatment from a medical or scientific perspective. Therefore, future research could broaden the scope by involving more traditional medicine practitioners and examining the interaction between spiritual and medical treatments more comprehensively. Thus, a study of the use of Quranic verses as a healing medium

could provide a deeper understanding of the relationship between religion, culture, and health practices in community life.

REFERENCES

- Alimin, M., Nawas, M. Z. A., Thaha, H., Syahrudin, S., & Gita, G. (2026). The Performative Reception of The Qur'an in Mappasuru' Tradition: A Living Qur'an Study in Tampunia Village. *Al Muhafidz: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 6(1), 94–108. <https://doi.org/10.57163/8qw57m90>
- AUBERLET, J.-M., BHASKAR, A., CIUFFO, B., FARAH, H., HOOGENDOORN, R., & LEONHARDT, A. A. (2014). Data collection techniques. In *Traffic Simulation and Data*. CRC Press.
- Azizah, N., Mustofa, A., & Nadlir, M. A. (2025). Verses of Shifa': A Response to Qur'anic Verses As a Health Intervention. *Syntax Idea*, 7(3), 499–515. <https://doi.org/10.46799/syntaxidea.v7i3.12733>
- Baker, M. J. (2003). Data Collection – Questionnaire Design. *The Marketing Review*, 3(3), 343–370. <https://doi.org/10.1362/146934703322383507>
- Creswell, J. W. (2014). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. SAGE.
- DeLong-Bas, N. J. (2022). The Qur'an: Ritual, Practice, Embodiment, and Culture. In *Routledge Handbook of Islamic Ritual and Practice*. Routledge.
- Eyssartier, C., Ladio, A. H., & Lozada, M. (2008). Cultural Transmission of Traditional Knowledge in two populations of North-western Patagonia. *Journal of Ethnobiology and Ethnomedicine*, 4(1), 25. <https://doi.org/10.1186/1746-4269-4-25>
- Faris, S. (2024). Sunnah as a Bridge between Theological and Practical Dimensions. *Dirasah International Journal of Islamic Studies*, 2(2), 120–135. <https://doi.org/10.59373/drs.v2i2.31>
- Fateha, T. N., & Mansur, S. (2025). Konstruksi Konsep Penyembuhan dalam Al-Qur'an: (Studi Interpretatif Ayat-Ayat Tentang Syifa'). *Reflection: Islamic Education Journal*, 2(4), 42–52. <https://doi.org/10.61132/reflection.v2i4.1481>
- Gilson, L. (2003). Trust and the development of health care as a social institution. *Social Science & Medicine*, 56(7), 1453–1468. [https://doi.org/10.1016/S0277-9536\(02\)00142-9](https://doi.org/10.1016/S0277-9536(02)00142-9)
- Gilson, L. (2006). Trust in health care: Theoretical perspectives and research needs. *Journal of Health Organization and Management*, 20(5), 359–375. <https://doi.org/10.1108/14777260610701768>
- Haque, A., & Keshavarzi, H. (2014). Integrating indigenous healing methods in therapy: Muslim beliefs and practices. *International Journal of Culture and Mental Health*, 7(3), 297–314. <https://doi.org/10.1080/17542863.2013.794249>
- Haque, Md. I., Chowdhury, A. B. M. A., Shahjahan, Md., & Harun, Md. G. D. (2018). Traditional healing practices in rural Bangladesh: A qualitative investigation. *BMC Complementary and Alternative Medicine*, 18(1), 62. <https://doi.org/10.1186/s12906-018-2129-5>
- Hechehouche, O., Dzulkifli, M. A., & Alias, I. A. (2020). The Quranic-based Healing through Sound and its Psychological Effect: A Review of Literature. *IJUM JOURNAL OF HUMAN SCIENCES*, 2(2), 75–80. <https://doi.org/10.31436/ijohs.v2i2.172>
- Kulsoom, B. (2024). RUQYAH: LISTENING TO QURANIC VERSES, A DISEASE TREATMENT STRATEGY. *International Journal of Islamic and Complementary Medicine*, 5(1), 56–70. <https://doi.org/10.55116/IJICM.V5I1.64>
- Lestari, B., Hafidzi, A., Syifa, L. N., Nadhir, M. I., Fikri, I., Na`Imah, H., & Dr. H. Hamdan Mahmud, M. A. (2023). Islamic Law Guidelines Regarding The Banjar People's Belief In Using Turmeric And Whiting To Cure 'Kepidaraan'. *Indonesian Journal of Islamic Jurisprudence, Economic and Legal Theory*, 1(2), 85–91. <https://doi.org/10.62976/ijjel.v1i2.14>
- Ma'arif, C., Rahman, N. H. B. A., & Muslih, M. K. (2024). From Living Qur'an to Living Īmān: Syed Naquib al-Attas's Reception of Theological Verses and the Formulation of New Kalam. *Religia*, 27(1), 103–124. <https://doi.org/10.28918/religia.v27i1.8564>
- Maisyanah, Rahman, A., Kholis, N., Bakar, M. Y. A., & Hasan, A. A. A. (2024). Living Qur'an Approach to Improve Critical Thinking Skills in Islamic Religious Education Learning. *Al-Hayat: Journal of Islamic Education*, 8(4), 1383–1398. <https://doi.org/10.35723/ajie.v8i4.7>

