

RECEPTION OF THE QUR'AN IN THE DIGITAL AGE: SOCIAL MEDIA ONLINE RUQYAH ON MUHAMMAD FAIZAR'S YOUTUBE VIDEOS

Ida Fitri Nabila*

Universitas Islam Negeri (UIN) Sunan Kalijaga Yogyakarta, Indonesia;
idafitrinabila@gmail.com

Article History: Received: 20 February 2024 Revised: 1 August 2024

Accepted: 20 August 2024



© 2024 by Author. Submitted for possible open-access publication under the terms and conditions of the Attribution 4.0 International (CC BY 4.0) license (<https://creativecommons.org/licenses/by/4.0/>).
DOI: <https://doi.org/10.20871/tjsq.v7i1.341>

Abstract: *Online Ruqyah is a new phenomenon that has emerged since the digital era began to develop rapidly. Ruqyah, which has been understood and generally practiced in a limited time and scope, is no longer understood as such with the presence of various social media platforms. One of the ruqyah practitioners who utilizes social media as a means of da'wah is Muhammad Faizar. Faizar is one of the pioneers of the spread of ruqyah in Indonesia, and he is present on television. He is also one of the first ruqyah practitioners to use social media as a means of ruqyah. On the YouTube platform, Faizar uploaded a new alternative in the world of ruqyah, namely the practice of online ruqyah. The practice is carried out by uploading videos of ruqyah readings. This paper aims to look at the reception of the living Qur'an that is reflected in it and the extent to which ruqyah can work even though it is done virtually. This research is qualitative and analyzed using the reception theory initiated by Ahmad Rafiq. The results of this study show that ruqyah performed virtually (online ruqyah) can also show its function, namely exegesis and functional reception. Functional reception in the context of Muhammad Faizar's online ruqyah is informative and performative. Even though they did not meet the ruqyah practitioner directly, some online ruqyah listeners felt the benefits of sharing their online ruqyah experience in the comment column.*

Keywords: *Muhammad Faizar, Ruqyah Online, Social Media, YouTube.*

Abstrak: *Ruqyah Online merupakan sebuah fenomena baru yang muncul sejak era digital mulai berkembang dengan pesat. Rukiah yang selama ini dipahami dan pada umumnya dipraktikkan dalam waktu dan ruang lingkup yang terbatas, tidak lagi dipahami begitu adanya dengan ditandai hadirnya berbagai macam platform media sosial. Salah satu praktisi rukiah yang memanfaatkan media sosial sebagai sarana dakwahnya adalah Muhammad Faizar. Faizar merupakan salah satu pelopor dari tersebarannya rukiah di Indonesia kehadirannya di televisi. Ia juga merupakan praktisi rukiah jajaran awal yang menggunakan media sosial sebagai sarana rukiahnya. Dalam platform YouTube, Faizar mengunggah alternatif baru dalam dunia rukiah, yakni praktik *ruqyah online*. Praktik tersebut dilakukan dengan mengunggah video bacaan-bacaan rukiah. Tulisan ini bertujuan*

* Corresponding Author

untuk melihat resepsi living Qur'an yang tecermin di dalamnya juga sejauh mana rukiah dapat bekerja walaupun dilakukan secara virtual. Penelitian ini bersifat kualitatif dan dianalisa dengan menggunakan teori resepsi yang digagas oleh Ahmad Rafiq. Hasil dari penelitian ini menunjukkan bahwa rukiah yang dilakukan secara virtual (*ruqyah online*) juga dapat menunjukkan fungsinya, yakni resepsi eksegesis dan fungsional. Resepsi fungsional dalam konteks *ruqyah online* Muhammad Faizar berjalan dalam aspek informatif dan juga performatif. Sekalipun tidak bertemu praktisi rukiah secara langsung, beberapa di antara para pendengar *ruqyah online* merasakan manfaatnya dengan menyampaikan pengalaman *ruqyah online* pada kolom komentar.

Kata-kata Kunci: *Media Sosial, Muhammad Faizar, Ruqyah Online, YouTube.*

Introduction

The digital age has become an important foundation for changes in living Qur'an.¹ This is realized with various lines that can be accessed through social media, websites, and various platforms that can influence religious understanding and practice while providing benefits to Muslims.² In this case, social media plays a significant role in understanding the living Qur'an and reflects a paradigm shift in individual beliefs. The existence of technology indirectly facilitates the growth of the living Qur'an, changing the way religion is disseminated and practiced by making it more accessible to the public. At the same time, using technology expands the reach of Qur'anic teachings through various online platforms. Meanwhile, advances in technology also provide a variety of interactive and structured learning facilities and connect technology with various disciplines including the living Qur'an.³

Furthermore, the Qur'an has also experienced reinterpretation in its application in the digital space. The existence of digital space also has implications for the function of the Qur'an as *al-syifā* which is increasingly experiencing a widening in its meaning. In this era, the Qur'an in one of its functions, namely *al-syifā*, is not only understood and practiced in the scope of meetings that are space and time. The existence of various social media platforms has also widened the realm of study, interpretation, and practice of the Qur'an. One of the things that has not escaped this is the practice of *ruqyah*. The practice of *ruqyah*, which is generally carried out by directly presenting the practitioner as well as the individual being *ruqyah*, no longer has to be interpreted as it is.⁴ Some *ruqyah* practitioners have

1 Iqomah Richtig and Muhammad Saifullah, "'Quranreview': Interaksi Anak Muda Muslim dengan Al-Quran di Era Digital," *SUHUF* 15, no. 2 (December 30, 2022): 285, <https://doi.org/10.22548/shf.v15i2.765>.

2 Hasani Ahmad Said et al., "The Digital Al-Qur'an Viewed by Indonesian Muslim Scholars," *Journal of Advanced Research in Dynamic and Control Systems* 12, no. 2 (2020): 3280–85, <https://doi.org/10.5373/JARDCS/V12I2/S20201450>.

3 This information is based on a general understanding of the role of social media and technology in the dissemination of religious information and its impact on society.

4 Dony Arung Triantoro, Fathayatul Husna, and Afina Amna, "Ruqyah Syar'iyah: Alternatif Pengobatan, Kesalehan, Islamisme dan Pasar Islam," *Harmoni* 18, no. 1 (June 30, 2019): 460–78, <https://doi.org/10.32488/harmoni.v18i1.354>.

begun to take alternatives by utilizing social media as a means. One of the few active practitioners and pioneers of online *ruqyah* in the digital world in the sense of using this alternative is Muhammad Faizar.⁵

Muhammad Faizar is a YouTuber or Content Creator who actively shares his videos on the YouTube platform.⁶ Faizar joined the YouTube platform on February 8, 2020. As of the end of November 2023, he has uploaded approximately 680 videos to his account. The videos he has uploaded have also received a lot of attention from the public on social media. This can be seen from the total number of viewers of his videos until this article was written, which reached 218,397,462 views and will always increase. The majority of the videos he uploads are about the practice of *ruqyah* and the knowledge of all kinds of things that surround it.

This article assumes that the public's reception of the practice of the Qur'an concerning one of its characteristics, namely *al-Syifa'*, still has a strong motivation. This motivation is getting stronger as the world enters a digital era that continues to grow. Social media with its various platforms presents a breath of fresh air for people who have not been touched and have difficulty in accessing many things. About *ruqyah* and the presence of social media, the existence of online *ruqyah* alternatives, especially on the YouTube platform by Muhammad Faizar, helps many people who have had difficulty presenting or visiting *ruqyah* practitioners, because *ruqyah*, which was originally only carried out in a limited scope and time, has expanded into a practice whose implementation is not limited by space and time. Although performed using digital space, online *ruqyah* still shows results in some people. This is in line with the reflection of the living Qur'an reception of the *ruqyah* tradition which then transformed into online *ruqyah* performed by Muhammad Faizar.

To see the clarity of the research, it is necessary to trace literature. This is so that this research can focus on the main themes that have been determined. Therefore, the literature review on this theme will be aimed at three objects of study, including the Practice of *Ruqyah*, the living Qur'an in social media, and Muhammad Faizar. In the first object of research, at least until last year, this research generally focuses on the diversity in the way *ruqyah* practices are carried out. Apart from that, some *ruqyah* practitioners sometimes have their characteristics in mediating the functioning of the Qur'an as *al-syifa'* to people who need it.⁷ The second literature

5 Yuyu Wahyudin, "Perkembangan Terapi Ruqyah Syar'iyah di Indonesia dan Relevansinya dengan Pendidikan," *Ilma Jurnal Pendidikan Islam* 1, no. 1 (September 22, 2022): 65, <https://doi.org/10.58569/ilma.v1i1.455>.

