

LOCAL PIETY AND QUR'ANIC HEALING THROUGH SELF-RUQYAH: Evidence From Aceh, Indonesia

Najwa Salwa Nali & Mawardi

Institut Agama Islam Negeri Langsa
Jalan Meurandeh, Meurandeh, Kec. Langsa Lama, Kota Langsa, Aceh, Indonesia 24416
e-mail: najwa@mhs.iainlangsa.ac.id; mawardi@iainlangsa.ac.id

Abstract: This article examines the practice of receiving the Qur'an in self-*ruqyah* as a healing effort among the students of Gampong Qur'an Matang Seulimeng, Langsa, Aceh. Empirical data for this study were collected through in-depth interviews with teachers and students of Gampong Qur'ani regarding the practice of certain letters in the practice of self-*ruqyah*. Using the sociology of knowledge theory, this article concludes that verses such as Surah Al-Fâtiḥah, Âyat al-Kursî, Al-Ikhlâsh, Al-Falaq, An-Nâs are recited together before learning activities as structured practices. These verses are not only understood as acts of worship, but also as a means of healing through the Qur'an and protection from non-physical ailments. This practice fosters inner peace, strengthens faith, and enhances students' readiness to learn, while reinforcing collective solidarity. This study concludes that self-*ruqyah* is a form of *Living Qur'an* that demonstrates how the Qur'an is revitalized as a source of healing and protection in daily life.

Keywords: Qur'anic Healing, Qur'an Reception, *Ruqyah*, Gampong Qur'an

Corresponding author	Najwa Salwa Nali			
Article history	Submitted: May 27, 2026	Revision: July 29, 2026	Accepted: August 11, 2026	Published: October 7, 2026
How to cite this article	Nali, Najwa Salwa and Mawardi. "LOCAL PIETY AND QUR'ANIC HEALING THROUGH SELF-RUQYAH: Evidence From Aceh, Indonesia." <i>Journal of Contemporary Islam and Muslim Societies</i> 10, no. 2 (2026): 326 – 342. http://dx.doi.org/10.30821/jcims.v10i2.29434			

Introduction

The Qur'an not only serves as a normative guide,¹ but also has a medicinal dimension. The Qur'an in Q.S (17):82, and Q.S (10):57 affirms its virtues in healing spiritual and psychological, such as existential disorientation, doubt, and possession disorder. The understanding seems to be prevail in most of the classical interpreters of the Holy Book,² as well as those from later generation.³ Ibn Kathir emphasized that the effectiveness of *syifâ'* is highly dependent on the quality of faith.⁴ Meanwhile, the hadith narrated by Abu Sa'id al-Khudri regarding the use of Surah Al-Fâtiḥah as *ruqyah* indicates that the practice of healing based on the Qur'an has a strong legitimacy in the Islamic tradition since the time of the Prophet Muhammad. The practice could be traced well in the standard hadith works⁵ as well as in Islamic History.⁶

This normative foundation has given rise to various forms of reception of the Qur'anic healing. In the study of *living Qur'an*, this phenomenon is understood not only as a hermeneutical reception oriented to the interpretation of the meaning of the text, but also as a *functional reception*, that is the use of the Qur'an as an instrument for resolving life problems.⁷ One of the important manifestations of this functional reception is the practice of *ruqyah*. *Ruqyah* refer to recitations used for medical purposes,⁸ derived from the Qur'an and the Prophet hadith, and performed according to methods and rules established by the scholars.⁹ In its development, *ruqyah* is no longer limited to activities performed by religious figures or specific practitioners but has transformed into *self-ruqyah*, that is, a healing practice conducted personally through the recitation of Qur'anic verses without the direct involvement of a *ruqyah* practitioner.¹⁰ This phenomenon indicates a shift of contemporary religious patterns characterized by an increasing role of the individuals in accessing, internalizing, and practicing religious teachings independently.

