

Prayer as a Medical Media for Pellet Victim in the *Naqsabandiyah Thoriqah*

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Abstract

This paper examines the concept of prayer applied by Naqsabandiyah *Thoriqah* activists at the Suluk Babul Khairat House in preventing and treating pellet victim. This research is field research using qualitative methods. Data collection techniques were carried out by open observation, in-depth interviews, and personal documentation, while the data processing techniques were carried out using descriptive-analytical techniques. In this study the authors found that the medical practice carried out by Caliph Misno at the Suluk Babul Khairat House did not serve medical treatment, but psychological diseases caused by pellet or witchcraft, witchcraft, and various other non-medical diseases. Besides that, The author also found that the prevention technique practiced by Caliph Misno in treating these non-medical diseases was carried out by giving Naqsabandiyah tariqah practices, such as: dhikr ismu dzat, (mentioning Allah in the heart), dhikr Nafi isbat (saying *Laa Ilaha Illallah*)., it is better to participate in carrying out khataman tawajuh. While the treatment technique is carried out using six stages, namely; intention, reading istighfar three times, reading dhikr ismu dzat, reading surah Al-Fatihah, Al-Ikhals, Al-Falaq, An-Nass, and Ayat Kursi, channeling the energy of the prayer into the water, and the last one is closed by reading a prayer for client recovery. dhikr Nafi isbat (calling *Laa Ilaha Illallah*), it is even better to participate in carrying out khataman tawajuh. While the treatment technique is carried out using six stages, namely; intention, reading istighfar three times, reading dhikr ismu dzat, reading surah Al-Fatihah, Al-Ikhals, Al-Falaq, An-Nass, and Ayat Kursi, channeling the energy of the prayer into the water, and the last one is closed by reading a prayer for client recovery. dhikr Nafi isbat (calling *Laa Ilaha Illallah*), it is even better to participate in carrying out khataman tawajuh. While the treatment technique is carried out using six stages, namely; intention, reading istighfar three times, reading dhikr ismu dzat, reading surah Al-Fatihah, Al-Ikhals, Al-Falaq, An-Nass, and Ayat Kursi, channeling the energy of the prayer into the water, and the last one is closed by reading a prayer for client recovery. This research is expected to contribute to the development of the study of *thoriqah* in Indonesia, especially the Naqsabandiyah congregation in Deli Serdang district.

Keywords: Pellet; Prayer; *Naqsabandiyah Thoriqah*

Abstrak

Tulisan ini mengkaji tentang konsep doa yang diterapkan oleh penggiat Tarekat Naqsabandiyah di Rumah Suluk Babul Khairat dalam mencegah dan mengobati korban pelet. Penelitian ini merupakan penelitian lapangan dengan menggunakan metode kualitatif. Teknik pengumpulan data dilakukan dengan cara observasi terbuka, wawancara mendalam, dan dokumentasi pribadi, sedangkan teknik pengolahan data dilakukan dengan teknik deskriptif-analitis. Dalam penelitian ini penulis menemukan bahwa praktek pengobatan yang dilakukan oleh Khalifah Misno di Rumah Suluk Babul Khairat tidak melayani pengobatan yang bersifat medis, melainkan penyakit psikologis yang disebabkan oleh pelet atau guna-guna, santet, dan berbagai penyakit non-medis lainnya. Selain itu, penulis juga menemukan bahwa teknik pencegahan yang diperaktekkan oleh Khalifah Misno dalam mengobati penyakit non-medis tersebut dilakukan dengan cara memberikan amalan-amalan thariqah Naqsabandiyah, seperti: dzikir ismu dzat, (menyebut Allah dalam hati), dzikir Nafi isbat (menyebut *Laa Ilaha Illallah*), lebih baik lagi ikut serta dalam melaksanakan khataman tawajuh. Sedangkan teknik pengobatannya dilakukan dengan menggunakan enam tahapan, yakni; niat, membaca istighfar sebanyak tiga kali, membacakan dzikir ismu dzat, membaca surah Al-Fatihah, Al-Ikhals, Al-Falaq, An-Nass, dan Ayat Kursi, menyalurkan energi doa tersebut ke dalam air, dan yang terakhir ditutup dengan membacakan doa untuk kesembuhan klien. Penelitian ini diharapkan dapat

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berkontribusi pada pengembangan kajian tarekat di Indonesia khususnya Tarekat Naqsabandiyah di kabupaten Deli Serdang.