6 Muhammad Faizar, "Muhammad Faizar," accessed August 1, 2024, UCN5G3bjkM-Mmjx1vczG-fK9Q.

7 Several studies with the object of this study were conducted by Akhmad Rosyi Izzulhaq et al (see, Adrika Fithrotul Aini and Alifia Zuhriatul Alifa, "Terapi Ruqyah Menggunakan Media Air Sebagai Pengobatan Alternatif: Kajian living Qur'an dalam Pengobatan Alternatif Bapak Shobihul di Desa Jemirahan, Kecamatan Jabon, Sidoarjo," *Al FAWATI'H: Jurnal Kajian Al Quran dan Hadis* 4, no. 2 (November 10, 2023): 172–86, <https://doi.org/10.24952/alfawatih.v4i2.6828>; Moh. Zainuri Fauzi, "Resepsi Ayat-ayat Syifa': Studi living Qur'an Terhadap Komunitas Jam'iyah

review object is the living Qur'an in social media. This theme has been raised by many researchers in the last few years. The majority of research related to this object is on the same focus, namely how various forms of religion on social media can illustrate the living Qur'an understood and practiced in the ever-growing digital era.⁸ While the last research object, related to Muhammad Faizar, has also been raised several times by researchers.⁹

Ruqyah (JRA) Aswaja dan Arsyada Yadaka" (Thesis, Jakarta, Institut Ilmu Al Quran (IIQ) Jakarta, 2023), <http://repository.iiq.ac.id//handle/123456789/3186>; Muhammad Ardianto, "The Concept of Jin and Ruqyah According to the Komunitas Keluarga Besar Ruqyah Aswaja: The Study of living Qur'an," *MUSHAF: Jurnal Tafsir Berwawasan Keindonesiaan* 2, no. 1 (December 17, 2021): 163–87, <https://doi.org/10.33650/mushaf.v2i1.3344>; Arif Al Anang and Ahmad Husein, "living Qur'an: Magic dalam Tradisi Pengobatan Modern," *Jurnal Humanitas: Katalisator Perubahan dan Inovator Pendidikan* 7, no. 1 (December 30, 2020): 14–22, <https://doi.org/10.29408/jhm.v7i1.3284>; Abd Basid and Lailatul Fitriyah Hadi, "Al-Qur'an dan Pengobatan Tradisional: Studi living Qur'an Pada Masyarakat Probolinggo Jawa Timur," *Jurnal Ulunnuba* 11, no. 2 (December 31, 2022): 95–109, <https://doi.org/10.15548/ju.v11i2.4902>; Yani Yuliani, "Tipologi Resepsi Al-Qur'an dalam Tradisi Masyarakat Pedesaan: Studi living Qur'an di Desa Sukawana, Majalengka," *Al-Tadabbur: Jurnal Ilmu Al-Qur'an dan Tafsir* 6, no. 02 (November 30, 2021): 321–38, <https://doi.org/10.30868/at.v6i02.1657>; M. Ulil Abshor, "Tradisi Resepsi Al-Qur'an di Masyarakat Gemawang Sinduadi Mlati Yogyakarta: (Kajian living Qur'an)," *QOF* 3, no. 1 (June 15, 2019): 41–54, <https://doi.org/10.30762/qof.v3i1.1022>.

8 Among the studies with this object focus are Saifuddin Zuhri Qudsy and Althaf Husein Muzakky (see, Saifuddin Zuhri Qudsy and Althaf Husein Muzakky, "Dinamika Ngaji Online dalam Tagar Gus Baha: Studi living Qur'an di Media Sosial," *POROS ONIM: Jurnal Sosial Keagamaan* 2, no. 1 (June 29, 2021): 1–19, <https://doi.org/10.53491/porosonim.v2i1.48>; Nurul Latifatuz Sa'adah and Shofaussamawati, "Fenomena Amalan Surat Yusuf Ayat 4 Untuk Mahabbah dalam Kehidupan Masyarakat di Media Sosial (Studi living Qur'an di Tiktok)," *UInScof* 1, no. 1 (February 10, 2023): 79–91; Sari Silviani and Akbar Akbar, "Resepsi Al-Qur'an di Media Sosial (Studi Atas Pengamalan QS. Yūsuf/12: 4 di Tiktok)," *Al-Izzah: Jurnal Hasil-Hasil Penelitian*, no. 0 (June 30, 2023): 103–14, <https://doi.org/10.31332/ai.v0i0.6050>; Qurrata A'yun, "Resepsi Al-Qur'an di Media Sosial: Studi Kasus Film Animasi Nussa Episode 'Hiii Serem!!!,'" *living Islam: Journal of Islamic Discourses* 3, no. 2 (December 31, 2020): 319–37, <https://doi.org/10.14421/lijid.v3i2.2296>; Haniefah Ayunafa Pratiwi and Subi Nur Isnaini, "Fenomena Konten Video Quotes Islami di Media Sosial dalam Akun Instagram @Kulometer_ (Kajian living Qur'an)," *At-Tahfidz: Jurnal Ilmu Al-Qur'an dan Tafsir* 4, no. 2 (June 30, 2023): 185–202, <https://doi.org/10.53649/at-tahfidz.v4i2.282>; Essyarovis Lutfiantoro Aji and Laelatul Barokah, "living Qur'an di Media Sosial: Analisis Resepsi Q.S. Al-Isra' Ayat 7 dalam Sinetron Azab," *ULIL ALBAB: Jurnal Ilmiah Multidisiplin* 2, no. 2 (January 23, 2023): 512–21, <https://doi.org/10.56799/jim.v2i2.1223>; Ihsan Nurmansyah and Sherli Kurnia Oktaviana, "Islam and Social Media in Indonesia: A Study of the living Qur'an and Hadith in the Film 'Ruqyah: The Exorcism,'" *Al Qalam* 39, no. 2 (December 31, 2022): 104–13, <https://doi.org/10.32678/alqalam.v39i2.6995>.

9 Among them is Muhammad Faizar Hidayatullah, see, Muhammad Faizar Hidayatullah, "Peran Ruqyah Syar'iyah Arsyada Yadaka dalam Pendidikan Aqidah dan Akhlaq Masyarakat Jawa di Banyumas" (Thesis, Purwokerto, Universitas Muhammadiyah Purwokerto, 2022), <https://repository.ump.ac.id/15825/>; Catur Pamungkas Sisworo, "Pesan Dakwah dalam Tayangan 'Menyingkap Tabir Misteri' Pada Channel Youtube Muhammad Faizar Official (Kajian Analisis Wacana Teun A. Van Dijk)" (Skripsi, UIN Prof. K. H. Saifuddin Zuhri, 2022), <https://>

From the studies mentioned above, it can be seen that there have been many studies on *ruqyah* and living Qur'an practices on social media. The position of this paper is related to the two objects which, when compared, there are no researchers who focus on this theme. living Qur'an on social media about the practice of online *ruqyah* is an interesting thing to study because it can be classified as a phenomenon that has not recently emerged and is quite widely loved by social media accessors, especially the YouTube platform. As for Muhammad Faizar, he is a subject known by the wider community as a *ruqyah* practitioner who later became one of those who used YouTube social media as a new means of grounding the Qur'anic values contained in online *ruqyah* practices. Since Muhammad Faizar has been widely known by the wider community since his appearance on television as a *ruqyah* practitioner in 2017, it did not take long for his videos to be immediately accessed by many people and later become one of the most listened to as a healing medium in the context of online *ruqyah*. The need that aligned with the new opportunities presented in social media became a momentum for the implementation of the expansion of meaning in the scope of the study and practice of the living Qur'an.

This type of research is qualitative research with a research focus on two forms of data presented, namely primary data and secondary data. Primary data comes from online *ruqyah* videos uploaded on Muhammad Faizar's YouTube channel. Meanwhile, secondary data is obtained from other online *ruqyah* videos as well as various literature studies that are by the theme being raised in the form of books, articles, or other sources. The type of data used is field data in the form of social media on the YouTube platform. The YouTube platform is a field where Muhammad Faizar uploads his online *ruqyah* videos. The research data was obtained in the form of online *ruqyah* videos on Muhammad Faizar's YouTube channel as well as the reactions that appear in the form of comments posted on the videos in question.

repository.uinsaizu.ac.id/17249/; Ihab Ahady, "Analisis Pesan Akhlak Program Ruqyah Trans 7 Tayang 1 April 2017 'Terikat Jin Zalim' di Pandu Ustadz Muhammad Faizar (Analisis Wacana Model Teun a. van Dijk)" (Skripsi, Surabaya, UIN Sunan Ampel Surabaya, 2018), <http://digilib.uinsa.ac.id/27053/>; Muhammad Husnin, "Analisis Isi Pesan Dakwah Ustadz Muhammad Faizar di Media Youtube" (Skripsi, Universitas Muhammadiyah Yogyakarta, 2023), <https://doi.org/10/Lampiran.pdf>; Nurur Rohmah Rasidi, "Representasi Al-Qur'an dalam Praktik Ruqyah di Media Sosial: Analisis Channel Youtube Muhammad Faizar" (Skripsi, Yogyakarta, UIN Sunan Kalijaga Yogyakarta, 2023), <https://digilib.uin-suka.ac.id/id/eprint/63749/>; Unik Hanifah Salsabila et al., "Studi Netnografi Konten Ruqyah Syar'iyah Pada Akun Youtube Ustadz Muhammad Faizar," *Jurnal Manajemen dan Pendidikan Agama Islam* 2, no. 1 (January 24, 2024): 128–38, <https://doi.org/10.61132/jmpai.v2i1.74>; Nurul Azizah, "Aktivitas Dakwah Ustadz Muhammad Faizar Melalui Kegiatan Ruqyah di Channel Youtube Muhammad Faizar Official" (Skripsi, Banjarmasin, UIN Antasari, 2024), <https://idr.uin-antasari.ac.id/26886/>; Surya Surya and Erwan Efendi, "Dakwah Message in Youtube Channel Muhammad Faizar Official (Case Study on Mount Slamet Expedition)," *JASNA : Journal for Aswaja Studies* 4, no. 1 (2014): 127–40, <http://dx.doi.org/10.34001/jasna.v4i1.6831>; and Ikhwan Rahmatullah, "Bimbingan Rohani Melalui Ruqyah Syar'iyah Pada Media Youtube Ustadz Muhammad Faizar" (Skripsi, Banjarmasin, UIN Antasari, 2024), <https://idr.uin-antasari.ac.id/27443/>.