Although research on *ruqyah* has expanded considerably, most studies still focus on three main areas. *First*, normative studies that discuss the legitimacy of *ruqyah* based on the Qur'an and hadith as well as Islamic jurisprudence.¹¹ In this category, scholars deeply examine classical jurisprudence to distinguish between *ruqyah asy-syar'îyyah* (permissible Islamic incantations)¹² and *ruqyah asy-syirkiyyah* (superstitious practices),¹³ providing the foundational theological framework for their application in the modern era.¹⁴ *Second*, psychological and medical studies that highlight the effectiveness of *ruqyah* on mental and emotional health.¹⁵ For instance, recent clinical and empirical studies have shown that integrating *ruqyah* with conventional cognitive behavioral therapies significantly reduces anxiety scores and stabilizes emotional distress in patients experiencing severe psychological trauma.¹⁶ Furthermore, minor empirical studies observe that the rhythmic recitation of Quranic verses during therapy induces a state of deep relaxation, correlating with physiological indicators such as decreased cortisol levels and stabilized heart rates.¹⁷ *Third*, a phenomenological study that describes the subjective

experiences of those who performed *ruqyah*.¹⁸ These qualitative explorations reveal that patients often profound spiritual transformations, describing feelings of catharsis, renewed agency, and an increased sense of existential security following the ritual, which significantly influences their subsequent health-seeking behaviors.¹⁹ These various studies advance our understanding of *ruqyah*, they largely treat it as a text-based religious practice, overlooking the social processes through which beliefs in the Qur'an's therapeutic power are constructed. Consequently, the interplay between sacred texts, collective experience, local authority, and social context remains underexplored.

These limitations become even more significant when considered in relation to the phenomenon of self-*ruqyah* within *santri* communities. Unlike the general public, *santri* communities possess a distinctive system of knowledge transmission, authority structures, and religious culture.²⁰ In this context, the belief in the Qur'an as a healer does not stem solely from normative text but is also produced and reproduced through ongoing social interactions. Therefore, understanding self-*ruqyah* merely as the implementation of religious teachings risks overlooking the social dimension that plays a role in shaping and sustaining the practices.

Based on these research gaps, this article offers a different perspective by framing self-*ruqyah* as a socially constructed product of religious knowledge. Unlike previous studies that have focused on normative aspects, the effectiveness of the therapy, or individual experiences, this study analyzes how knowledge of the Qur'an as a healing agent is constructed, legitimized, and reproduced in the daily lives of the *santri* community. Thus, the focus of the study is not only directed to what *santri* do when performing self-*ruqyah*, but also at how beliefs regarding this practice are formed and gains social legitimacy.

Theoretically, this study employs Karl Mannheim's perspective on the sociology of knowledge.²¹ Mannheim argues that all knowledge is inherently tied to the social context in which it is produced (socially situated knowledge).²² Knowledge does not exist as a neutral and universal entity, but is shaped by historical experience, the social environment, and the power relations that surround it. Within this framework, beliefs regarding the healing function of the Qur'an are understood not only as a consequence of the reading of religious texts, but also as the result of the interaction between oral traditions, collective experiences, local religious authorities, and the religious culture alive within a specific community. While the study of the Qur'an is a generic part of the curricula of traditional education institutions,²³ its usage in healing, especially in form of self-*ruqyah* is not the case.

This study was conducted at Gampong Qur'an Matang Seulimeng, Langsa, Aceh, a Qur'an educational institution focused on the teaching of *Tahfīzh* and *Tahsīn*. In this environment, self-*ruqyah* has become part of the students' religious practice. Âyat al-Kursî, Surah Al-Ikhlâsh, Al-Falaq, and An-Nâs are not only understood as devotional

recitation but also as instruments of self-protection and healing from spiritual disturbance. This interpretation indicates that the Qur'an is not merely a normative text, but as a living social reality that functions within the daily life of the community. Interestingly, this meaning does not emerge individually, but is shaped through series of social processes involving teaching, modelling, shared experiences, and collective narratives that develop within the Gampong Qur'an environment.

Thus, this article seeks to integrate the study of *the Living Qur'an* with Karl Mannheim's Sociology of Knowledge perspective to explain the process of producing religious knowledge about the Qur'an as a healer. While previous research has tended to stop at describing the practice or the normative legitimacy of *ruqyah*, this article seeks to explain the social mechanisms that enable this practice to emerge, be accepted, and reproduced within the *santri* community. Through this approach, the article not only expands the scope of *Living Qur'an* studies, but also offers a new analytical framework for understanding the relationship between sacred texts, knowledge construction, and religious practices in contemporary Muslim society.