Kata kunci: Doa; Pelet; Tarekat *Naqsabandiyah*.

INTRODUCTION

Pellet is one of mystical knowledge because the object of the pellet cannot be understood by the ratio (Hambali, 2011). Bergson called it intuition (Bergson, 1920), Kant called it moral or practical reason (Kant, 2002), and Ibn Sina called it *mustafad* reason (Handayani & Suyadi, 2019). In his book *Philosophy of Science*, Ahmad Tafsir mentions that science is divided into three parts: scientific knowledge with empirical objects, philosophical knowledge with rational objects, and mystical knowledge with supra-rational abstract objects (Tafsir, 2004). Based on the scientific framework that Ahmad Tafsir have formulated, pellet are classified as mystical knowledge with supernatural abstract objects.

Pellet and other occult sciences are not strange things for the Indonesian people therefore, the use of mystical things is part of the beliefs and culture of the Indonesian people (Erdi, 2019), so it is not surprising that in Indonesia, mystical events often occur, as in 1998 in the Pati area there was a case of supernatural crimes that befell a second-grade high school student named Anita, and so on (Masruri, 2011). The rise of mystical knowledge in Indonesia also produces types of pellet that are religious, such as *Sihr Al-Kazhibi*, namely pellet that tries to influence the feelings and thoughts of people who will be pelleted with soft and gentle languages that are full of lies, *Sihr Al-Hasadi* is a type of pellet that is carried out people to harm people they hate by going to a shaman, *Sihr At-Tafriiq* pellet type that aims to divorce or separate husband and wife couples, *Sihr Al-Mahabbah* pellet aimed at someone loving him, *Sihr Ta'thil Al-Zawwaj* pellet which aims to hinder someone's marriage (Aqila, 2003). The various types of pellet that have developed in Indonesia, there are also many methods to prevent or treat them, such as ruqyah-based psychotherapy services, which are often used to treat patients with trance disease due to Jin disorders (Susanto, 2014), therapy through the tattoo tradition by the people of Ogan Komering Ulu Timur, South Sumatra, South Sumatra, and so forth (Noupal, Murtiningsih, Fitriyana, & others, 2022).

The phenomenon that occurs in social life, would attract the attention of the author to conduct scientific research related to the effectiveness of prayer in treating the effect of pellet, as was done by Caliph Misno as a mursyid of the Naqsabandiyah congregation at the Suluk Babul Khairat House, Pantai Labu District, Deli Serdang Regency, which uses the teachings of *thoriqah* in treating pellet victim. Besides that, there have also been many publications of studies that examine metaphysical events, such as the research conducted by Abdul Hamid with the theme of Traditional Medicine of "Non-Medical" Diseases in the Kajang Indigenous Peoples, Bulukumba Regency, South Sulawesi (Hafid, 2019). Abdul Mukti Thabrani's research entitled *Victims of Witchcraft in the Anthropological Perspective of Health and Islamic Law in Pamekasan Regency* (Thabrani, 2014). Art Research by Widianti, Imam Setyobudi, and Yuyun Yuningsih with the theme *Knowledge of Shamans and Their Medicine Practices* (Widianti, Setyobudi, & Yuningsih, 2021). Furthermore, research conducted by Nur Falikhah entitled *Witchcraft and Anthropology of Religion* (Falikhah, 2017). And research by Nur Ika Anisa, UI Jannah, and Siti Zurinani with the theme *The Inheritance of Shaman Knowledge in Traditional Healing Systems* (Jannah & Zurinani, 2017).

From the various research themes that have been described above, the authors did not find any research that focused on discussing prayer as a medium to treat pellet victims in the teachings of the Naqsabandiyah congregation at the Suluk Babul Khairat House, Pantai Labu District, Deli Serdang Regency. Therefore, in the author's opinion, this research is very relevant to be carried out in the hope that it can add scientific insight to the wider community towards metaphysical studies.