The data collection technique was carried out by direct observation by accessing each online *ruqyah* video uploaded by Muhammad Faizar. Until the end of November 2023, there were approximately 5 online *ruqyah* videos uploaded by Muhammad Faizar on his YouTube channel. After the data were collected, observations were made on the data by narrating them in the explanation section. Furthermore, in this paper, the analysis used by the author as a tool for observation and deeper research related to the theme raised using the theory of reception, transmission, and transformation initiated by Ahmad Rafiq.

Online *Ruqyah* and Impact of Implementation

Biography of Muhammad Faizar: Online *Ruqyah* Practitioner

Muhammad Faizar Hidayatullah familiarly called Ustaz Faizar by Indonesian netizens who enjoy his shows is a man who was born in Banyumas Regency in 1991. Faizar completed his first secondary education at SMPIT Al-Irsyad Al-Islamiyyah Purwokerto. At this school, precisely when he was in grade 2, Faizar got to know his first *ruqyah* teacher, Cipta, who is a *ruqyah* practitioner (*perukiah*) from Reog City, Ponorogo. Then Faizar continued his high school in an Islamic boarding school whose name is included as one of the largest and most famous Islamic boarding schools in Indonesia, namely Pondok Modern Darussalam Gontor Ponorogo from 2007 to 2010. It was at this boarding school that Faizar further deepened his knowledge of *ruqyah* with his teachers, namely Lutfi Andriansa (Gontor alumni in 2006) and Sadu Su'ud (Gontor alumni in 1982). After his education had been completed, Faizar returned to deepen his *ruqyah* knowledge with one of the *ruqyah* practitioners from Sidoarjo, East Java, Arif Rahman Hakim who also attended the same school as him, namely Gontor alumni in 1985. In his confession, Faizar felt that his knowledge of the world of *ruqyah* was obtained from this last teacher.¹⁰ His journey in gaining knowledge related to *ruqyah* did not stop there, after the death of Arif Rahman Hakim, Faizar continued to study *ruqyah* with Musa Sungkar, who was a close friend and teacher of Arif Rahman Hakim.

Apart from that, Muhammad Faizar Hidayatullah not only studied in his own country, Indonesia. He also continued his education at Al-Azhar University in Cairo. Once there, Faizar studied with Shaykh Muṣṭafa al-'Adawy in Minyyat Samannud Village, Egypt. It was from this teacher that Faizar expanded his knowledge in the fields of hadith, tawhid, and tafsīr.¹¹ Apart from this knowledge, his biggest motivation for studying in Egypt was to further deepen the knowledge of *ruqyah* directly to experts who practice the Prophet's medicine. Faizar studied with Shaykh Wahīd 'Abdussalām Bālī and saw firsthand the practice of *ruqyah* performed by Shaykh Muḥammad Nuḥās. Since then, Faizar has been committed

10 Muhammad Faizar Hidayatullah, *Mukjizat Penyembuhan Al-Qur'an* (Banyumas: Yayasan Arsyada Yadaka Indonesia, 2021), 4.

11 Muhammad Faizar Hidayatullah, *Rabasia Indigo Dan Potensi Ghaib Manusia* (Banyumas: Arsyada Yadaka Indonesia, 2022), 3.

to continuing his studies to support his charity and da'wah path.¹²

Currently, Muhammad Faizar Hidayatullah, or Ustaz Faizar is a *ruqyah* practitioner and content creator who actively uploads his videos on the YouTube platform. The videos on his YouTube channel consistently themed *ruqyah* and everything that surrounds it. Faizar has been recorded as joining the YouTube platform since February 8, 2020. To date, his YouTube channel has 2.52 million followers with 748 videos uploaded and 255,647,876 views.¹³

Not only active on the YouTube platform, Faizar also has personal social media accounts on Instagram and Facebook with the same username, Muhammad Faizar. In addition, Faizar also has a special group for his followers in the Telegram application under the name Info UMF which has been differentiated according to gender, and also Facebook under the name Muhammad Faizar Hidayatullah.¹⁴ In carrying out his profession as a da'wah practitioner and content creator, Faizar is accompanied by a community that he founded himself under the name Arsyada Yadaka Indonesia. It is not informed where Faizar can be found if someone wants to do *ruqyah* treatment directly, but in every video, he uploads on Youtube, Faizar always includes a WhatsApp number that can be contacted or a social media page that can be visited.

***Ruqyah* Muhammad Faizar: From Intensive to Widespread on Social Media**

Muhammad Faizar started his journey in the world of *ruqyah* in 2005. At that time, he first practiced the knowledge related to *ruqyah* on his grandmother when she was sick. At the beginning of his journey, Faizar was later known as a santri who an expert in *ruqyah* and cupping was when he studied at the Darussalam Gontor modern hut. Not only practicing it on fellow students, on this occasion, Faizar also practiced *ruqyah* knowledge on the guardians of students who needed spiritual treatment. After carving out his journey in Gontor, Faizar focused on exploring the science of *ruqyah* from various teachers. In 2017, Muhammad Faizar's name began to be recognized by the wider community with his presence on one of the shows on Indonesian Television stations, practicing knowledge and airing there. Along with the development of digital access, Faizar began to enter one of the social media platforms, namely YouTube. Faizar joined the platform on February 8, 2020. His presence on the YouTube platform has made the science of *ruqyah* more widely known to the wider community. There, Faizar shared and documented many things related to the science of *ruqyah*. Starting from the knowledge related to *ruqyah*, things that require someone to be *ruqyah*, how to *ruqyah* independently to practicing *ruqyah* online.

12 Muhammad Faizar Hidayatullah, *Risalah Pelebur Jin Lelubur* (Banyumas: Yayasan Arsyada Yadaka Indonesia, 2021), 7.

13 Muhammad Faizar, "Muhammad Faizar @MuhammadFaizar.h," accessed August 1, 2024, <https://www.youtube.com/@MuhammadFaizar.h>.

14 Information related to this is listed in each video description uploaded by Muhammad Faizar on his YouTube Channel.

Not much different from when Faizar practiced *ruqyah* intensively, in online *ruqyah*, Faizar also used similar readings. Some things look different because they are done differently. In intensive *ruqyah*, Faizar is freer to practice his knowledge and handling even though in some cases it is not enough to do it only once, in-depth. During the intensive *ruqyah* procession, which can now also be seen on videos of *ruqyah* activities uploaded by Faizar on YouTube, gloves are used to prevent the muqri' (the term Faizar applies to the person being *ruqyah*) from touching his skin. Touching while reciting verses and prayers on the part that is indicated to have a disorder while making hand movements as a sign of the running of *ruqyah* and removing the disorder from the muqri's body. In online *ruqyah*, the next differentiator will be seen in this section, because it is hindered by distance and time, Faizar only performs the movements recorded in the video while instructing the listeners of his *ruqyah* verses online to follow. This method cannot be said to be independent *ruqyah*, because the reader of the verses and prayers during *ruqyah* is Muhammad Faizar who is recorded on his online *ruqyah* video. It is more accurate to say that it is a semi-independent online *ruqyah* because in practice, the one who does the gestures during the *ruqyah* is the muqri' itself and the one who is in charge of reading the prayers is Muhammad Faizar.

living Qur'an in the Digital Age: Online *Ruqyah* YouTube Video Content Muhammad Faizar

If searched with the keyword “online *ruqyah*” on the YouTube platform, based on the videos that appear, the first online *ruqyah* video was uploaded on August 16, 2015, by the Healing Faith channel with the title *Ruqyah Before You Go to Sleep Full Recording Audio HQ - Amazing Ruqyah*. As of August 1, 2024, the video has 2,268,639 views, 7800 likes and 854 comments. Gradually after the video was uploaded, other *ruqyah* videos of the same type emerged.

Among the existing videos, the highest number of views is found on the video uploaded by the شفاء القرآن channel: الرقية الشرعية Healing and Wellness with the title (الرقية الشرعية أجمل صوت هادئ (للعين والحسد والسحر) للدكتور محمد بن يوسف الجوراني (بدون إعلانات) with 101,732,177 views, 757,000 likes and 7,800 comments as of August 1, 2024. Both videos did not originate from Indonesia. In Indonesia, a video of the same type with the most views was uploaded by Muhammad Faizar's channel with the title Check Is *Cek Adakah Jin diTubuhmu?* آيات إخراج الجنّ من جسد المسوس which until August 1, 2024, had 32,569,513 views with 527 thousand likes and 48K comments. The large number of views on the video uploaded by Muhammad Faizar is most likely because before this video aired, Muhammad Faizar was a *ruqyah* practitioner whose name skyrocketed since he filled the *ruqyah* program on television in 2017.