Method

This article employs the *Living Qur'an* approach. The *Living Qur'an* is an approach that examines the Qur'an not only as a sacred text be read and understood, but also explores how these texts are put into practice. However, when the texts are put into practice, the knowledge gained from such practice does not stand alone but is influenced by the surrounding social factors, therefore, this study also employs Karl Mannheim's sociology of knowledge theory. Mannheim stated that beliefs and knowledge are not arise in a vacuum, but are shaped by the social, cultural, and lived experiences of the community (socially situated knowledge). In other words, this study does not merely focus on the practice of *ruqyah* as manifested in the Qur'an, but also examine its correlation with the influence of local traditions that help shape collective knowledge and experience in the practice of *ruqyah*. To obtain data relevant to this study, two data collection methods were employed. Firstly, in-depth interviews were conducted with five purposively selected informants. These comprised the Head of through the Mosque Prosperity Agency (BKM) Mushalla Babul Khairat, who initiated the Gampong Qur'an program, Head of the Gampong Qur'an Unit, who also introduced the practice of self-*ruqyah*, one teacher, and two students. Secondly, participant observation was conducted by directly engaging in the *ruqyah* activities. The collected data were coded and analyzed thematically to identify recurring patterns related to self-*ruqyah* practices and local piety. Conclusions were verified through data triangulation across interviews, observations, and documents. Data validation was performed through triangulation of source by cross-checking the information provided by the research informants.

Results and Discussion

Gampong Qur'an as a Hub of Local Piety

Gampong Qur'an is a community program that demonstrate how physical and symbolic spaces are used to shape the culture of piety within community. The identity of "Gampong Qur'an" is not understood as a village-level government administrative system as in the Acehese social system, but rather as a social environment serving as a center for Qur'anic learning inspired by the concept of the English Village in Pare. In this context, the Gampong Qur'an can be understood as a space for the production of piety that emerged from the community's social need to strengthen religious education and practices in the midst of the Covid-19 pandemic.²⁴

This program originated from the implementation of the Qur'anic study course that received a positive response from the community, it subsequently involved into a collective movement involving the management of the Mushalla Prosperity Board (i.e. simple mosque), religious leaders, and residents in building a community oriented to Qur'anic values. From the sociology of knowledge perspective, the social space-within initially took the form of temporary activities is transformed into a more permanent religious institution through a process of interaction, negotiation, and social consensus.²⁵ Thus, Gampong Qur'an is not merely a place for learning the Qur'an, but has become a space where religious values are collective produced, disseminated, and passes down. The piety that is formed is no longer understood as a pure personal experience, but rather as a result of social construction built through educational activities, teaching, and religious practices that take place continuously through congregational prayers, Qur'an memorization (*Tahfīzh*), Qur'an recitation (*Tahsīn*) and Quranic parenting.²⁶

These various activities make *mushallas*, study halls, and people's houses as social spaces that actively reproduce religious values in daily life. Thus, Gampong Qur'an functions not only as a religious education program, but as an arena for the formation of Qur'anic habitus that instills religious identity, strengthens social solidarity, and encourages people to internalize the teachings of the Qur'an as a guideline for living together.

This phenomenon forms a habitus that encourages the community to make the Qur'an and the teaching system of the Qur'an in Gampong Qur'an a reference as a place to form piety and the younger generation. The high interest of the community then encouraged BKM and community leaders to move activities from the *mushalla* to Pak Ihsan reading room which had previously fallen into disuse. After the Gampong Qur'ani activities were relocated, a number of unusual events took place, such as students experiencing trance-like states and various other mystical experiences. This phenomenon forms a collective construction of meaning that views the recitation room as a space possessing its own distinct spiritual dimension. This is as information conveyed by Ustadz Hikmah "at the beginning of the implementation of the Gampong Qur'an activity at the

Pak Ihsan Recitation Hall a student was in a trance, usually we play the *murattal* of the Qur'an from a tape recorder, but this does not affect, in fact the tape recorder turns itself off even though the battery is fully charged.²⁷ Additionally, there was a child who is initially very restless, running around, and disturbing his friends so that the learning process becomes disrupted.²⁸ When the child was recited the *ruqyah* verses, he struggled, but after a while, he eventually calmed down and could sit and listen to the lesson attentively. Based on these experiences, the teachers began to make it a habit to recite *ruqyah* verses before activity began.²⁹

From this information, the experience of trance that occurs is not only understood as an individual event, but as a social reality collectively interpreted by the community. Likewise, the lack of effect when the Qur'an is recited in a melodious manner and other such events are interpreted as a condition that cannot be resolved by ordinary methods. Therefore, the decision to perform self-directed *ruqyah* is not merely a spontaneous act, but a form of praxis born from the collective knowledge that the Qur'an has therapeutic authority and the ability to overcome spiritual disorders. This phenomenon indicates how mystical experiences, religious beliefs, and social actions interact to shape knowledge that is considered valid and true by the Gampong Qur'ani community.

