

## Religious Materialism in Sachet Packaging Al-Qur'an Sales on The @Quranfi\_Account on Tiktok

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**Abstract:** *This study aims to examine the phenomenon of using the Qur'an in the form of sachet packaging which is often utilized for independent ruqyah, as part of the study of the Living Qur'an. This phenomenon reflects the adaptation and integration of sacred texts in the lives of modern people in order to obtain blessings, protection, or healing. This research uses a qualitative approach, involving social research steps to obtain descriptive data in the form of words and pictures. Data sources consist of primary data obtained from the comments of followers of the @Quranfi\_ TikTok account and secondary data from related scientific works. Three questions that will be discussed First, how is the application of ruqyah in the use of sachet packaged Qur'anic verses. Second, how is the meaning of the word shifa as a medicine in the Qur'an. Third, how Tiktok social media users respond to the sale of Qur'anic verses on the @Quranfi\_ account. As a result, Tiktok as a popular social media, provides profitable business opportunities. The @Quranfi\_ account utilizes Tiktok to market the Qur'an in sachet form which has caused various reactions from netizens. Indonesian-speaking netizens generally see this sale as a form of commercialization of religion, causing debate. In contrast, English-speaking netizens gave positive reviews, pointing out the satisfaction and benefits of the product. This difference in response may be influenced by cultural differences.*

**Keywords:** *Living Qur'an, Ruqyah, Tiktok*

**Abstrak:** Penelitian ini bertujuan untuk mengkaji fenomena penggunaan al-Qur'an dalam bentuk kemasan sachet yang sering dimanfaatkan untuk ruqyah mandiri, sebagai bagian dari kajian Living Qur'an. Fenomena ini mencerminkan adaptasi dan integrasi teks suci dalam kehidupan masyarakat modern guna memperoleh berkah, perlindungan, atau penyembuhan. Penelitian ini menggunakan pendekatan kualitatif, melibatkan langkah-langkah penelitian sosial untuk memperoleh data deskriptif berupa kata-kata dan gambar. Sumber data terdiri dari data primer yang diperoleh dari komentar pengikut akun Tiktok @Quranfi\_ dan data sekunder dari karya ilmiah terkait. Tiga pertanyaan yang akan menjadi pembahasan Pertama, bagaimana penerapan ruqyah dalam penggunaan ayat al-Qur'an kemasan sachet. Kedua, bagaimana pemaknaan kata syifa sebagai obat dalam al-Qur'an. Ketiga, bagaimana respon Pengguna media sosial Tiktok terhadap penjualan Ayat-ayat al-Qur'an di akun @Quranfi\_. Hasilnya, Tiktok sebagai media sosial yang populer, memberikan peluang bisnis yang menguntungkan. Akun @Quranfi\_ memanfaatkan Tiktok untuk memasarkan al-Qur'an dalam bentuk sachet yang menimbulkan berbagai reaksi dari netizen. Netizen berbahasa Indonesia umumnya melihat penjualan ini sebagai bentuk komersialisasi agama, menimbulkan perdebatan. Sebaliknya, netizen berbahasa Inggris memberikan ulasan positif, menunjukkan kepuasan dan manfaat dari produk tersebut. Perbedaan respon ini mungkin dipengaruhi oleh perbedaan budaya.

**Kata Kunci:** *Living Quran, Ruqyah, Tiktok*

## Introduction

Phenomena related to the Qur'an are often found in people's lives. Since it was first revealed, the Qur'an has functioned as a guide for the people of the Prophet Muhammad SAW in carrying out Islamic law according to its teachings. In various parts of the world, especially Indonesia, where the majority of the population is Muslim, the use of the Qur'an is often found in a way that is unique and different from common practice. This is due to the interaction between the Qur'an and social reality, which then produces various interpretations. When a text is present in society, the text becomes part of the public domain. Society then studies and understands it based on their level of knowledge, so that various interpretations of the text emerge.<sup>1</sup>

A Muslim's belief is that interacting with the Qur'an will bring blessings and happiness in life in this world and the hereafter. This belief is manifested in everyday life through activities such as reading, understanding, and practicing its teachings. These practices are a form of human reception of the Qur'an that can be categorized in a hermeneutic context.<sup>2</sup> However, it is undeniable that many Muslims do not understand the meaning of the verses they read due to limited knowledge, they only read them through their beliefs. This phenomenon encountered, such as selling drinking water labeled with the prayer for completing the Qur'an, is similar to the phenomenon of selling verses of the Qur'an in sachet packaging on the @Quranfi\_ account on Tiktok.

This study aims to enrich the study related to the phenomenon of living Qur'an in society. The purpose of this study is to identify the responses in the use and netizens' responses to the sale of verses of the Qur'an in sachet packaging. In more detail, this article will answer three things that will be the beginning of the discussion. First, how is the application of ruqyah in the use of verses of the Qur'an in sachet packaging. Second, how is the meaning of the word syifa as a medicine in the Qur'an. Third, how rTiktok social media users' response to the sale of Quranic verses on the @Quranfi\_ account. These three questions are needed to find out the phenomenon of living Quran through the sale of Quranic verses in sachet packaging on the Quranfi\_ TikTok account.