Apart from the video with the title above, Muhammad Faizar also uploads various other videos on his YouTube channel. The videos he uploads are consistent with the same theme, namely about black magic and healing methods by Islamic guidance (*ruqyah*). To make it easier for viewers of his videos, Faizar added a playlist of impressions. Some of these playlists include *Menyingkap Tabir Misteri, Ruqyah dan Pengobatan Nabi, Dakwah dan Kajian Islam, Napak Tilas*

Sejarah, Kisah Kita, Menyapa Umat, Trans 7, Kajian SerSan (Serius tapi Santai), RUQuestion (Tanya Jawab Seputar Ruqyah), Live YouTube, Konsultasi Ruqyah Online, Ruqyah Live, Ayat Ruqyah, KAISAR (Kajian Islam Ramadhan) 1442 H, Menyapa Rumah, Ekspedisi Gunung Slamet and the last playlist is *Vlog Ruqyah bersama Dr. Richard*. Apart from the title of the previously mentioned online *ruqyah* video entitled “*Check If There Is Jin in Your Body*”, Muhammad Faizar also uploads other online *ruqyah* videos. Other online *ruqyah* videos by Faizar are put together in a playlist entitled *ruqyah* verses. These videos can be seen on the following table:

Table 1. Online *Ruqyah* Videos by Muhammad Faizar¹⁵

Video Title	Date Uploaded	Duration	Viewers, Likes, and Comments
<i>Cek Apakah Dirimu Terkena S4nt3t?</i> ¹⁶	July 20th, 2020	28 minutes and 30 seconds	3,127,493 Views, 66K Likes, 5,9K Comments
<i>Cek Adakah Jin Di Tubuhmu?</i> <small>أيات إخراج الجن من جسد الممسوس ١٧</small>	December 7th, 2020	54 minutes and 36 seconds	32,569,513 Views, 527K Likes, 48K Comments
<i>Ruqyah Khusus Jin Nasab (JIN SAKA) Dengarkan Dan Rasakan Sensasinya!</i> <small>الرقية الشرعية لطرد الجان ١٨</small>	January 8th, 2021	1 hour 6 minutes and 43 seconds	1,720,776 Views, 29K Likes, 3,7K Comments
<i>R u q y a h Penghancur Sihir. Powerful Ruqya Against Black Magic</i> ¹⁹	November 17th, 2022	54 minutes and 14 seconds	8,835,359 Views, 92K Likes, 12K Comments

15 All of these videos were accessed on August 1, 2024.

16 Muhammad Faizar, “Cek Apakah Dirimu Terkena S4nt3t ??,” accessed August 1, 2024, <https://www.youtube.com/watch?v=SMg67GSp51g>.

17 Muhammad Faizar, “Cek Adakah Jin di Tubuhmu ? إخراج الجن من جسد الممسوس ١٧,” accessed August 1, 2024, <https://www.youtube.com/watch?v=yDC4EpfpTY8>.

18 Muhammad Faizar, “Ruqyah Khusus Jin Nasab (Jin Saka) Dengarkan dan Rasakan Sensasinya ! | الرقية الشرعية لطرد الجان ١٨,” accessed August 1, 2024, <https://www.youtube.com/watch?v=1Dyopdyv7Ho>.

19 Muhammad Faizar, “Ruqyah Penghancur Sihir || Powerful Ruqya Against Black Magic,” accessed August 1, 2024, <https://www.youtube.com/watch?v=HejfkigxjxA>. This video is not included in the *ruqyah* verse playlist, but the video content is the same as the other videos in the playlist, namely the recitation of *ruqyah* verses online.

Anda Sulit Tidur? September 14th, 1 hour 22 1,940,769 Views, 31K Likes, 1,7K
Dengarkan Ini! 2023 minutes and 11 Comments
*Ruqyah Insomnia*²⁰ seconds

The online *ruqyah* videos uploaded by Muhammad Faizar with the title above have different compositions according to the original purpose of the video. Since the *ruqyah* recitation in each video is not always the same, the duration of each of them also varies. Muhammad Faizar recites *ruqyah* recitations, the majority of which are quoted from verses of the Qur'an. Apart from being sourced from verses of the Qur'an, some readings are also taken from prayers recorded in the Prophet's hadith. This is in line with the tagline attached to his name and da'wah activities, namely "*shar'i*" which is also in line with one of the initial objectives as a *ruqyah* practitioner, namely preserving *shar'iyyah ruqyah* based on verses of the Qur'an and also prayers quoted from the Prophet's hadith.

The diversity of the selection of Qur'anic verses in each video uploaded by Muhammad Faizar seems to be adjusted to the original purpose of making these videos. This can be seen from the number of verses in a particular surah that are recited in the video. For example, in the video with the title "*cek apakah dirimu terkena santet*", there are a total of 16 surahs that are recited during the *ruqyah* procession, including Surah Al-Fātiḥah, Al-Baqarah verses 1–10, Al-Baqarah verse 102 (read 2 times), Al-Baqarah verses 163–164, Al-Baqarah verses 255–257, Al-Baqarah verses 284–286, Al-A'rāf verses 117–122, Yūnus verses 81–82 (on *innallāba sayubtiluh* read 7 times), Q.S. Al-Kahf verses 1–10, Al-Kahf verses 102–110, Thāha verses 1–8, Ṭāhā verse 69, Al-Furqān verse 23 (read 3 times), Al-Ikhlās, Al-Falaq, and An-Nās. Meanwhile, in another video with the title "*cek adakah jin di tubuhmu*", the total number of surahs with a selection of some verses recited is more than 35 surahs, this is in line with the duration of the video which is also longer than the video *ruqyah* affected by witchcraft, among these surahs are Al-Fātiḥah, Al-Baqarah verses 1–5, Al-Baqarah verses 102–103, Al-Baqarah verses 163–173 (in the part of the verse *fa aḥyā bihi al-arḍa ba'da mawtibā* and *wa taqatta'at bihim al-asbāb* read 3 times), Al-Baqarah verses 255–257 (*Allāhu waliyyulladhīna āmanū yukbrijubum min al-zulumāti ila al-nūr* is read 3 times then *yukbrijubum minadzulumāti ilannūr* is read 4 times, *Allāhu waliyyulladhīna āmanū yukbrijubum min al-zulumāti ila al-nūr* is recited 1 more time), Al-Baqarah verses 285–286, Āli 'Imrān verses 1–4, Āli 'Imrān verse 18, Al-A'rāf verses 54–56, Q.S. Al-Anfāl verse 50 (recited 5 times, but on the third to fifth recitation, the phrase *yadrībūna wujūbahum wa adbārahum* is recited 2 times), Al-Anfāl verse 51, At-Tawbah verse 14 (recited 3 times), At-Tawbah verses 128–129, Ibrāhīm verses 15–18, Al-Hijr verses 16–18 (the 16th verse is recited 5 times, the 17th verse is recited 3 times, after finishing the 18th verse, it is repeated to read one time from verses 16–18), Al-Isrā' verses 80–81 (both read twice), Al-Kahf verses 1–10, Al-Kahf verses 29–31, Al-Kahf verses 102–110, Maryam verses

20 Muhammad Faizar, "Anda Sulit Tidur ?? Dengarkan Ini !! | Ruqyah Insomnia," accessed August 1, 2024, <https://www.youtube.com/watch?v=RLw23CCeYPE>.

68–72 (read twice), Tāhā verses 1–8, Al-Mu'minūn verses 97–101 (verse 101 is read twice, in the second reading, the phrase *falā ansāba baynahum* is read 3 times), Al-Mu'minūn verses 115–118, Yāsīn verses 58–61, As-Sāffāt verses 1–10, Aṣ-Ṣāffāt verses 158–159 (recited 3 times), Az-Zumar verses 22–23, Fuṣṣilat verses 19–36, Ad-Dukhān verses 43–49 (in the verse *thumma subbū fawqa ra'sibi min 'adzābil hamīm* recited 4 times), Ar-Raḥmān verses 33–36, Al-Ḥaṣhr verses 21–24, Al-Aḥqāf verses 29–32 (*Ulāika fī zālālim mubīn* is read 2 times), Al-Ikhlās (read 3 times), Al-Falaq (read 3 times), and An-Nās (read 3 times).

The two videos with different titles above have a different number of readings. The difference shows that each uploaded online *ruqyah* video has been adapted to the title that will be embedded. However, apart from each video that has special reading characteristics, there are characteristic readings that are always read in every online *ruqyah* video, including Surah Al-Fātiḥah, Al-Baqarah verses 1–5, Al-Baqarah verses 255–257, Al-Baqarah verses 284–286, Al-Ikhlās, Al-Falaq, and An-Nās.

Apart from the verses of the Qur'an that have been adapted to the purpose of reciting the verses mentioned above, there are also recitations of prayers sourced from the Prophet's hadith. One of the prayers quoted by Faizar in the practice of *ruqyah* can be seen in the book of *Muwatta' Imām Mālik*²¹ with redaction.

وَحَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّهُ قَالَ أُسْرِيَ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَأَى عِفْرِيَّتًا مِنَ الْحَيَّةِ يَطْلُبُهُ بِشُعْلَةٍ مِنْ نَارٍ كُلَّمَا التَفَتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَاهُ فَقَالَ لَهُ جِبْرِيلُ أَفَلَا أُعَلِّمُكَ كَلِمَاتٍ تَقُولُهُنَّ إِذَا قَلْتَهُنَّ طَفِئَتْ شُعْلَتُهُ وَحَرَّ لِفِيهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَلَى فَقَالَ جِبْرِيلُ فُتِلَ أُعَوِّدُ بِوَجْهِ اللَّهِ الْكَرِيمِ وَبِكَلِمَاتِ اللَّهِ التَّامَّاتِ اللَّائِي لَا يُجَاوِزُهُنَّ بَرٌّ وَلَا فَاجِرٌ مِنْ شَرٍّ مَا يَنْزِلُ مِنَ السَّمَاءِ وَشَرٌّ مَا يَعْزُجُ فِيهَا وَشَرٌّ مَا دَرَأَ فِي الْأَرْضِ وَشَرٌّ مَا يُخْرِجُ مِنْهَا وَمِنْ فَتَنِ اللَّيْلِ وَالنَّهَارِ وَمِنْ طَوَارِقِ اللَّيْلِ وَالنَّهَارِ إِلَّا طَارِقًا يَطْرُقُ بِحَبِيرٍ يَا رَحْمَنُ

The hadith above tells the story told by Yahya bin Sa'īd. At that time the Messenger of Allah was traveling on the *Isrā'* journey. On his way, the Prophet saw 'Ifrit from the Jinn group who followed him by holding a fire torch. Every time the Prophet saw him, the angel Gabriel said and offered a recitation that if read, the fire carried by 'Ifrit would fall right into his mouth. Then the angel Gabriel recited the prayer contained in the hadith to the Prophet. The redaction of the prayer taught by the angel Gabriel to the Messenger of Allah mentioned above is one of the readings Muhammad Faizar almost always reads in his online *ruqyah* videos. In general, Muhammad Faizar will read the prayer at the beginning of the video, or on several occasions it is also read at the end. The text of the hadith is not only found in Imam Malik's *al-Muwatta'*, but also in various other hadith books.

21 Mālik bin Anas, *Al-Muwatta'*, vol. 2 (Beirut: Dār Iḥyā' al-Turāth al-'Arabī, 1985), 950.



Picture 1. One of Muhammad Faizar's Portraits While Reciting *Ruqyah* Verses Online

The picture above is one of Muhammad Faizar's portraits when reciting *ruqyah* verses in a video he uploaded online. Not only reciting the *ruqyah* verses, in his video, Muhammad Faizar also put the subtitle of the verse along with the translation as well as the details of the verses he recited. In between the videos, a show appears with a portrait above as if aiming directly at the jinn who is in the body of the recipient of the *ruqyah* verse. At the end of the online *ruqyah* video, Ustaz Faizar sometimes explains the symptoms that may occur when online *ruqyah* is listened to with *khushū'*. Not to forget, Muhammad Faizar also advised online *ruqyah* listeners to regularly replay the *ruqyah* verses he had uploaded.

Exegesis and Functional Reception: An Analysis of Muhammad Faizar's Online *Ruqyah* Video

Referring to the reception theory initiated by Ahmad Rafiq, there are three types of theories attached to the living Qur'an.²² When connected with these three theories, the practice of online *ruqyah* carried out by Muhammad Faizar absorbed the living Qur'an with a focus on two receptions, namely exegesis and functional. In the exegesis reception, in line with his understanding, Muhammad Faizar accepts the Qur'an as a text that conveys the textual meaning of the tang expressed through the act of interpretation. In this case, Muhammad Faizar reflects his

²² These theories include first, exegesis reception, which is the act of receiving the Qur'an through interpreting the meaning of the Qur'an. Second, aesthetic reception, is the act of receiving the Qur'an aesthetically. According to Rafiq, this type of reception can be done in two ways, namely receiving the Qur'an as an aesthetic thing where the reader can feel the aesthetic value in its reception and can also be an aesthetic approach to receiving the Qur'an. The third, functional reception, is the reception of the Qur'an based on the practical purpose of the reader and not aimed at theory. This reception emphasizes the reader's angle that is implied in dealing with the structure of the text, whether it comes from oral or written. Functional reception includes two things, namely the informative function and the performative function. See further on, Ahmad Rafiq, "The Reception of the Qur'an in Indonesia: A Case Study of the Place of the Qur'an in a Non-Arabic Speaking Community" (Dissertation, Philadelphia, Temple University, 2014), <https://scholarshare.temple.edu/handle/20.500.12613/3439>.

act of interpretation on the verses of the Qur'an by selecting several verses with appropriate redactions on the practice of *ruqyah* with various types of purposes such as *ruqyah* for someone affected by witchcraft or *ruqyah* for *nasab* jinn. If noticed and examined more deeply, Faizar includes verses with editorial categories that are almost similar to the case being handled.

The functional reception can be seen from the purpose of reciting the verses of online *ruqyah*, which is for spiritual healing. Furthermore, in relation to the things that surround Muhammad Faizar's online *ruqyah* video and in the relationship between data derived from scripture as text or practice and its interpretation, Muhammad Faizar's online *ruqyah* video leads to two of the four models of the relationship between humans and scripture referring to the article written by Ahmad Rafiq²³ as a further explanation of Sam D. Gill's ideas.²⁴

In this context, Muhammad Faizar received the text of *ruqyah* practice performatively. This is evidenced by the track record of his journey in exploring the science of *ruqyah*. However, in this case, there are indications of overlap as said by Ahmad Rafiq in the context of reading *al-Mu'awwidhatayn*. As a scholar, in addition to the knowledge sourced from his teachers, Muhammad Faizar has also searched for the main books of hadith references to the practice of *ruqyah*.²⁵ This is why Muhammad Faizar also receives the text informatively from the practices. As for the video viewer, the reception that works is functional with the aspect of receiving practices performatively.²⁶

The overlap in the Qur'anic reception of the *ruqyah* verses recited by Muhammad Faizar concerning the informative and performative functions here can at least be identified from several things. The *ruqyah* verses recited by Faizar are selected and adapted to the theme of the online *ruqyah*. In line with this assumption, Moh. Zainuri Fauzi in his thesis states that the understanding of members of Arsyada Yadaka (a spiritual healing community founded by Muhammad Faizar) about the

23 Among them are the informative reception of texts, the informative reception of practices, the performative reception of texts and finally the performative reception of practices. See further at, Ahmad Rafiq, "The living Qur'an: Its Text and Practice in the Function of the Scripture," *Jurnal Studi Ilmu-Ilmu Al-Qur'an dan Hadis* 22, no. 2 (July 30, 2021): 469–84, <https://doi.org/10.14421/qh.2021.2202-10>.

24 See in the book, Sam D. Gill, *The Holy Book in Comparative Perspective: Nonliterate Traditions and Holy Books*, ed. Frederick M. Denny and Rodney L. Taylor (Columbia: University of South Carolina Press, 1993), 224–40.

25 It is in every footnote cited by Muhammad Faizar on the hadith included in his book, Muhammad Faizar Hidayatullah, *Ruqyah Itu Mudab* (Cilacap: PT Hagia Royal Grafindo, 2023), 78–79.

26 Similar research on the theme of *ruqyah* by raising functional receptions can be seen in, Ihsan Nurmansyah, Luqman Abdul Jabbar, and Sulaiman Sulaiman, "Resepsi Estetis dan Fungsional Atas Adegan *Ruqyah* dalam Film *Roh Fasik*," *living Islam: The Journal of Islamic Discourses* 5, no. 2 (2022): 277–300, <https://doi.org/10.14421/lijid.v5i2.4021>; Ruslan Sangaji, "Resepsi Masyarakat Terhadap Ayat Al-Qur'an Sebagai Media Penyembuh dalam Menghadapi Penyakit Perut (Kajian Atas Tradisi Masyarakat Bugis Bone)," *MAGHZA: Jurnal Ilmu Al-Qur'an dan Tafsir* 8, no. 1 (March 30, 2023): 1–13, <https://doi.org/10.24090/maghza.v8i1.7941>.

verses of treatment (*shifā'*) is a global understanding by understanding the content of the meaning of a verse and also using the method of likening the content of the meaning of the verse with the disease suffered by someone who needs healing.²⁷

This can be strengthened by paying closer attention to the way Faizar recites his *ruqyah* verses. In some specific verses, Faizar recites sentences that are read repeatedly to strengthen and facilitate the presence of the Qur'an in its function *al-shifā'* (medicine). As a result, whether performed in person or through social media on the YouTube platform, the informative and performative functions of *ruqyah* continue to function for some people in the form of healing or alleviation of a spiritual disorder felt by that person.