The Procedures of Self-Ruqyah

Gampong Qur'an organizes self-*ruqyah* as a brief collective routine before studying. The observed procedure consists of six interconnected steps. *First*, the *Ustadz* or *Ustadzah* gathers the students in a *halaqah* before the lesson begins. *Second*, the *Ustadz* or *Ustadzah* instructs the students to recite collectively and frames the activity as a form of spiritual protection and preparation. *Third*, the students in each *halaqah* recite Surah Al-Fâtiḥah, Âyat al-Kursî, Al-Ikhlâsh, Al-Falaq, An-Nâs together. *Fourth*, each student understands the recitation as a form of self-*ruqyah*, even though it is performed collectively. *Fifth*, after reciting these verses, the *Ustadz* or *Ustadzah*, together with the students, rubs their bodies from head to toe. *Sixth*, the *Ustadz* or *Ustadzah* concludes the routine and immediately moves on to teaching the Qur'an. This sequence instills the practice of self-*ruqyah* within the educational process.

Gampong Qur'an selected these passages for theological and pedagogical reasons. Participants associate al-Fâtiḥah with the Prophet's *ruqyah*, Âyat al-Kursî with divine power and protection, and Sûrat al-Ikhlâsh, Sûrat al-Falaq, and Sûrat al-Nâs with seeking refuge in God. The Gampong Qur'an teacher is aware that other passages also appear in *ruqyah* practices, including verses from al-Baqarah and Âl ʿImrân. However, he chooses shorter and more familiar texts so that the children can follow along, memorize, and repeat them consistently. This choice demonstrates that Gampong Qur'an does not transmit religious knowledge mechanically. Rather, it adapts recognized sources to the students' abilities.

The Reception of the Qur'an in the Practice of Self-*Ruqyah*

The tradition of self-*ruqyah* at Gampong Qur'an Matang Seulimeng has been in practice since the institution was founded on June 8, 2020. From the very beginning, this tradition was intended to help students develop the habit of using verses from the Qur'an as a means of spiritual protection. As explained by Ustadz Hikmah:

“The tradition of self-*ruqyah* has indeed been practiced since the institution's founding, specifically since June 2020, and continues to this day. The goal is to accustom students to reciting verses from the Qur'an as protection against mystical influences.”

During the session, the verses recited included Surah Al-Fâtiḥah, Âyat al-Kursî, Al-Ikhlâsh, Al-Falaq, An-Nâs. In this instance, Ustadz Hikmah did not act as the sole reciter of the *ruqyah* verses. Instead, he directs all teachers and students to recite the *ruqyah* verses together so that each participant performs *ruqyah* on themselves (self-*ruqyah*). This practice positions all participants as active agents in the process of spiritual protection.

For Ustadz Hikmah, the verses or surahs used in *ruqyah* are not strictly limited to these specific ones; rather, they were chosen because they are considered relatively short and easy for the students to memorize. Additionally, the authenticity of the Prophet's hadith regarding the verses and surahs used in self-*ruqyah* also serves as a basis for Ustadz.

The tradition of self-*ruqyah* in Gampong Qur'an is not merely practiced as a religious ritual but has been accepted as a living collective body of knowledge within the community. Its continuity since 2020 demonstrates that *ruqyah* has become a tradition that is continuously passed down and understood as part of the community's religious life. The belief that *ruqyah* can protect students from mystical disturbances illustrates how the understanding of the therapeutic function of the Qur'an is shaped through social experiences, religious values, and the cultural realities of the local community.

From the perspective of Mannheim's sociology of knowledge, the acceptance of *ruqyah* is the result of an ongoing process of social construction. Through daily repetition of the practice, the understanding of the Qur'an as a medium of spiritual protection undergoes a process of objectification, leading to its acceptance as a shared truth that guides the collective actions of the residents of Gampong Qur'an.

The students' receptiveness to *ruqyah* was also evident in their active participation in reciting the *ruqyah* verses on their own. The students are not positioned as passive recipients who rely entirely on the *ustadz* as the practitioner of *ruqyah*, but are empowered as agents capable of providing spiritual protection independently through the recitation of the Qur'an. Thus, the Qur'an is accepted not only as a sacred text recited to earn rewards, but also as a source of healing and protection that can be practiced in daily life.