TikTok account @Quranfi\_ sells various verses of the Qur'an written on small pieces of paper and put into sachet packaging. This packaging is used as a ruqyah tool which is then mixed with water. The social media phenomenon is influenced by the development of the era where technology is developing rapidly. The practice of selling verses of the Qur'an in sachet packaging is analyzed using the Living Qur'an approach. The term Living Qur'an aims to explore the phenomenon of the Qur'an living in people's lives. Nasr Hamid Abu Zayd describes this concept as "The Qur'an as a living

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<sup>1</sup> Didi Junaedi, "Understanding Texts, Giving Birth to Contexts: Examining the Ideological Interpretation of Jamaah Tabligh," *Journal of Qur'an and Hadith Studies* 2, no. 1 (2013): 1-17, <https://doi.org/10.15408/quhas.v2i1.1274>.

<sup>2</sup> Ahmad Nailul Fauzi, "Commodification of Religion on the Reading (Khataman) of the Quran by Kh-Q Bottled Water PT. Buya Barokah," *Diya Al-Afkar: Journal of Al-Quran and Al-Hadis Studies* 7, no. 02 (2019): 281, <https://doi.org/10.24235/diyaafkar.v7i02.5802>.

phenomenon," where the Qur'an is likened to music played by musicians, while the written text (mushaf) is analogous to static musical notation.<sup>3</sup>

The Living Qur'an phenomenon is not new, because the practice of treating the Qur'an in everyday life has existed since the time of the Prophet Muhammad SAW. One narration states that the Prophet once performed ruqyah to cure someone by using the letters al-Fatihah and al-Muawwidzatain. The origin of the Living Qur'an study can be traced through the slogan "Qur'an in everyday life" This phenomenon has actually existed since the beginning of Islamic history, although at that time the science capable of explaining the social and cultural dimensions of human interaction with the Koran was not yet fully developed. In the early days of Islam, social and cultural aspects related to the presence of the Koran had not yet become the focus of sufficient attention as a field of study.<sup>4</sup>

TikTok is a platform that displays various types of videos, covering social, cultural, religious, and political aspects. This application is very easy to access and use, so it attracts the attention of users from various circles. This is what makes TikTok increasingly popular in the modern era. One aspect that attracts attention is religious content, where da'wah videos are increasingly in demand and have many followers. Among the many religious videos, there are different accounts because they not only contain da'wah content but also offer the sale of verses of the Qur'an in sachet packaging intended as a medium for independent ruqyah.

Studies on the use of Qur'anic verses as a medium of healing have been conducted before. For example, a study by Nurul Latifatus Sa'adah entitled "The Phenomenon of Practicing Surah Yusuf Verse 4 for Mahabbah in Community Life on Social Media (Study of Living Qur'an on TikTok)". This study focuses on the analysis of Surah Yusuf verse 4 which is considered a means of attraction, with a focus on the experience of TikTok social media users who believe in the benefits of practicing the verse.<sup>5</sup> Another study by Khairul Muttaqin et al., entitled "Quranic Therapy to Cure Diseases: Study of Living Qur'an and Hadith Based on Edmund Husserl's Phenomenological Approach", examines the tradition of reciting the Muhammad surah and other prayers by the Pragan Sumenep community as an effort to seek healing. This study highlights the community's belief that the verses of the Qur'an have healing powers, with Husserl's phenomenological approach emphasizing the awareness that

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<sup>3</sup> Nasr Zayd Abu Hamid, *Rethinking the Qur'an: Toward a Humanistic Hermeneutics*. (Amsterdam: SWP Publisher, 2004).

<sup>4</sup> Nurul Latifatus Sa'adah, "The Phenomenon of Practicing Surah Yusuf Verse 4 for Love in Community Life on Social Media (Study of Living Qur'an on TikTok)," *UInScof* 1, no. 1 (2023): 79–91.

<sup>5</sup> Sa'adah.

healing comes from Allah, while the verses read only function as intermediaries.<sup>6</sup>The study shows how the Qur'an is used as an intermediary that is believed to have healing properties (*syifa*) for those who practice it. The difference in this study lies in the analysis of the presence of the Qur'an, apart from being believed as *syifa*, it is also traded through one of the accounts on TikTok.

Fatimah Fatmawati's research entitled "Indonesia Without Courting (ITP) Movement: From the Reception of the Qur'an and Hadith to Social Construction" analyzes the Indonesia Without Courting (ITP) movement from the perspective of the reception of the Qur'an and hadith. This research successfully reveals how the ITP movement developed in the reality of society and slowly gained legitimacy.<sup>7</sup>Ahmad Roja Badrus Zaman's research entitled "Typology and Symbolization of Al-Qur'an Reception at Miftahul Huda Islamic Boarding School Rawalo Banyumas" aims to find out the reception of the Al-Qur'an at Miftahul Huda Islamic Boarding School and understand the meaning contained in each reception of the Al-Qur'an.<sup>8</sup> Muh Muads Hasri's research entitled "The Reception of the Qur'an Surah al-Fatihah in Islamic Literature in the Middle Ages" began with the phenomenon of the many readings of the letter al-Fatihah which were used as amulets, ruqyah, and part of community ritual practices, such as *tahlilan*. This study attempts to trace the origin of this phenomenon and finds that the reception of the letter al-Fatihah comes from the book of interpretation, the book of Fadhail al-Qur'an, and the book of Amaliyah.<sup>9</sup>

Akhmad Supriadi et al.'s research entitled "Batamat: The Reception of Qur'an in Dayak Bakumpai" discusses changes in the model of Qur'an reception among the Dayak Bakumpai tribe in Central Kalimantan, especially in the tradition of completing the Qur'an (Batamat). In the Batamat event, the Qur'an, which initially functioned as a guide in pure rituals, has now shifted its function to become a symbol of social status in society and as a means of promoting the value of equality between men and women.<sup>10</sup> Nurul Karimatil Ulya's research entitled "Reception of the Concept of Covering the Aurat in the Tradition of Using 'Rimpu' (Study of Living Qur'an-Hadith in Ngali Village, Belo District, Bima Regency-NTB)" examines the Rimpu tradition, which is

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<sup>6</sup> Khairul Muttaqin, Ach Badri Amien, and Suci Wulandari, "Quranic Therapy to Cure Diseases," *REVELATIA Journal of Quranic Science and Interpretation* 4, no. 2 (2023): 106–26, <https://doi.org/10.19105/revelatia.v4i2.10439>.