***Ruqyah* Online Muhammad Faizar: Effectiveness of Implementation**

In some of the online *ruqyah* videos he uploaded, Muhammad Faizar not only recited verses and recitations of prayers but also instructed the listeners to perform certain movements after the verses of the Qur'an and prayers were finished reading. In his instructions, Faizar said that specifically for people who are indicated to have jinn interference, whether it is *nasab* jinn or other types if after hearing the *ruqyah* verse in the video shown, there is an unnatural reaction, then the person should make certain movements. Faizar explained in more detail that the types of abnormalities that might be felt are nausea, heartburn or dizziness, ringing in the ears, blurred vision or tingling, and even drowsiness. If the listener feels any or all of these abnormalities, then he should touch his right hand to the part of the body that feels unnatural accompanied by reciting basmalah three times and then reciting the prayer with the editorial '*auḍhubillāhi waqudratibi min sharri mā ajidu waḥbādhir*.'²⁸

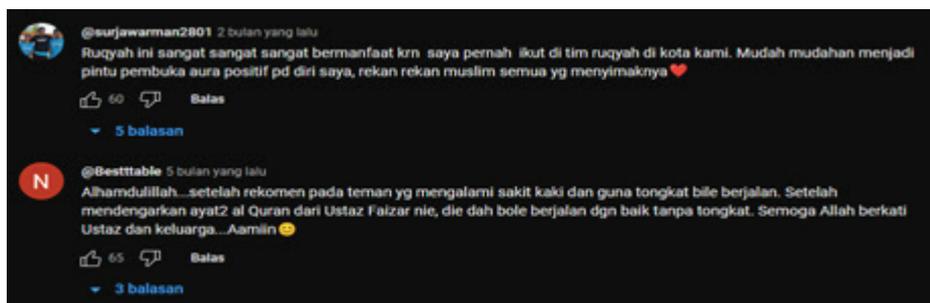
Seven times, followed by a movement of wiping the right hand outward while reciting the verses of Kursī, Al-Ikhlās, and *al-Mu'awidhatayn*. Faizar continued, that after performing these steps, the next reaction that is likely to appear is vomiting, belching, urine, or bowel movements as a sign that the jinn or disturbance that was previously in the body has left. Faizar also reminded everyone to listen to the online *ruqyah* video repeatedly.

In line with what Muhammad Faizar had instructed in his video, the video viewers were busy giving various online *ruqyah* reactions displayed in the comment column. Some of them shared their experiences while listening to the video, and some of them prayed for the healing of themselves, their families, or anyone who saw their comments and various other types of comments. For example, in the

27 Fauzi, "Resepsi Ayat-Ayat Syifa': Studi living Qur'an Terhadap Komunitas Jam'iyyah Ruqyah (JRA) Aswaja dan Arsyada Yadaka," 182–83.

28 After researching, this narration comes from various books of hadith under the title of the chapter on placing the hand on the sore spot with supplication. See the following book, 'Abdul 'Aziz bin 'Abdullah al-Rājihī, *Tawfiq al-Rabb Al-Mun'im bi Sharh Ṣaḥīḥ al-Imām Muslim*, vol. 6 (Riyāḍ: Markaz 'Abdul 'Aziz bin 'Abdullah al-Rājihī, 2018), 336; Jalāluddīn al-Ṣuyūṭī, *Jāmi' al-Jawāmi' al-Ma'rūf bi al-Jāmi' al-Kabīr*, ed. Mukhtār Ibrāhīm al-Ḥā'ij, 'Abdul Ḥamīd Muḥammad Nadā, and Ḥasan 'Isa 'Abdul Zāhir, vol. 5 (Al-Qāhirah: Al-Azhar al-Sharif, 2005), 509.

video with the title “*Check If There Are Jinn in Your Body*”, one of the comments on an interesting experience came from an account named @emisusilowati6376 by sharing her experience, “*Alhamdulillah, for the past 9 days I have listened to 24 hours non-stop while reading the Koran after praying. Drinking ruqiyah water, namely salt and plain water ... Alhamdulillah, now it feels good, thank you, Ustaz, very useful ...*” This comment caught the attention of other video viewers. Around 70 video viewers liked this comment. Not only that but other responses were also shown through the replies that appeared to this comment. One of them was a reply to a comment from @MuyesSaroh-rv1nw, “*Is this true, I'm afraid it will be even more.*” This comment was responded by the account @emisusilowati6376, “*No bund, Alhamdulillah, I ruqyah independently as well as the fort of dhikr, Alhamdulillah, I submit everything to Allah, Alhamdulillah, I am healed, just believe in Allah, trust Allah is the key bund.*” About a month later, an account with the name @MuyesSaroh-rv1nw back to respond to follow-up reply comments, “*It's true what you said, mbk, it's proven that my body feels light and happy.*” The comment is a real picture of the reaction caused after listening to the online *ruqyah* recited by Muhammad Faizar.



Picture 2. Display of Comments on One of Muhammad Faizar’s Online *Ruqyah* Videos

Various experiential responses in the form of other comments were also addressed to the online *ruqyah* videos uploaded by Muhammad Faizar. Some of them can be seen in the following table.

Table 2. Netizens’ Response to Muhammad Faizar’s Online *Ruqyah* Video

Title of Video	Experience Response	Other Responses
<p><i>Cek Dirimu S4nt3t?</i> <i>Apakah Terkena</i></p>	<p>@cristynuravega7077: Saya seorang pdang sembako dirumah tiba” sj mendrta pnykit aneh dada dan pinggang serasa disayat” pisau tiap terdngar adzan mahrib badan terasa kaku sakit mengerogoti seluruh tubuh dan hilang bila terdengar adzan subuh setiap hari..alhamdullilah setelah aku mendengarkan ayat” ruqyah ini kplaku dan tubuh ku sakit yg tak dapat ku tahan perut mual langsung muntah” smpai lemas ..dan alhamdullilah pagi hr nya badan ku terasa ringan tak merasakan kesakitan lagi skrang aku bisa aktif lagi berjualan ...terima kasih pak ustad atas bimbingan ayat” ruqyah nya.</p>	<p>@mettoyid3409: Ketika beraksi jgn pernah takut.. Itu tandanya jin fasiq dalam tubuh bereaksi.. Kalau ngga kuat denger istirahat... Kalau udah fit dengerin terus.. Insyallah ruqyah mandiri bisaaaaaa</p>
<p><i>Cek Adakah Jin Di Tubuhmu?</i> آيات إخراج الجِنَّ من جسد الممسوس</p>	<p>@user-rq5rk1cy6w: Hari ini dari jam 18 Maghrib – jam 00 tgl 21 sy mengalami hal yg aneh hinggak gak bisa beraktivitas seperti biasa, seluruh badan saya dingin, pucat, perut sangat sakit, dan badan saya basah karena keringat yg sangat banyak. Subhanallah Wal Hamdulillah Wallahu Akbar. Sy cari Ruqyah diYoutube ini sy putar berulang ulang kali jam 23 atap rumah serasa ada benda jatuh sangat keras diatap rumahi, setelah sy muntah 3x, ngantuk lalu terasa lebih baik setelah keluar kentut yg besar. Rasanya perut saya sdh gk sakit. Alhamdulillah. Wallohi hal aneh yg sy alami 6 jam sangat tersiksa menahan sakit. Barakalloh Ustadz.</p>	<p>@merdiindra4642: Ayat itu petunjuk bro... petunjuk untuk dipakai broo... bukan untuk ngusir jin broo... lagian kalau ngak ada jin ditubuh si insan, berarti insan tu gak punya nafsu broo.....</p> <p>@ferdinandbkelbulan2991: Saya agama Kristen tapi sering dengar ceramah, dan sering dengar lagu- lagu musim, semoga kita semua di beri umur yg panjang banyak rezeki di thn depan ini,semoga kita semua di lindungi oleh maha pencipta alam semesta amin 🙏🙏🙏.</p>
		<p>@purwanti2738: Ya Allah sembuhkan suami hamba dari jeratan judu on-line, Kembalikan keimanan nya seperti sedia kala, Lunas kan semua hutang2 kami dari arah yang tidak disangka-sangka, Aamiin ya rabbal alamin.</p>

Ruqyah Khusus Jin Nasab (JINSAKA) Dengarkan Dan Rasakan Sensasinya! الرقية الشرعية لطرد الجان

@realmemya: Sewaktu sy mendengarkan lantunan ayat2 suci Al Qur'an yg d lantunkan oleh ustad Faizar, jantung sy lgsg berdebar2 seperti orang gelisah ustadz. Lalu sy jg keluar keringat,mata terasa pedih dan sy jg seperti mendengar suara auman binatang dan suara perempuan yg berteriak. Volume hp sy jg tetiba menjadi pelan, pdhl sy setel kencang volumenya, tau2 pelan sendiri. Smg lewat perantara ini bs menjadi ikhtiar sy supaya bs sembuh. Terimakasih ustadz Faizar.

@windarizka3993:
Bismillahirrohmanirrohim
Saya niatkan dengar Ruqiah ini untuk anak dan menantu saya RITA SUSANTI DAN MUJIKO INDRA PRASTYO yg sudah 9 thn belum di karunia anak mohon do'anya buat semuanya ngegh Aamiin.

@denisenakazawa6896: Salam dr niigatakan Japan. baru langganan pak ustat setelah liat vedeo nya lala , Semoga setelah Denger doa ini di lancar kan urusannya , disehat kan , panjang umur , ketemu teman kolega , dilariskan usahanya dan di sekelilingi org Baik aamin...

Ruqyah Penghancur Sihir. Powerful Ruqyah Against Black Magic

@semuatentang tulungagungran2750: Saya selalu melakukan ruqyah mandiri dengan bimbingan ust faizar yang di video 1 nya lagi,alhamdulillah selalu memberi efek positif. beberapa keluhan fisik maupun psikis bisa teratasi.terimakasih ustad dan team 🙏🙏.