RESEARCH METHOD

In this study, the author uses qualitative methods, the research steps used are field research, namely research conducted in a certain environment. This research data consists of two sources; primary data was obtained from the results of interviews with Caliph Misno as a mursyid of the Naqsabandiyah congregation at the Suluk Babul Khairat House, while secondary data was obtained from previous research, books, and journals that discussed pellet, prayers, and the Naqsabandiyah congregation (Sugiarto, 2011). The data collection technique in this study consisted of three stages. First, open observation, namely the type of observation in which the existence and intent of the researcher is fully known by the subject under study. Second, in-depth interviews, in this interview technique the researcher directly interviewed Khalifa Misno regarding important data related to the research theme. Third, personal documentation technique, which is taking data from sources in the form of notes, experiences, and others (Iman, 2013). While in data processing, the writer uses descriptive-analytical technique, which presents the data obtained from the research results and analyses the data through theories related to the research theme (Bagoes, 2004).

RESULTS AND DISCUSSION

Prayer as Therapy

In the scope of religion, prayer is defined as a practice carried out by calling on the name of Allah while making a solemn request to Him. By praying a servant has shown that he is a servant of Allah who always needs Him. In addition, by frequently praying to God will bring people to balance, maturity, and maturity in responding to God's actions and their own actions, in other terms, by praying, a person will realize that the absolute power and will of God is beyond his power and will (Azra, 2008).

Ibn Qayyim explained that prayer is the strongest cause to resist calamity and bring about something that is expected. It's just that the influence of prayer sometimes varies because it is caused by the weakness of the heart of the person who prays. Furthermore, Ibn Qayyim argues that a prayer that is said with a weak heart is like a loose bow, so that the arrow that is launched feels weak. This happens because of the obstacles that hinder the prayer such as unclean food, injustice, and many sins (Ar-Rabi'i, 2007).

In making prayer as therapy, four stages must be passed, including the following: First, the stage of awareness as a servant. Awareness will lead humans to helplessness, because the essence of prayer is asking, while the condition for asking is that the one asking must feel lower than what is being asked. At this stage, humans will realize that all the diseases they experience come from Allah and Allah is also the one who is able to cure the disease that He gave. Second, the stage of awareness of the power of Allah swt. In this stage one must have absolute belief that Allah is the giver of healing and has closeness to Him, because how can a servant pray if he himself does not know Allah and does not believe that Allah will cure his illness. Third, the communication stage. After realizing this self-weakness and aware of all the power of Allah, then the next stage is to communicate. As for this communication stage, there are several forms, namely: (1) disclosure and acknowledgment of all the mistakes and sins we have committed, this is the first step in communicating with Allah, because a clean heart will lead to better contact with Allah swt. (2) disclosure of all heart anxiety experienced, this will result in catharsis (self-purification that brings spiritual renewal and release from tension), which will eventually feel closer to Allah swt, this process if done properly will make a troubled soul much calmer. (3) the request for healing for what is suffered, and

it is important to know that praying does not mean forcing God to grant it, therefore, you should offer the prayer with humility and surrender to Him. Fourth, the waiting stage. Prayer is a form of communication between the one who asks and the one who gives. If the request process has been carried out, the next stage is the waiting process, while the conditions for waiting for the prayer to be granted are humility, confidence, and calm. let's say the prayer with humility and surrender to Him. Fourth, the waiting stage. Prayer is a form of communication between the one who asks and the one who gives. If the request process has been carried out, the next stage is the waiting process, while the conditions for waiting for the prayer to be granted are humility, confidence, and calm. let's say the prayer with humility and surrender to Him. Fourth, the waiting stage. Prayer is a form of communication between the one who asks and the one who gives. If the request process has been carried out, the next stage is the waiting process, while the conditions for waiting for the prayer to be granted are humility, confidence, and calm (Ahmad, 2011). In addition, prayer can be therapeutic if a person is able to focus all his positive energy into the prayer that is said (O'Riordan, 2002).

History and Genealogy of the *Naqsabandiyah* Order at the Suluk Babul Khairat House