<sup>7</sup> Fatimah Fatmawati, "Indonesia Without Dating (Itp) Movement: From the Reception of the Qur'an and Hadith to Social Construction," *Satya Widya: Journal of Religious Studies* 4, no. 2 (2021): 66–94, <https://doi.org/10.33363/swjsa.v4i2.767>.

<sup>8</sup> Akhmad Roja Badrus Zaman, "Typology and Symbolization of Al-Qur'an Reception at Miftahul Huda Rawalo Banyumas Islamic Boarding School," *Aqlam: Journal of Islam and Plurality* 5, no. 2 (2020): 206–27, <https://doi.org/10.30984/ajip.v5i2.1375>.

<sup>9</sup> Muads Hasri, "The Reception of the Qur'an Surah Al-Fatihah in Islamic Literature in the Middle Ages," *Al-Dzikra: Journal of the Study of the Science of the Qur'an and Hadith* 15, no. 1 (2021): 1–26, <https://doi.org/10.24042/al-dzikra.v15i1.7011>.

<sup>10</sup> A Supriadi, N Faridatunnisa, and ..., "Batamat: The Reception of Qur'an in Dayak Bakumpai," *Jurnal Lektur ...*, 2022, 445–78, <https://doi.org/10.31291/jlka.v20.i2.1081>.

used by women to cover the aurat, using the theory of sociology of knowledge. The results of this study received appreciation because they made a significant contribution to the development of Islamic scientific knowledge.<sup>11</sup> Overall, previous studies have provided deep insights into the understanding and application of the Qur'an in life.

This study uses a qualitative research method. This study is to describe the problems and focus of the study. Qualitative methods involve social research steps to obtain descriptive data in the form of words and images. With a qualitative descriptive approach, the analysis of the data obtained (in the form of words, images, or behavior) is not expressed in the form of numbers or statistics. With the aim of understanding in depth the phenomenon of selling verses of the Qur'an in sachet packaging on Tiktok which are used as ruqyah and how netizens interpret the verses of the Qur'an. This study uses two types of data sources, namely primary and secondary. Primary data is obtained from follower comments and the results of sales reviews of the @Quranfi\_ account, while secondary data comes from scientific works such as articles, books and other relevant research.

In the study of the contemporary Living Qur'an, this approach provides an inclusive and dynamic way, which recognizes that the understanding and application of the Qur'an must remain relevant to the conditions of today's Muslim society.<sup>12</sup> This approach can build a bridge between understanding the text of the Qur'an and the social context and real life, thus allowing the application of the values of the Qur'an in a more meaningful way. With this research, it is expected to complement the Living Qur'an study which is associated with the TikTok social media platform.

## **Materialism**

Materialism is a form of thinking that is generally known to have been initiated by Karl Marx with the main point being the inability of abstract conceptions to reflect the concrete reality of society. This way of thinking also emphasizes the importance of material (social and economic conditions) in influencing the social structure of society.<sup>13</sup> Materialism at this point also emphasizes the idea that only matter is capable of having an impact on an object of reality through chemical elements.<sup>14</sup> This philosophy in its application to the world of education emphasizes the importance of

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<sup>11</sup> Nurul Karimatil Ulya, "Reception of the Concept of Covering the Aurat in the Tradition of Wearing 'Rimpu' (Study of Living Qur'an-Hadith in Ngali Village, Belo District, Bima Regency-NTB)," *Al-Bayan: Journal of the Study of Al-Qur'an and Tafsir* 2, no. 2 (2017): 147-62, <https://doi.org/10.15575/al-bayan.v2i2.1895>.

<sup>12</sup> Ghulam Murtadlo, "Deepening into the Living Qur'an: Educational Analysis in Understanding and Bringing the Qur'an to Life," *Pandu: Journal of Education and General Education* 1, no. 2 (2023): 113.

<sup>13</sup> Sustania Rahmawati et al., "Implementation of Materialism Philosophy in 21st Century Education," *Education* 18, no. 20 (2023), <https://doi.org/10.29408/edc.v18i2.24776>.

<sup>14</sup> Rahmawati et al.

empirical values in the process of educating students' academic skills and knowledge.<sup>15</sup> Meanwhile, in the psychological realm, materialism is more often defined as an individual's orientation towards the value of goods and the interest in owning something and living in wealth.