@charitochanco: Good afternoon Ustadz Muhammad Faizar...thanks for the protection and healing...me and my family always bewitch every hour everyday... GOD BLESS! 🙏🙏

@faridahrahman5148: Terima kasih Ustaz dia atas perkongsian amalan. Semoga saya dan ahli keluarga dilindungi dan dijauhi dari sihir.

Anda Sulit Tidur? Dengarkan Ini! Ruqyah Insomnia

@Beni_Alanta: Sebelum tidur banyak banget pikiran liar di kepala. Alhamdulillah semenjak denger ini berasa bulan puasa denger org tadarusan, bisa cepet tidur dan bangun subuh. Makasih ustadz, salam dari Jepang hehee..

@riu5515: Dengerin ini, gk pakai lama tertidur pulas tanpa mimpi bangun bangun seger masyaallah alhamdulillah.

@ceramahpendek45: Syukron ustadz, semoga ustadz di beri umur yang panjang aamiin, semoga allah selalu melindungi ustadz saya sangat terbantu dengan ayat2 ruqiah ustad 🙏saya setiap dengar alquran nangis ustad kata orang saya ada gangguan jin tapi saya gak mau berperasanfka buruk saya serahkan semua kepada allah. Pokonya sehat selalu ustadz semoga suatu hari nanti saya juga di ruqiah ustadz aamiin 🙏🙏🙏🙏

Based on the table containing comments from the five online *ruqyah* videos above, many comments express positive experiences after listening to and watching

the videos with the purpose of each title. Some of them felt the effect of the *ruqyah* verses recited. The verses of the Qur'an recited by Muhammad Faizar to be a means of healing for the listeners showed its success. Success can be seen from the many reactions in the comment column, some of which can be seen in the table. Some of the listeners of Muhammad Faizar's online *ruqyah* video claimed that the verses of the Qur'an and other prayers recited in the video had a positive effect on the listeners. By doing the movements as instructed by Muhammad Faizar, the listeners claim to feel a positive sensation and get a change in health conditions for the better. Even though online *ruqyah* is done virtually without any face-to-face meetings, the testimonials from several people who have heard and watched the video show that the practice of online *ruqyah* with only cellular data and cellphones can cure or at least relieve spiritual disorders.

Not only giving testimonials, but several other comments also sent various responses. Some commented by praying, some asked for prayers for healing from other viewers, and some doubted what Faizar was doing by saying that the verses recited should be used as guidance and not as a means of virtual healing. However, from the comments of the online *ruqyah* testimonials, through information from one of the informants who is active in the telegram group managed by Faizar's admin, it is revealed that although he often listens to online *ruqyah* videos, when facing severe spiritual problems, he prefers to go to the *ruqyah* practitioner directly to get more intensive *ruqyah*. This shows that although online *ruqyah* videos provide benefits, in more serious cases, a direct approach with a *ruqyah* practitioner is one of the further alternatives taken by some individuals.

However, apart from the various things mentioned previously, the presence of this online *ruqyah* alternative, in general, at least brings positive impacts that are simultaneously side by side with negative impacts. The positive impact comes in the form of easy access to online *ruqyah* that is not limited by time and space. After an in-depth study of the responses given in the available comments, the reception of online *ruqyah* in the form of its performative function continues to run and provide healing effects for the listeners and practitioners. The negative impact of this online *ruqyah* is the difficulty of further validation if, in the middle of its implementation, it requires active communication with the *ruqyah* practitioner to resolve matters that may not be able to be handled virtually.

Conclusion

The application of the living Qur'an in the digital era can be seen through the practice of online *ruqyah* by Muhammad Faizar. In Muhammad Faizar's online *ruqyah* practice, the receptions reflected in it are exegesis and functional receptions. Functional reception can be seen from further efforts in grounding the *ruqyah* verses as a spiritual tool in the performative aspect and also receiving the text informatively. His *ruqyah* videos show success with testimonials from viewers showing the positive effects of healing. While online *ruqyah* can provide ease of access and healing effects, there are difficulties in validation and direct interaction between the practitioner and the recipient. Overall, the practice of online *ruqyah*

shows positive effects in healing but also faces challenges in problem-solving that may not be able to be addressed virtually. This confirms the complexity of implementing the living Qur'an in the digital age, where while it is easy to socialize spiritual healing, it still faces obstacles that must be overcome.

REFERENCES

- A'yun, Qurrata. "Resepsi Al-Qur'an di Media Sosial: Studi Kasus Film Animasi Nussa Episode 'Hiii Serem!!!'" *living Islam: Journal of Islamic Discourses* 3, no. 2 (December 31, 2020): 319–37. <https://doi.org/10.14421/lijid.v3i2.2296>.
- Abshor, M. Ulil. "Tradisi Resepsi Al-Qur'an di Masyarakat Gemawang Sinduadi Mlati Yogyakarta: (Kajian living Qur'an)." *QOF* 3, no. 1 (June 15, 2019): 41–54. <https://doi.org/10.30762/qof.v3i1.1022>.
- Ahady, Ihab. "Analisis Pesan Akhlak Program Ruqyah Trans 7 Tayang 1 April 2017 'Terikat Jin Zalim' di Pandu Ustadz Muhammad Faizar (Analisis Wacana Model Teun a. van Dijk)." Skripsi, UIN Sunan Ampel Surabaya, 2018. <http://digilib.uinsa.ac.id/27053/>.
- Aini, Adrika Fithrotul, and Alifia Zuhriatul Alifa. "Terapi Ruqyah Menggunakan Media Air Sebagai Pengobatan Alternatif: Kajian living Qur'an dalam Pengobatan Alternatif Bapak Shobihul di Desa Jemirahan, Kecamatan Jabon, Sidoarjo." *Al FAWATI'H: Jurnal Kajian Al Quran dan Hadis* 4, no. 2 (November 10, 2023): 172–86. <https://doi.org/10.24952/alfawatih.v4i2.6828>.
- Aji, Essyarovis Lutfiantoro, and Laelatul Barokah. "living Qur'an di Media Sosial: Analisis Resepsi Q.S. Al-Isra' Ayat 7 dalam Sinetron Azab." *ULIL ALBAB: Jurnal Ilmiah Multidisiplin* 2, no. 2 (January 23, 2023): 512–21. <https://doi.org/10.56799/jim.v2i2.1223>.
- Anang, Arif Al, and Ahmad Husein. "living Qur'an: Magic dalam Tradisi Pengobatan Modern." *Jurnal Humanitas: Katalisator Perubahan dan Inovator Pendidikan* 7, no. 1 (December 30, 2020): 14–22. <https://doi.org/10.29408/jhm.v7i1.3284>.
- Anas, Mālik bin. *Al-Muwatta'*. Vol. 2. Beirut: Dār Ihyā' al-Turāth al-'Arabī, 1985.
- Ardianto, Muhammad. "The Concept of Jin and Ruqyah According to the Komunitas Keluarga Besar Ruqyah Aswaja: The Study of living Qur'an." *MUSHAF: Jurnal Tafsir Berwawasan Keindonesiaan* 2, no. 1 (December 17, 2021): 163–87. <https://doi.org/10.33650/mushaf.v2i1.3344>.
- Azizah, Nurul. "Aktivitas Dakwah Ustaz Muhammad Faizar Melalui Kegiatan Ruqyah di Channel Youtube Muhammad Faizar Official." Skripsi, UIN Antasari, 2024. <https://idr.uin-antasari.ac.id/26886/>.
- Basid, Abd, and Lailatul Fitriyah Hadi. "Al-Qur'an dan Pengobatan Tradisional:

Studi living Qur'an Pada Masyarakat Probolinggo Jawa Timur." *Jurnal Ulunnuha* 11, no. 2 (December 31, 2022): 95–109. <https://doi.org/10.15548/ju.v11i2.4902>.

Faizar, Muhammad. "Anda Sulit Tidur?? Dengarkan Ini!! | Ruqyah Insomnia." Accessed August 1, 2024. <https://www.youtube.com/watch?v=RLw23CCEyPE>.

———. "Cek Adakah Jin di Tubuhmu? إخراج الجن من جسد المسوس." Accessed August 1, 2024. <https://www.youtube.com/watch?v=yDC4EpfTY8>.

———. "Cek Apakah Dirimu Terkena S4nt3t??" Accessed August 1, 2024. <https://www.youtube.com/watch?v=SMg67GSp51g>.

———. "Muhammad Faizar @MuhammadFaizar.h." Accessed August 1, 2024. <https://www.youtube.com/@MuhammadFaizar.h>.

———. "Ruqyah Khusus Jin Nasab (Jin Saka) Dengarkan dan Rasakan Sensasinya! || الرقية الشرعية لطرد الجان." Accessed August 1, 2024. <https://www.youtube.com/watch?v=1Dyopdyv7Ho>.

———. "Ruqyah Penghancur Sih1r || Powerful Ruqya Against Black Magic." Accessed August 1, 2024. <https://www.youtube.com/watch?v=HejfkigxjxA>.