Sheikh Bahauddin Naqsbandi founded the Naqsabandiyah Order in 717 H who was born in the Qashrul 'Arifan area approximately 4 miles from Bukhara, Soviet, Russia, the birthplace of Imam Bukhari (Said, 2007). In Indonesia, the first person to bring the teachings of the *Naqsabandiyah* order was Sheikh Yusuf Al-Makasari in 1626-1699 AD, as he explained in his book *Safinah Al-Najat*, he not only followed the Khalwatiyah order, but also followed various orders, such as Qadiriyyah, Naqsabandiyah, Syatariyyah, Ba'alawiyah *Thoriqah*. Meanwhile, the teacher of his *Naqsabandiyah* order was Abu Abdallah Muhammad Abd Al-Baqi Al-Mizjaji Al-Yamani (Van Bruinessen, 1992), and began to develop in the Medan area of North Sumatra in 1811-1926 AD, which was disseminated by Sheikh Abdul Wahab Rokan Al-Khalidi Naqsbandi or who is often known as Tuan Guru Babussalam Langkat, the word "Rokan" in his name is the name of the area where he He was born, namely in the Rokan area, Kampar Regency, Riau Province, then called "Al-Khalidi" because he adhered to the congregation of the Sheikh Khalid period until his time, and was called "Naqsbandi" because he adhered to the *thoriqah* whose basic teachings came from Sheikh Bahauddin Naqsbandi (Said, 2007). Then arrived at Durian Village, Pantai Labu District, Deli Serdang Regency, where the author conducted research in 1994 AD led by Caliph Usman bin Lobay Syaifuddin and he gave the name of the place for the congregation to learn and practice the rituals of the *Naqsabandiyah thoriqah* under the name Suluk Babul House. Khairat.

Caliph Usman got a diploma to his Caliph or to his Murshid after carrying out suluk at the Babussalam Islamic boarding school through the grandson of Sheikh Abdul Wahab Rokan Al-Khalidi Naqsbandi, namely Sheikh Anas Mudawar. After obtaining the title of Caliph, Caliph Usman was allowed and received the mandate to spread the teachings of the Naqsabandiyah order. Therefore, Caliph Usman founded the Suluk Babul Khairat House which is located in Hamlet II, Durian Village, Pantai Labu District, Deli Serdang Regency, North Sumatra. In addition to establishing the Suluk Babul Khairat House, Caliph Usman also established the Babul Khairat Foundation, which consists of an early childhood education (PAUD) school and an Islamic Madrasah Ibtidaiyah, which is located not far from the Suluk House.

Over time, the teachings of the *Naqsabandiyah* order began to be in demand by the people of Pantai Labu in particular, so that until now the people who follow the teachings of the *Naqsabandiyah* Order led by Caliph Usman to thousands of congregations spread across the province of North Sumatra, the congregation dominates from the Pantai Labu sub-district, and has 11 Caliphs (Deputy Talqin) spread over

the Pantai Labu sub-district, however, the congregation who regularly participates in Khataman Tawajjuh at Rumah Suluk is only about 50-60 congregations.

Caliph Usman bin Lobay Syaifuddin was born in 1933 and then died on April 13, 2005, at the age of 72 years. As for his murshid, Caliph Misno continued until now, through a will that was conveyed by Caliph Usman to his children before he died, that as a substitute for Murshid at the Suluk Babul Khairat House, Misno was the caliph. Therefore, Caliph Misno carried out suluk at the Babussalam Islamic boarding school so that the positions that a mursyid had to fulfil were perfect.

The genealogy from the House of Suluk Babul Khairat to the Messenger of Allah (Caliph Misno, Personal Communication, 19 June 2016).

1. Caliph Misno Takes from
2. Caliph Usman bin Lobay Syaifuddin Takes from
3. Sheikh Anas Mudawar Takes from
4. Sheikh Muhammad Daud Taking from
5. Sheikh Abdul Wahab Rokan Al-Khalidi Naqsbandi Takes from
6. Sulaiman Zuhdi Take from
7. Sheikh Sulaiman Take from
8. Abdullah Afandi Take from
9. Ismail Jamil Minangkabawi Take from
10. Dhiyaul Haqqi Take from
11. Abdullah Hindi Take from
12. Muhammad Ma'shum Take from
13. Ahmad Faruqi Take from
14. Muhammad Baqi Take from
15. Khawajaki Take from
16. Muhammad Darwis Take from
17. Muhammad Zahid Take from
18. Abdullah Samarkandi (Ubaidullah) Taking from
19. Ya'kub Yuriki Hishari Take from
20. Muhammad Bukhari Take from
21. Bahauddin Naqsbandi Take from
22. Amir Kulal bin Shahid Hamzah Take from
23. Muhammad Baba As-Samasi Takes from
24. Ali Al-Rumituni (Shaykh Azizan) Taking from
25. Mahmud Al-Anjiru Al-Faghnavi Takes from
26. Arif Al-Riyukuri Take from
27. Abdul Khaliq Al-Fajduwani bin Al-Imam Abdul Jamil Taking from
28. Abu Ya'kub Yusuf Al-Hamdani bin Aiyub bin Yusuf bin Husin Take from
29. Abu Ali Al-Fadhal bin Muhammad Al-Thusi Al-Farmadi Takes from
30. Abu Hasan Ali bin Ja'far Al-Kharqani Take from
31. Abu Yazid Al-Bustami Takes from
32. Imam Ja'far Sadiq Take from
33. Qasim bin Muhammad Take from
34. Salman Al-Farisi Takes from
35. Abu Bakr Siddiq Takes from
36. Prophet Muhammad SAW.