In relation to religion, materialism is often presented as the enemy of religion because of its position that negates non-material or supernatural things.<sup>16</sup> In Ardiansyah's research narrative, for example, he describes the importance of studying materialism so that no one is influenced by this ideology for the sake of the continuation of human life.<sup>17</sup> Another study by Adriandi Kasim tries to explain how Islamic legal principles are used to provide solutions to human problems, one of which is materialism.<sup>18</sup> One of the things that Zuhdi did when he denied the assumption of materialism about religion is an addiction for society by explaining two important roles of religion, namely, first, religion is a directive system which means religion is the main reference in the process of civilization development. Second, adama is a divisive system when religion is positioned as supreme morality to then become the foundation of the group as well as an ethical-spiritual force in the course of the process of civilization development.<sup>19</sup> This final point is the point of focus in this research, namely when an action that is closely related to religion loses its spiritual essence and is purely material or worldly.

### **Social Media Tiktok**

Nowadays, social media is a platform that is widely used to communicate and build relationships. In addition, social media also plays a role in shaping the opinions, attitudes, and behavior of the people who use it. Social media can be defined as a communication tool that allows interaction between users in a social process that can influence their views, attitudes, and actions.

There are two specific definitions of social media:

1. Kaplan and Haenlein Social media is described as an internet-based application that allows its users to create, share, and exchange content, while encouraging an active and meaningful social presence.<sup>20</sup>

2. Carr and Hayes Social media can be defined as an online platform that provides flexibility for users to interact, choose a specific audience, present themselves

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<sup>15</sup> Hestia Alika K et al., "Hacking the Philosophy of Materialism-Naturalism Education in the Context of Elementary Education," *Madako Elementary School 2*, no. 1 (2023), <https://doi.org/10.56630/mes.v2i1.60>.

<sup>16</sup> Ardiansyah Siregar, "Rejection of Materialist Religion: History, Development, Criticism," *Multidisciplinary Research Journal*, 2022.

<sup>17</sup> Siring.

<sup>18</sup> Adriandi Kasim, "Principles of Islamic Law in Islamic Business Activities," *Al-'Aqdu: Journal of Islamic Economics Law* 3, no. 1 (2023), <https://doi.org/10.30984/ajiel.v3i1.2297>.

<sup>19</sup> Zaenu Zuhdi, "BOARDING SCHOOL EDUCATION (Effective Means of Internalizing Sharia Values)," *Journal TA'LIMUNA* 2, no. 1 (2018), <https://doi.org/10.32478/ta.v2i1.137>.

<sup>20</sup> Kaplan AM and M Haenlein, Haenlein, *The Challenges and Opportunities of Social Media* (Business Horizons, 2010).

directly to a specific group, and obtain value from content created based on perceptions and interactions with other users.<sup>21</sup>

Social media has a number of specific characteristics or features. According to Nasrullah, these characteristics include networks, information, archives, interactivity, social simulations (simulation of society), and content created by users. He also identified various types of social media that are commonly used, including: (1) social networks such as Facebook, Instagram, and LinkedIn, (2) blogging platforms such as WordPress and Blogspot, (3) microblogging represented by Twitter, (4) content sharing platforms such as YouTube, Flickr, Photobucket, Snapfish, and TikTok, and (5) social bookmarking, which includes popular sites such as Delicious.com, StumbleUpon.com, Digg.com, and Reddit.com, which are also used by the Indonesian people.<sup>22</sup>

Based on the data, TikTok is currently one of the most popular social media platforms. This application allows its users to create short videos equipped with unique and interesting special effects, making it easy to attract the attention of many people. Launched in September 2016 as a video sharing platform, TikTok is widely known for its ability to integrate short videos with music. This application has attracted the interest of various age groups, from children to adults.

TikTok has various impacts, both positive and negative. The positive impacts include increasing self-confidence and individual existence, while also functioning as an entertainment platform in accordance with the initial purpose of the application. TikTok can also be used as a medium to expand scientific insight through videos that raise scientific topics. In addition, this platform encourages user creativity because they continue to innovate to create interesting content to be known more widely. TikTok is also an effective promotional tool, especially for users who run businesses.

TikTok allows anyone to become a content creator, encouraging users to express their creativity through short videos lasting 15-60 seconds. This simplicity makes TikTok superior to other social media platforms, as it provides simple and easy access for everyone to create content. Social media, including TikTok, plays a significant role in influencing consumer purchasing decisions through the various features available. One of the main factors is the reviews and influence of influencers, who are individuals with a large number of followers on the platform. Influencer-based marketing strategies have become very popular and effective in building relationships with consumers, through unique branding and targeted and engaging advertising.

Social media allows them to build their image and credibility by creating valuable and relevant content for their followers. The platform also supports specific targeting strategies, thus increasing efficiency in achieving marketing goals. By managing an active business account, social media becomes a place to share opinions

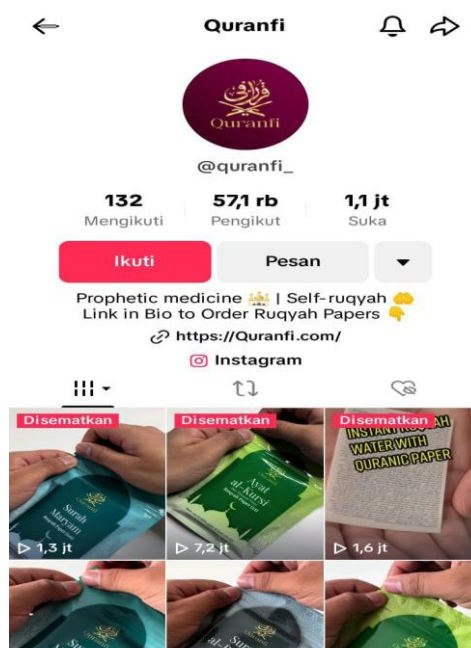
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<sup>21</sup> CT Carr and RA Hayer, "Social Media: Defining, Developing, and Divining."