Fauzi, Moh. Zainuri. "Resepsi Ayat-ayat Syifa': Studi living Qur'an Terhadap Komunitas Jam'iyah Ruqyah (JRA) Aswaja dan Arsyada Yadaka." Thesis, Institut Ilmu Al Quran (IIQ) Jakarta, 2023. <http://repository.iiq.ac.id/handle/123456789/3186>.

Gill, Sam D. *The Holy Book in Comparative Perspective: Nonliterate Traditions and Holy Books*. Edited by Frederick M. Denny and Rodney L. Taylor. Columbia: University of South Carolina Press, 1993.

Hidayatullah, Muhammad Faizar. *Mukjizat Penyembuhan Al-Qur'an*. Banyumas: Yayasan Arsyada Yadaka Indonesia, 2021.

———. "Peran Ruqyah Syar'iyah Arsyada Yadaka dalam Pendidikan Aqidah dan Akhlaq Masyarakat Jawa di Banyumas." Thesis, Universitas Muhammadiyah Purwokerto, 2022. <https://repository.ump.ac.id/15825/>.

———. *Rahasia Indigo dan Potensi Ghaib Manusia*. Banyumas: Arsyada Yadaka Indonesia, 2022.

———. *Risalah Pelebur Jin Leluhur*. Banyumas: Yayasan Arsyada Yadaka Indonesia, 2021.

- . *Ruqyah Itu Mudah*. Cilacap: PT Hagia Royal Grafindo, 2023.
- Husnin, Muhammad. “Analisis Isi Pesan Dakwah Ustaz Muhammad Faizar di Media Youtube.” Skripsi, Universitas Muhammadiyah Yogyakarta, 2023. <https://doi.org/10/Lampiran.pdf>.
- Nurmansyah, Ihsan, Luqman Abdul Jabbar, and Sulaiman Sulaiman. “Resepsi Estetis dan Fungsional Atas Adegan Ruqyah dalam Film Roh Fasik.” *living Islam: The Journal of Islamic Discourses* 5, no. 2 (2022): 277–300. <https://doi.org/10.14421/lijid.v5i2.4021>.
- Nurmansyah, Ihsan, and Sherli Kurnia Oktaviana. “Islam and Social Media in Indonesia: A Study of the living Qur’an and Hadith in the Film ‘Ruqyah: The Exorcism.’” *Al Qalam* 39, no. 2 (December 31, 2022): 104–13. <https://doi.org/10.32678/alqalam.v39i2.6995>.
- Pratiwi, Haniefa Ayunafa, and Subi Nur Isnaini. “Fenomena Konten Video Quotes Islami di Media Sosial dalam Akun Instagram @Kulometer_ (Kajian living Qur’an).” *At-Tahfidz: Jurnal Ilmu Al-Qur’an dan Tafsir* 4, no. 2 (June 30, 2023): 185–202. <https://doi.org/10.53649/at-tahfidz.v4i2.282>.
- Qudsy, Saifuddin Zuhri, and Althaf Husein Muzakky. “Dinamika Ngaji Online dalam Tagar Gus Baha: Studi living Qur’an di Media Sosial.” *POROS ONIM: Jurnal Sosial Keagamaan* 2, no. 1 (June 29, 2021): 1–19. <https://doi.org/10.53491/porosonim.v2i1.48>.
- Rafiq, Ahmad. “The living Qur’an: Its Text and Practice in the Function of the Scripture.” *Jurnal Studi Ilmu-Ilmu Al-Qur’an dan Hadis* 22, no. 2 (July 30, 2021): 469–84. <https://doi.org/10.14421/qh.2021.2202-10>.
- . “The Reception of the Qur’an in Indonesia: A Case Study of the Place of the Qur’an in a Non-Arabic Speaking Community.” Dissertation, Temple University, 2014. <https://scholarshare.temple.edu/handle/20.500.12613/3439>.
- Rahmatullah, Ikhwan. “Bimbingan Rohani Melalui Ruqyah Syar’iyah Pada Media Youtube Ustadz Muhammad Faizar.” Skripsi, UIN Antasari, 2024. <https://idr.uin-antasari.ac.id/27443/>.
- Rājihī, ‘Abdul ‘Azīz bin ‘Abdullah al-. *Tawfīq al-Rabb Al-Mun‘im bi Sharh Ṣaḥīḥ al-Imām Muslim*. Vol. 6. Riyāḍ: Markaz ‘Abdul ‘Azīz bin ‘Abdullah al-Rājihī, 2018.

- Rasidi, Nurur Rohmah. "Representasi Al-Qur'an dalam Praktik Ruqyah di Media Sosial: Analisis Channel Youtube Muhammad Faizar." Skripsi, UIN Sunan Kalijaga Yogyakarta, 2023. <https://digilib.uin-suka.ac.id/id/eprint/63749/>.
- Richtig, Iqomah, and Muhammad Saifullah. "'Quranreview': Interaksi Anak Muda Muslim dengan Al-Quran di Era Digital." *SUHUF* 15, no. 2 (December 30, 2022): 267–87. <https://doi.org/10.22548/shf.v15i2.765>.
- Sa'adah, Nurul Latifatus, and Shofaussamawati. "Fenomena Amalan Surat Yusuf Ayat 4 Untuk Mahabbah dalam Kehidupan Masyarakat di Media Sosial (Studi living Qur'an di Tiktok)." *UInScof* 1, no. 1 (February 10, 2023): 79–91.
- Said, Hasani Ahmad, Muhamad Zen, Sunandar, Syahrullah, and Sihabudin Noor. "The Digital Al-Qur'an Viewed by Indonesian Muslim Scholars." *Journal of Advanced Research in Dynamic and Control Systems* 12, no. 2 (2020): 3280–85. <https://doi.org/10.5373/JARDCS/V12I2/S20201450>.
- Salsabila, Unik Hanifah, Adinda Dika Insani, Ramadhani Tri Astuti, Nenchi Nenchi, and Vika Meila Sintia. "Studi Netnografi Konten Ruqyah Syar'iyah Pada Akun Youtube Ustadz Muhammad Faizar." *Jurnal Manajemen dan Pendidikan Agama Islam* 2, no. 1 (January 24, 2024): 128–38. <https://doi.org/10.61132/jmpai.v2i1.74>.
- Sangaji, Ruslan. "Resepsi Masyarakat Terhadap Ayat Al-Qur'an Sebagai Media Penyembuh dalam Menghadapi Penyakit Perut (Kajian Atas Tradisi Masyarakat Bugis Bone)." *MAGHZA: Jurnal Ilmu Al-Qur'an dan Tafsir* 8, no. 1 (March 30, 2023): 1–13. <https://doi.org/10.24090/maghza.v8i1.7941>.
- Silviani, Sari, and Akbar Akbar. "Resepsi Al-Qur'an di Media Sosial (Studi Atas Pengamalan QS. Yūsuf/12: 4 di Tiktok)." *Al-Izzah: Jurnal Hasil-Hasil Penelitian*, no. 0 (June 30, 2023): 103–14. <https://doi.org/10.31332/ai.v0i0.6050>.
- Sisworo, Catur Pamungkas. "Pesan Dakwah dalam Tayangan 'Menyingkap Tabir Misteri' Pada Channel Youtube Muhammad Faizar Official (Kajian Analisis Wacana Teun A. Van Dijk)." Skripsi, UIN Prof. K. H. Saifuddin Zuhri, 2022. <https://repository.uinsaizu.ac.id/17249/>.
- Surya, Surya, and Erwan Efendi. "Dakwah Message in Youtube Channel Muhammad Faizar Official (Case Study on Mount Slamet Expedition)." *JASNA : Journal for Aswaja Studies* 4, no. 1 (2014): 127–40. <http://dx.doi.org/10.24090/jasna.v4i1.127-140>.

org/10.34001/jasna.v4i1.6831.

Ṣuyūṭī, Jalāluddīn al-. *Jāmi‘ al-Jawāmi‘ al-Ma‘rūf bi al-Jāmi‘ al-Kabīr*. Edited by Mukhtār Ibrāhīm al-Ḥā’ij, ‘Abdul Ḥamīd Muḥammad Nadā, and Ḥasan ‘Isa ‘Abdul Zāhir. Vol. 5. Al-Qāhirah: Al-Azhar al-Sharīf, 2005.

Triantoro, Dony Arung, Fathayatul Husna, and Afina Amna. “Ruqyah Syar’iyah: Alternatif Pengobatan, Kesalehan, Islamisme dan Pasar Islam.” *Harmoni* 18, no. 1 (June 30, 2019): 460–78. <https://doi.org/10.32488/harmoni.v18i1.354>.

Wahyudin, Yuyu. “Perkembangan Terapi Ruqyah Syar’iyah di Indonesia dan Relevansinya dengan Pendidikan.” *Ilma Jurnal Pendidikan Islam* 1, no. 1 (September 22, 2022): 60–69. <https://doi.org/10.58569/ilma.v1i1.455>.

Yuliani, Yani. “Tipologi Resepsi Al-Qur’an dalam Tradisi Masyarakat Pedesaan: Studi living Qur’an di Desa Sukawana, Majalengka.” *Al-Tadabbur: Jurnal Ilmu Al-Qur’an dan Tafsir* 6, no. 02 (November 30, 2021): 321–38. <https://doi.org/10.30868/at.v6i02.1657>.