The selection of Surah Al-Fâtiḥah, Âyat al-Kursî, Al-Ikhlâsh, Al-Falaq, and An-Nâs indicates that acceptance of the practice of *ruqyah* is also influenced by the social needs

of the community, particularly children's ability to memorize and apply these verses. Within Mannheim's framework, knowledge regarding the effectiveness of *ruqyah* verses is not neutral but derives its legitimacy from a combination of the authority of the Prophet's hadith, the collective experience of the community, and the educational processes taking place in the Gampong Qur'an. Therefore, self-*ruqyah* functions as a mechanism for the reproduction of religious knowledge that reinforces shared beliefs regarding the Qur'an as a source of protection, healing, and the cultivation of daily piety.

Analysis of the Meaning of Qur'an Reception in Self *Ruqyah*

The analysis of the meaning of the reception of the Qur'an in the practice of self-*ruqyah* can be understood as a multidimensional process of meaning construction, in which the Qur'an is not only positioned as a normative text, but also as a living reality that is internalized in the socio-religious practices of the society. This occurs because in the perspective of the *Living Qur'an*, the reception of the Qur'an does not stop at the textual meaning, but rather develops into a performative practice that connects theological, psychological, and cultural dimensions, so that *ruqyah* verses such as Al-Fâtiḥah, Âyat al-Kursî, and Al-Ikhlâsh, Al-Falaq, An-Nâs are understood as a medium of spiritual intervention that works in daily life. Various studies indicates that the practice of self-*ruqyah* in the Indonesian Muslim communities, particularly in Aceh and Islamic boarding school environments, is constructed through three layers of meaning, an objective meanings that affirm the legitimacy of *shari'î* based on hadith and the authority of scholars, expressive meanings that reflect subjective experiences in the form of calm, security, and hope for healing, and documentary meanings that represent the socio-cultural structure of society that makes the Qur'an the center spiritual health knowledge systems and practices.³⁰

In the context of students and *ustadz* of Gampong Qur'an, the practice of self-*ruqyah* is not only a ritual act, but rather a socio-religious phenomenon that contains a complex layer of meaning. The objective meaning is evident in the concrete act of reciting Surah Al-Fâtiḥah, Âyat al-Kursî, and Al-Ikhlâsh, Al-Falaq, An-Nâs in situations that are considered to have the potential for spiritual disturbances. For instance, when entering a house that has not been unoccupied for a long time. At this stage, the practice is understood as the implementation of normative Islamic teachings about the function of the Qur'an as a *syifa* and protector. Meanwhile, the expressive meaning is a meaning closely related to behavior. Such as the fear, anxiety, or discomfort experienced by students when they are in a house that has not been inhabited for a long time is a trigger for self *ruqyah*. In this context, the recitation of the surahs of the Qur'an is a psychological and spiritual mechanism to gain calm and security. The trance experience experienced by the students further strengthens this expressive dimension.

The documentary meaning constitutes a form of collective knowledge structure that underpins such actions. The belief that empty houses are susceptible to the interference of spirit beings, as well as the assumption of self-*ruqyah* as an effective solution, does not arise individually, but is shaped by a long social process. The experience of trance experienced by some students is “social proof” that strengthens the legitimacy of this belief. Therefore, Karl Mannheim, noted that this phenomenon displays religious knowledge about spiritual disturbance and their treatment method of handling them is the result of social constructions that are produced and reproduced in the community. thus, it can be concluded that the reception of the Qur’an in the self *ruqyah* reflects the dynamics of meaning that are not single, but layered and contextual, in which the sacred text transforms into a living practice of piety form, shaping the individual spiritual experience while strengthening the structure of collective piety in the Society.