<sup>22</sup> Nasrullah Rulli, *Social Media: Perspectives on Communication, Culture, and Sociotechnology* (Bandung: Simbiosis Rekatama Media, 2015).

and reviews related to various brands and products, which can significantly influence consumer purchasing decisions. The @Quranfii account uses TikTok as a medium to promote the sale of verses of the Qur'an in the form of sachets designed as a stand-alone ruqyah tool.

**Figure 1.1 Profile of the @Quranfii\_ account**



**(Source: Tiktok Quranfii)**

With a following of 57.1 thousand, the account uses TikTok to market verses from the Quran, which has sparked a variety of responses, both positive and negative. Some who reject the existence of this account argue that selling verses from the Quran openly through the platform is a form of abuse that has the potential to reduce the blessings of the Quran. However, despite the controversy, the account has managed to attract significant attention from TikTok users, reflecting the interest among audiences in this type of content.

### **Definition and Application of Ruqyah**

The word *ruqyah* comes from Arabic and has various meanings. This word is rooted in *raqa-yarqi* which means asking for protection (*isti'adzah*) to Allah SWT from various diseases. In the *Al-Munawwir Dictionary*, this term is referred to as "*ruqoyatun*" with the plural form *rukun* and *rukyatun* which are interpreted as spells or



mantras.<sup>23</sup>The meaning of the word "mantra" can be traced back to its origin in Sanskrit, where Man means mind and Tra means to cross. Thus, mantra can be interpreted as a means to bring the mind from error to truth.<sup>24</sup>However, the term ruqyah is not appropriate if interpreted as a spell. Spells are not included in the category of permitted ruqyah, because ruqyah only comes from reading verses of the Qur'an.

In the context of psychotherapy, *ruqyah* is understood as a method of treating and curing diseases. Simply put, *ruqyah* psychotherapy is a therapy used to treat physical and non-physical diseases by utilizing verses of the Qur'an and prayers from the Prophet Muhammad. Although there are no specific provisions regarding verses of the Qur'an or prayers that are specifically referred to as ruqyah verses, scholars have made *ijtihad* to determine the readings used in *ruqyah*.<sup>25</sup> The study of Qur'anic therapy to cure physical and non-physical diseases is a real form of reception of the Qur'an. This tradition includes practices such as reciting verses of the Qur'an or dissolving the writings of the verses into water to be drunk.

Basically, reading the verses of the Koran functions as an intermediary, temporary while complete healing comes from Allah Swt.<sup>26</sup> In Islamic teachings, healing of illness is known as ruqyah, which is a form of Islamic psychotherapy for the treatment and healing of mental or physical illness through the intermediary of the verses of the Qur'an and the Sunnah of the Prophet SAW. This practice has been applied among Muslims under the term ruqyah syar'iyah.<sup>27</sup> In the view of Islamic law, ruqyah is considered permissible as a method of treatment, even recommended as long as it does not contain elements of idolatry. Based on the teachings of the Qur'an and Sunnah, treatment using the Qur'an is recognized as an effective and beneficial form of therapy.<sup>28</sup>

Based on this explanation, it can be concluded that *ruqyah* is a request for protection or a collection of verses, dhikr, and prayers that are read for a sick person. In terms, *ruqyah* refers to readings used for sharia treatment according to the rules and procedures that have been set. Based on its perspective and use, ruqyah is divided into two types: *ruqyah syar'iyah* and *ruqyah syirkiah*. First, *ruqyah syar'iyah* is a treatment method that is carried out by reading verses of the Qur'an, either exhaled directly or through writing that is dissolved in water to be drunk. Ruqyah syar'iyah has three main requirements, only using verses of the Qur'an and hadith without any

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<sup>23</sup> Ahmad Warson, *The Most Complete Al-Munawwir Arabic-Indonesian Dictionary* (Yogyakarta: Pustaka Progresif, 1997).

<sup>24</sup> Poniman, *Cinandi Tradition in Banyuwangi*, Nila Cakra (Bandung: Nila Cakra, 2020), <https://doi.org/10.37985/jer.v5i2.1151>.

<sup>25</sup> Masdra Tambusai Bustaman, *Halal and Haram Ruqyah* (Jakarta, 2013).

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<sup>27</sup> Arni Arni, "Implementation of Ruqyah Syar'iyah as an Alternative Psychotherapy in Islamic Psychology Studies," *Jurnal Studia Insania* 9, no. 1 (2021): 1, <https://doi.org/10.18592/jsi.v9i1.3923>.

<sup>28</sup> Umm Abdillah Hanin az-Zarqa, *Medical Treatment Therapy with Islamic Ruqyah* (Jakarta: El-Posowy, 2005).

changes in the structure, understanding that the Qur'an only functions as an intermediary for healing, believing that healing comes entirely from Allah. Second, *ruqyah syirkiyyah* is a treatment method that uses readings that are not recommended in Islam and are contrary to the guidance of the Prophet. This practice is considered to contain elements of idolatry because it assumes that healing comes from other than Allah.<sup>29</sup>

In this context, the *ruqyah* shown on the @Quranfi\_ account is included in the independent *ruqyah*, this *ruqyah* usually begins with ablution then reading prayers and verses of the Qur'an by bringing a glass of water close and drinking it. Then rubbing it on the sick body part, in @Quranfi\_ *ruqyah* is also done through a glass of water which will later be inserted into a paper containing verses of the Qur'an that they sell, this method is the same as *ruqyah* by reading prayers on a glass of water.

قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءً

Meaning: "The Qur'an is guidance and healing for those who believe" (QS. Fushshilat: 44)<sup>30</sup>

In an authentic history from the Prophet, he recommended and approved the application of *ruqyah*. *Ruqyah* is a treatment that was permitted by the Prophet, he once *ruqyah* himself when he felt sick.<sup>31</sup> The Prophet had indeed prohibited *ruqyah*, but this prohibition did not apply to all types of *ruqyah* which were prohibited by the Prophet, namely *ruqyah* which contained elements of shirk, as practiced by ignorant people and Jews. As long as *ruqyah* does not contain elements of shirk, it is permissible. Among Jews, *ruqyah* is often done in collaboration with jinns or devils. A Jew who was known to collaborate with jinns or demons was Labid bin Al-A'sam who once bewitched the Prophet Saw.<sup>32</sup>

The hadith also explains about *ruqyah* which can be categorized into several parts. First, the hadith regarding the prohibitions and recommendations for doing *ruqyah*. Second, the hadith about *ruqyah* as a preventative and therapeutic measure. Third, the hadith about *ruqyah* performed on oneself and on others. Fourth, the hadith discusses the techniques and media used in performing *ruqyah*.<sup>33</sup>

The Prophet once did his own *ruqyah*, it is found in a hadith narrated by Imam Bukhori which means:

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<sup>29</sup> Dony arung Triantoro, "Ruqyah Syar'Iyyah: Alternative Medicine, Piety, Islamism and Islamic Market," *Harmoni* 18, no. 1 (2019): 460-78, <https://doi.org/10.32488/harmoni.v18i1.354>.

<sup>30</sup> Lajnah Pentashihan al-Qur'an Ministry of Religion

<sup>31</sup> Abdullah, *Ruqyah Treats Physically and Spiritually According to the Qur'an and Sunnah* (Jakarta: Pustaka Imam, 2006).

<sup>32</sup> Achmad Zuhdi, *Quranic Therapy* (Surabaya: Imtiyaz, 2021).

<sup>33</sup> Zuhdi.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ حَدَّثَنَا اللَّيْثُ قَالَ حَدَّثَنِي عُقَيْلٌ عَنْ ابْنِ شِهَابٍ أَخْبَرَنِي عُرْوَةُ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَخَذَ مَضْجَعَهُ نَفَثَ فِي يَدَيْهِ وَقَرَأَ بِالْمُعَوِّذَاتِ وَمَسَحَ بِهِمَا جَسَدَهُ

*Has narrated to us 'Abdullah bin Yusuf, has informed us of al-Lais, he said that 'Uqail has informed him from Ibn Shihab, and he said that 'Urwah has narrated to me from 'Aisyah radiallahu 'anha, that the Messenger of Allah when about to sleep, he blew on his hands while reading the two letters of protection, then he rubbed his hands all over his body. (HR Bukhori).<sup>34</sup>*

The Prophet was once blessed by the angel Gabriel

حَدَّثَنَا بِشْرُ بْنُ هَلَالٍ الصَّوَّافُ حَدَّثَنَا عَبْدُ الْوَارِثِ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ أَنَّ جِبْرِيْلَ أتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا مُحَمَّدُ اشْتَكَيْتَ فَقَالَ نَعَمْ قَالَ بِاسْمِ اللَّهِ أَزْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ حَاسِدٍ اللَّهُ يَشْفِيكَ بِاسْمِ اللَّهِ أَزْقِيكَ

*Has told us Bisyr bin Hilal ash-Shawaf, has told us Abdul Waris, has told us 'Abdul 'Aziz bin Shuhaib from Abu Nadhrah from Abu Sa'id that Jibril came to the Prophet, then said, "O Muhammad, Are you sick? The Messenger of Allah, peace be upon him, replied: 'Yes, I am sick. Then Jibril ruqyahed him by saying: "In the name of Allah I ruqyah you from everything that hurts you and from the evil of all creatures or the evil of envious eyes. Allah is the one who heals you. In the name of Allah I do your ruqyah (HR. Muslim)<sup>35</sup>*

Hadith from Aisyah Radiallahu anha

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ أَخْبَرَنَا سُفْيَانُ قَالَ حَدَّثَنِي مَعْبُدُ بْنُ خَالِدٍ قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ شَدَّادٍ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ أَمَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ أَمَرَ أَنْ يُسْتَرْقَى مِنَ الْعَيْنِ

*Has told us Muhammad ibn Kastir, has told us Sofyan said has told me Ma'bad ibn Khalid said, I heard 'Abdullah ibn Syaddad from 'Aisyah radiallahu 'anha has said: "has ordered me Rasulullah saw., or ordered to perform ruqyah for people affected by 'ain disease.(HR Bukhari)<sup>36</sup>*

### The meaning of the word Syifa in the Koran

The use of the verses of the Qur'an for healing, both physical and non-physical, is not without reason. The Qur'an, as a holy book, states that it is a mercy and medicine for the entire universe.

وَنُنزِّلُ مِنَ الْقُرْآنِ لِّلْمُؤْمِنِيْنَ وَلَا يَرِيْدُ الظُّلْمِيْنَ اِلَّا حَسَارًا

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<sup>34</sup> "Islamic Science," 2024, <https://ilmuislam.id/hadits/14263/hadits-bukhari-nomor-5844>.