Methods of Prevention and Treatment of Pellet Victims According to the Teachings of the *Naqsabandiyah* Order

The prevention method carried out by Khailfah Misno as a murshid at the Suluk Babul Khairat House, to avoid interference with pellet, and others, is by giving the *thoriqah* practices, such as: dhikr ismu dzat, (mentioning Allah in the heart), dhikr Nafi isbat (calling Laa Ilaha Illallah), it is even better to participate in carrying out *khataman tawajuh*, which is carried out by Nasaandiyah *thoriqah* experts every Tuesday night after the Isha prayer in congregation, and participate in performing suluk or seclusion for 10 days at the Suluk House. Because, if that person actually practices the practice of this *thoriqah*, especially when following the practice of *khataman tawajuh* and suluk, then at that time the previous sheikhs participated in the congregation, so that they help to bring the congregation closer to Allah swt, so that they are protected from all forms of evil, because nothing can exceed the will of Allah swt. And if the student really practices the practice of this *thoriqah* in his daily life, under any circumstances and anywhere, then that person is always under the protection of Allah swt, so that no form of evil can befall humans who are always with their Lord.

In carrying out the bottling using the prayer therapy method for pellet victims, Khailfah Misno used two stages, namely the cleaning and treatment stages.

The cleansing stage is done by expelling demons who follow the client by focusing or surrendering all of this self to Allah swt, so that Allah swt is really present and united in this self by reading *istighfar* at least 3 times. Then proceed with massaging the client's fingertips until the demon has completely gone from following the client.

The treatment stage, in this stage, is carried out in various ways including the following: Intention (asking for help from Allah to cure the disease suffered by the client). Second, reading *istighfar* three times, if after reading *istighfar* three times you can't concentrate, then multiply *istighfar* so that we really focus. Because the purpose of reading this *istighfar* is to ask Allah for forgiveness so that the therapeutic process to be carried out will be facilitated and a way to concentrate. Third, *Dhikr ismu dzat* (mentioning Allah in the heart), until what we mention in the heart, namely God, we can really feel its existence, because, in this way, everything that is invisible to the five senses will be seen, so that all the influence of demons or demons that affect the client's soul will be seen. After seeing it, then continue to do dhikr or don't stop dhikr so that what we think about is God being united with this self (wahdatul form) because essentially in this prayer therapy process, the one who prays and who treats the client is no longer a servant, but Allah who has unite with his servant. Fourth, after being in a condition like the one above, state the name of the person who will be treated, then proceed with reading: Surah Al-Fatihah, Surah Al-Ikhlash, Surah Al-Falaq, Surah An-Nas, then read the verse of the Chair. Fifth, after the prayer is read, channel the prayer energy into the water mixed with kaffir lime, and tiger monkey flowers (a type of collection of several flowers and roots). If you see something disturbing or following the client, such as a devil, or in any form, then pluck the tasbeeh and read the sentence Laa Ilaha Illallah, be determined when moving the prayer beads as if to exorcise the devil who is following the client. Sixth, the last stage is done by returning to pray to God by specifying the name of the client so that he is cured of the disease he is suffering from.

As for the water that the prayer energy has channelled, it is given to the client to be drunk in part, and the rest to be bathed throughout the body, by reading *shalawat* to the Prophet Muhammad saw three times, and asking Allah swt for help so that the illness he suffers is immediately cured (Caliph Misno, Personal Communication, 5 July 2016).