Construction of knowledge about Qur’anic healing

The construction of knowledge regarding Qur’anic healing in the perspective of *Living Qur’an* among the student community and village community can be expanded through the concept of Gampong Qur’an, which is a community-based socio-religious space that places the Qur’an at the center of daily life practice. This occurs because within the context of Gampong Qur’an, the Qur’an is not only internalized through formal institutions such as Islamic boarding schools, but also through village social institutions that integrate Qur’anic values in spiritual health practices, such as the recitation of *ruqyah* verses, collective wirid, and prayer-based medicine traditions legitimized by local religious figures and Aceh’s religious culture, various *Living Qur’an* studies indicate that community within spaces such as Gampong Qur’an understands healing not merely as a medical process, but also as a spiritual-social process in which the Qur’anic verses are believed to have the power of *shifâ’* that operate through collective belief, the performative act of recitation, and the authority of religious scholars, so that the practice of *ruqyah* and the recitation of specific verses become part of a living local knowledge system that is continuously reproduced in the community life.³¹ Thus, Gampong Qur’an expands the construction of Qur’anic healing knowledge from the Islamic boarding school space to the village social space, indicating that the Qur’an functions as a text that is not only read and interpreted, but also brought to life collectively as a system of meaning, spiritual therapy, and religious identity of the Muslim community.³²

Conclusion

The tradition of self-*ruqyah* in Gampong Qur’an demonstrates how the Qur’an is lived and practiced in students’ daily lives. Beyond recitation, Qur’anic verses function as a source of spiritual protection, faith reinforcement, psychological calmness, and a means of fostering a supportive learning environment. The novelty of this study lies in examining self-*ruqyah* as a *Living Qur’an* practice within an educational setting, highlighting its role

in shaping students' spiritual character rather than merely as a healing practice. These findings suggest that integrating authentic *ruqyah syar'iyah* into Islamic educational institutions may strengthen students' spiritual well-being and reinforce Qur'anic values in everyday life.

References

- Abdul Rab, Muneer Ali, Abdul Manan Ismail, Hamidin Awang, Mesbahul Hoque, Nasser Ahmad Aljabri, and Abdullah Ali Salim Alshibli. "Alternatives for Psychological Illness Treatment and Prevention in Malaysia from the Perspective of Shariah." *Malaysian Journal of Syariah and Law* 12, no. 3 (2022): 633–51. <https://doi.org/10.33102/mjssl.vol12no3.927>
- Afifah, Nadiya Nurul, and Fadhila Auliya Putri. "The Therapeutic Effects of Qur'anic-Based Spiritual Interventions on Psychological and Physiological Outcomes: A Narrative Review." In *Proceeding of 2nd International Conference on Islamic Community Studies (ICICS) 2025*, 4148–62. Medan: Universitas Pancabudi, 2025.
- Al-Bukhari, Abi Abdillah Muhammad ibn Ismail. *Shahih Al-Bukhari*. Beirut: Dar al-Tafadhil, 2012.
- Al-Jawziyyah, Ibn al-Qayyim. *The Prophetic Medicine*. Manshurah, Egypt: Dar al-Ghad al-Jadid, 2003.
- Al-Krenawi, Alean, and Dhaval Patel. "Integration of Global and Local-Indigenous Mental Health Practice: The Arab Muslim Case." *Journal of Spirituality in Mental Health*, January 2026, 1–25. <https://doi.org/10.1080/19349637.2026.2623270>
- Al-Thabari, Muhammad ibn Jarir. *Jâmi' Al-Bayân 'an Ta'wîl Âyi Al-Qur'ân (Tafsîr Al-Thabari)*. Beirut: Dâr Hijr, n.d.
- Al-Zamakhshari, Abû al-Qâsim Mahmûd. *Al-Kasysyâf 'an Haqâ'iq Ghawâmidh Al-Tanzîl Wa-'Uyûn Al-Aqâwîl Fî Wujûh Al-Ta'wîl*. Riyâdh: Maktabah al-'Abîkân, 1998.
- Alim, M. Fatkhul, Burhanatut Dyana, and Indah Listyorini. "Ruqyah Syar'iyah as an Alternative to Non-Litigation Mediation in Domestic Conflicts." *Al-Rasikh: Jurnal Hukum Islam* 15, no. 1 (2026): 43–55. <https://doi.org/10.38073/rasikh.4576>
- Alshaaili, N. I., E. Croot, and S. J. Drabble. "Managing Tensions at the Intersection of Spirituality and Parents' Experiences of Child Disability in Oman: An Interpretative Phenomenological Analysis." *Journal of Disability & Religion*, May 2026, 1–25. <https://doi.org/10.1080/23312521.2026.2677462>
- Alya Fadhilla Rofa, Aliya Rohali, Adinda Dinanti Revilina, Pakam Juanda, Lia Ananda Putri, and Calista. "Self-Ruqyah Therapy as an Islamic Psychotherapy Method for Dealing with Mood Swings in Students." *Proceeding Conference on Psychology and Behavioral Sciences* 4, no. 1 (2025): 61–69. <https://doi.org/10.61994/cpbs.v4i1.208>
- Asghar, Haroon. "The Rukhsa of Psychedelics in Shariah: Neural Correlates of Religious Experience and the Issue of License." *Theology and Science* 24, no. 2 (2026): 438–86.