<sup>35</sup> "Islamic Science," 2024, <https://ilmuislam.id/hadits/27934/hadits-muslim-nomor-4056>.

<sup>36</sup> "Islamic Science," 2024, <https://ilmuislam.id/hadits/13716/hadits-bukhari-nomor-5297>.

Meaning: "We send down from the Qur'an something that is a remedy and mercy for the believers, while for the unjust people (the Qur'an) will only increase losses." (QS. Al-Isra: 82)

The word *syifa* in the Qur'an is mentioned six times with different variations of the verb. *Syifa* is understood as a treatment or medicine because of its ability to overcome disease. In the *al-Munawwir Dictionary*, *syifa* has several meanings, namely treatment, healing, and medicine.<sup>37</sup> Buya Hamka in his study stated that the *syifa* (medicine) of the Qur'an not only functions as an antidote for the human heart that is plagued by diseases such as envy, jealousy, and doubt towards Allah, but also as a blessing for believers. From this perspective, the Qur'an is considered as a source of medicine that Allah has sent down from the heavens and the earth, providing great benefits to cure various spiritual diseases.<sup>38</sup> The term *syifa* in the Qur'an is often associated with the words *bur'ah* and *salama*, which have interrelated meanings. In addition to meaning physical and spiritual healing, these two words also refer to the removal of disease and the attainment of health and safety.

Wahbah Az-Zuhaili in *Tafsir al-Munir* states that *al-Isra: 82* contains important lessons from Allah which combine recommendations (*targhib*) and threats (*tarhib*). This verse encourages people to do good and avoid evil. As Allah says in *Ali-Imran* verse 138: "This is a clear explanation for all mankind, as a guide and lesson for those who are pious." The Qur'an also functions as a healer for diseases of the heart, such as doubt (*syubuhah*), hypocrisy, disbelief, and bad faith and morals. The Qur'an provides guidance towards truth, belief, and a straight path that leads to happiness in this world and the hereafter. Apart from that, the Qur'an is a special grace for believers that saves them from the darkness of error to the light of faith, prevents them from the fire of hell, and elevates them to the highest degree of heaven.<sup>39</sup>

Ahmad Mustafa al-Maraghi in his interpretation of *Surah al-Isra'* verse 82, emphasizes the indications for healing liver disease. He explained that the revelation revealed through the Book of Allah can heal the heart from mental illness and problems in faith (belief). On the other hand, for disbelievers, this revelation actually increases their losses and misguidance. Every time sacred verses were revealed to them, their disbelief and defiance increased.<sup>40</sup>

يَأْتِيهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

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<sup>37</sup> Munawwir, *Al-Munawwir Arabic-Indonesian Dictionary*, 1997.

<sup>38</sup> Hamka PD, *Tafsir Al-Azhar*, 1999.

<sup>39</sup> Wahbah az-Zuhaili, *At-Tafsir Al-Munir: Fi Al-AQidah Wa Al-Syarii'ah Wa Al-Manhaj* (Jakarta: Gema Insani, 2015).

<sup>40</sup> Anwar Al-Maraghi, Ahmad Mustafa, Rasyid, *Tafsir Al-Maraghi* (Semarang: Thoah Putra, 1993).

Meaning: "O people, truly a lesson (the Qur'an) has come to you from your Lord, a cure for something (disease) that is in the chest, and guidance and mercy for the believers." (QS. Yunus: 57)

M. Quraish Shihab explains that this verse is a revelation that was revealed to the Prophet Muhammad. After the proof of the truth of the Qur'an was delivered and the challenge was given, this verse is now addressed to all mankind. The revelation that they previously denied and trivialized has a very important function. This verse reminds that every human being, wherever and whenever, must realize that they have received extraordinary and beneficial teachings from their Lord, namely the Qur'an al-Karim. The Qur'an also functions as a very effective medicine for mental illnesses that exist in the human heart, as well as a clear guide to truth and virtue, and a very great mercy for believers.<sup>41</sup>

M. Quraish Shihab put forward four concepts of syifa, namely first, the Qur'an touches the heart through its teachings, making its verses a cure for various spiritual diseases. This makes a person's soul more ready to develop through guidance on true knowledge and understanding of God. Ultimately, this will bring various blessings, the peak of which is heaven and the pleasure of Allah SWT.<sup>42</sup>

### **Tiktok social media users' response to the sale of Quranic verses on the @Quranfi\_ account**

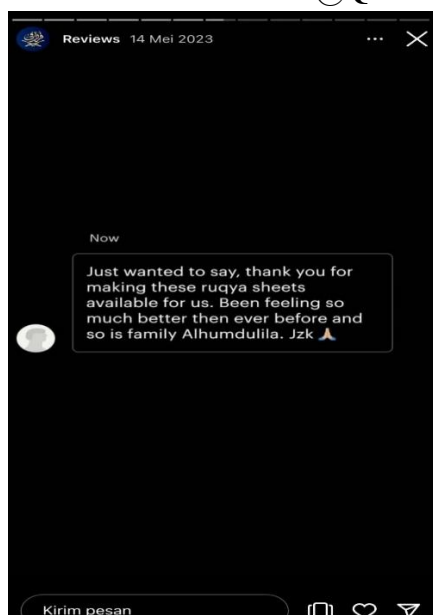
After observing various comments, uploads, and reviews related to sales on the @Quranfi\_ account, several customers expressed their satisfaction with the ruqyah verses they purchased. However, the majority of TikTok users criticized this sales practice, considering it a form of commercialization of religion or the use of verses of the Qur'an for business purposes that sparked debate among netizens. However, reviews from a number of customers showed their satisfaction with some of them feeling the benefits of the products offered. The following are consumer reviews of verses of the Qur'an in sachet packaging:

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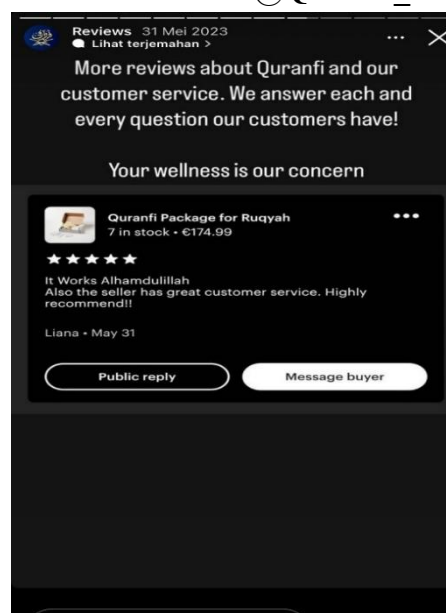
<sup>41</sup> M Quraish Shihab, *Encyclopedia of the Qur'an* (Jakarta: Lentera Hati, 2007).

<sup>42</sup>M. Quraish Shihab, *Volume 6*, p. 102

**Figure 1.2 Consumer Review @Quranfi\_ Figure 1.3 Comments @Quranfi\_**



**(Source: Tiktok Quranfi\_)**



**(Source: Tiktok Quranfi\_)**

Based on the reviews, buyers are satisfied with the presence of the verses of the Qur'an in the sachet packaging because it is considered practical, although netizen responses are divided between positive and negative. Positive responses reflect the belief that the Qur'an has healing properties (syifa), without questioning its commercialization aspects through social media platforms such as TikTok. The @Quranfi account not only provides one particular letter, but also a variety of verses and a complete version of the Qur'an. On the other hand, negative responses do not mean doubting the syifa nature of the Qur'an. However, they argue that as a holy book, the Qur'an must be treated with respect and specialness.

Some people buy Quranic verses in sachet packaging in the hope of gaining protection and improving their health. In reviews, sellers even state that the health of the user is their priority. It can be seen from the comments of those who use Indonesian tend to be negative towards the sale of Quranic verses in this form, while English-speaking netizens generally give positive responses and feel the benefits of the verses used for ruqyah. This difference in response is influenced by different cultural factors between Indonesian and English-speaking internet users who come from countries with different cultural backgrounds. Indonesia, with the largest Muslim population in the world, has a strong and conservative religious culture. Indonesian society is very careful in treating the Quran as a holy book, so the sale of Quranic verses in sachet packaging is often considered an inappropriate form of commercialization. In contrast, foreign netizens, especially among the more diverse Muslim communities, tend to be more pragmatic in responding to the use and sale of Quranic verses by focusing on the benefits and support for their religious practices.

Religious experiences and perceptions are also factors that influence differences between Internet users in different countries. Religious experiences and perceptions also play an important role in differentiating responses between Internet users in Indonesia and abroad. Muslims in Indonesia may have a more traditional understanding of religious practices, including the use of Quranic verses, and the view that the holy book should not be used for commercial purposes. In contrast, abroad, especially in countries with more pluralistic societies, religious practices tend to be more flexible, focusing on the practical benefits that can be obtained from Quranic verses, such as in the context of ruqyah. In addition, the influence of social media and globalization also influence these views. In Indonesia, discussions on social media are often more critical of things that are considered to violate religious teachings, so that people are more easily influenced by views that emphasize the sanctity and respect for the Quran. On the other hand, foreign netizens are more exposed to diverse religious views and practices through globalization and social media, making them more open to innovations in religious practices. These cultural differences and social influences may explain why the response to the sale of Quranic verses on the TikTok account @Quranfi\_ differed between users in Indonesia and abroad.

Based on the researcher's observations, netizens' responses to the sale of Quranic verses in sachet packaging on TikTok are divided into two categories, namely positive and negative. These differences in response can be influenced by cultural and social differences, as well as factors such as religious culture, experience, and religious perceptions, as well as the influence of social media and globalization. Indonesian society tends to be more conservative and critical of the commercialization of Quranic verses, while foreign society, especially in countries with a more pragmatic approach to religion, is more open to innovations that support their spiritual needs.

## **Conclusion**

*Ruqyah* is an alternative treatment method that uses verses of the Qur'an or dhikr according to the provisions. Usually, ruqyah is done by reciting verses of the Qur'an which are then blown onto the patient, or by writing the verses on paper which is then melted with water and drunk. Ruqyah can be done independently. One of the Tiktok accounts, @Quranfi\_, sells verses of the Qur'an in sachet packaging, which includes various verses from the Qur'an. This phenomenon has received various responses from Tiktok users. Positive responses came from those who felt the benefits of independent ruqyah. However, there were also negative responses that questioned the ethics of selling verses of the Qur'an, because they were considered inappropriate for a holy book. These differences in responses can be caused by cultural differences, including religious culture, religious experience and perception, as well as the influence of social media and globalization. Indonesian society tends to be more conservative and critical

of the commercialization of verses of the Qur'an, while people abroad may be more pragmatic and open to innovations that support their spiritual needs.

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