Khalifah Misno explained that the emphasis in this prayer therapy is to focus or surrender all of this self to Allah swt when praying, so that Allah swt is present and united in this self. Anyone can do this prayer

therapy, as long as they are able to focus and present God in their hearts when praying (*Result of Interview with Caliph Misno, Tuesday 5 July 2016, Time: 15.00-1700 WIB.*, n.d.). This is in line with the opinion of Ibn Qayyim who argues that prayer is the strongest cause to reject calamity and bring something expected. It's just that sometimes the effect of prayer is different, or because prayer is weak like a prayer that Allah does not like because it contains hatred, or also because the person who prays is weak in heart, so he can't be solemn when praying. This kind of prayer is nothing more than a bow whose string is loose, so that the arrow that is launched is weak, or perhaps some obstacles hinder the prayer such as unclean food, injustice, many sins that close the heart of the person who prays (Ar-Rabi'i, 2007).

The prayer therapy practised by Caliph Misno is included in the category of Sufistic therapy, because in the theory of Prof. Dr. Muhtar Solihin, in his book entitled *Sufistic Therapy*, explains that Sufistic therapy is the treatment of mental, spiritual or spiritual ailments with the framework of Sufism, or often also known as spiritual medicine (Solihin, 2004).

The Existence of Mystical Knowledge in the Modern Age

Mystical knowledge which includes pellet, magic, witchcraft and the like has become a culture inherent in Indonesian society, not only in traditional society, but also in modern society. This can be seen clearly in the Indonesian people who package mystical knowledge into an art and culture, such as the "kuda kepang" tradition by the Javanese tribal community (Dewi, 2017), the "debus" tradition belonging to the Banten people (Hakiki, 2013), the "terebang" tradition belonging to the Sundanese people (Nurhabibah & Putra, 2019), and so on. With the variety of mystical traditions, it encourages the existence of mystical knowledge even in this technologically advanced era.

Apart from being a culture of Indonesian society, the existence of mystical knowledge in modern times is also supported by many figures who are still active in carrying out alternative medicine practices through mystical knowledge, such as Umar Sulaeman Al'asqor who believes that a person's behavior is often influenced by Jinns who deliberately brought in by the perpetrator, so he offered a method of cupping treatment or taking blood on the body part that was affected by the Jinn (Sulaeman, 2001). Similarly, Masruri uses various types of water to treat pellet victims, such as ablution water, rice washing water, and sea water (Masruri, 2011). Unlike the case with Sheikh Abdul Aziz bin Baz who warded off pellet disease by reading the prayer that Rasulullah said SAW three times; "O Allah, Lord of all mankind, remove pain and heal, you are the Essence of the Most Healer, there is no healing but healing from You, healing that leaves no other disease." Then read the verses of the Koran; Ayat Kursi, Al-Kafirun, Al-Ikhlâs, Al-Falaq, An-Nas, Al-A'raf: 117-119, Yunus: 79-82, and Thaha: 65-69, when reading these verses while distributing prayer energy into a water container that has been provided, which is then drunk and bathed by the pellet patient (Bin Baz, 2013). The same thing was also done by Wahid Abdussalam Baly in treating pellet patients through prayers and verses from the Qur'an as follows; read surah al-Fatihah, some surah al-Baqarah, surah al-Imron, al-A'raf, Yunus, Thaha, al-Mu'minun, as-Shafat, al-Ahqaf, ar-Rahman, al-Ikhlâs, al-Falaq, and an-Nas. After the treatment process is complete, the patient is advised to do the following; get used to praying in congregation, not listening to songs and music, performing ablution before going to bed, always reading basmalah when going to do activities, reading the Koran every day, and always remembering Allah at all times (Baly, 2008).

CONCLUSION

Based on the data obtained in the field, the authors found that the medical practice carried out by Caliph Misno at the Suluk Babul Khairat House did not serve medical treatment, but psychological diseases caused by pellet or witchcraft, witchcraft, and various other non-medical diseases. In addition, the author also found that the prevention technique practiced by Caliph Misno in treating these non-medical diseases was carried out by giving *Naqsabandiyah* tariqah practices, such as: *dhikr ismu dzat*, (mentioning Allah in the heart), *dhikr Nafi isbat* (saying Laa Ilaha Illallah), it is better to participate in carrying out *khataman tawajuh*. While the treatment technique is carried out using six stages, namely; intention, reading istighfar three times, reading dhikr ismu essence, reading surah Al-Fatihah, Al-Ikhals, Al-Falaq, An-Nass, and Ayat Kursi, channeling the energy of the prayer into the water, and the last one is closed by reading a prayer for client recovery.

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