- Martin, R. C. (1982). Understanding the Qur'an in Text and Context. *History of Religions*, 21(4), 361–384. <https://doi.org/10.1086/462906>
- Mazzocchi, F. (2006). Western science and traditional knowledge. *The EMBO Reports*, 7(5), 463–466. <https://doi.org/10.1038/sj.embor.7400693>
- MILES, M. B., & HUBERMAN, A. M. (1984). Drawing Valid Meaning from Qualitative Data: Toward a Shared Craft. *Educational Researcher*, 13(5), 20–30. <https://doi.org/10.3102/0013189X013005020>
- Mulder, D. C. (1983). The ritual of the recitation of the Qur'an. *NTT Journal for Theology and the Study of Religion*, 37(3), 247–252. <https://doi.org/10.5117/NTT1983.3.008.MULD>
- Nusaibah, N., & Sanuri, S. (2025a). The Revelation of Al-Fatihah: A Tafsir-Based Analysis of Its Context, Themes and Societal Impact. *QiST: Journal of Quran and Tafseer Studies*, 4(2), 569–590. <https://doi.org/10.23917/qist.v4i2.10863>
- Nusaibah, N., & Sanuri, S. (2025b). The Revelation of Al-Fatihah: A Tafsir-Based Analysis of Its Context, Themes and Societal Impact. *QiST: Journal of Quran and Tafseer Studies*, 4(2), 569–590. <https://doi.org/10.23917/qist.v4i2.10863>
- Rafiq, A. (2021). The Living Qur'an: Its Text and Practice in the Function of the Scripture. *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis*, 22(2), 469–484. <https://doi.org/10.14421/qh.2021.2202-10>
- Rosyad, A., & Amin, M. Y. K. (2023). The Tradition of Reciting Al-Fatihah as Healing at Al-Banat Gondang. *Jurnal Semiotika-Q: Kajian Ilmu al-Quran Dan Tafseer*, 3(2), 113–140. <https://doi.org/10.19109/jsq.v3i2.20873>
- Saeed, A. (2005). *Interpreting the Qur'an: Towards a Contemporary Approach*. London: Routledge. <https://doi.org/10.4324/9780203016770>
- Saeed, A. (2014). *Reading the Qur'an in the Twenty-First Century: A Contextualist Approach*. Taylor & Francis. <https://doi.org/10.4324/9781315870922>
- Saniy, F. H., Gafar, L. A., Affandi, A. K., & Khozi, M. D. N. (2025). The Healing Practice of Ustadz Akiluddin in Mamben Daya Village, Wanasaba District: A Living Qur'an Study of Surah Al-Isrā' Verse 82. *Al-Fahmu: Jurnal Ilmu Al-Qur'an Dan Tafseer*, 4(2), 427–441. <https://doi.org/10.58363/alfahmu.v4i2.282>