<https://doi.org/10.1080/14746700.2026.2637223>

Bahri, Samsul, and Minnatul Maula. "Ruqyah Air Dalam Kegiatan Tasmi' Bi Al-Ghaib: Kajian Living Qur'an Pada Ma'had Daarut Tahfiz Al-Ikhlas Aceh." *TAFSE: Journal of Qur'anic Studies* 7, no. 1 (2022): 1.

Bennabi, Malik. *The Qur'anic Phenomenon*. Kuala Lumpur: Islamic Book Trust, 2001.

Duhuri, Saifuddin, and Syamsul Rijal. "Ruling on Theology through the Shari'a: Modern Approaches of Qur'an Interpretation and the Classical Universal Law of God's Transcendence." *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 14, no. 1 (2024): 123–44. <https://doi.org/10.15642/teosofi.2024.14.1.123-144>

Nasution, Ismail Fahmi Arrauf, Miswari Miswari, and Sabaruddin Sabaruddin. "Preserving Identity through Modernity: Dayah Al-Aziziyah and Its Negotiations with Modernity in Aceh." *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies* 3, no. 2 (2019): 211–32. <https://doi.org/10.21009/hayula.003.2.06>

Farisi Fatir, Al. "Students Gampong Qur'an, Interview." 2026.

Firliana Risa. "Teacher at Gampong Qur'an, Interview." 2026.

Guntur, Muhammad. "Al-Qur'an Teach the Importance of Taking Care of Physical Health: Tafseer Surat Al-Baqarah." *AKADEMIK: Jurnal Mahasiswa Humanis* 1, no. 2 (2021): 50–58. <https://doi.org/10.37481/jmh.v1i2.228>

Hamka. *Tafsir Al-Azhar*. 3rd editio. Singapura: Pustaka Nasional PTE LTD, 2003.

Hikmah, Khairul. "Head of the Gampong Qur'an Unit, Interview." 2026.

Hsb, Fahmi Nurjannah, and Heri Surikno. "KONTRIBUSI PEMIKIRAN ASY'ARIYAH DALAM PENGUATAN AKIDAH DAN AKHLAK ISL." *KHULUQ (Jurnal Pendidikan Islam)* 1, no. 1 (2025): 16–29.

Huwayna. "Students Gampong Quran, Interview." 2026.

Ibn Katsîr, Abû al-Fidâ' Ismâ'îl. *Tafsîr Al-Qur'ân Al-Azhîm*. Jîzah: Mu'assasah Qurthubah, n.d.

Ismail, Sulaiman, Hatta Sabri, Hasan Asari, Martinis Yamin, and Marzudi Muhammad Yunus. "Fostering Emotional and Moral Development in Islamic Boarding Schools: The Impact of Talaqqî and Halaqa Traditions." *Jurnal Pendidikan Islam* 10, no. 1 (2024): 13–24. <https://doi.org/10.15575/jpi.v0i0.35124>

Janah, Nisa Ghina Raudhatul, and Munirah Munirah. "Living Al-Qur'an Dalam Tradisi Ruqyah Di Pondok Pesantren Syifaul Qulub Palangka Raya." *Jurnal Ilmu Al-Qur'an Dan Tafsir (JIQTA)* 4, no. 2 (2025): 132–44. <https://doi.org/10.36769/jiqta.v4i2.1463>

Kannan, Mohammed Abdalla, Nurfaizatul Aisyah Ab Aziz, Nur Syairah Ab Rani, Mohd Waqiyuddin Abdullah, Muhammad Hakimi Mohd Rashid, Mas Syazwanee Shab, Nurul Iman Ismail, Muhammad Amiri Ab Ghani, Faruque Reza, and Mustapha Muzaimi. "A Review of the Holy Quran Listening and Its Neural Correlation for Its Potential as a Psycho-Spiritual Therapy." *Heliyon* 8, no. 12 (2022): e12308. <https://doi.org/10.1016/j.heliyon.2022.e12308>

Keller, Reiner. "The Symbolic Construction of Spaces Perspectives from a Sociology of Knowledge Approach to Discourse," 1999. <https://doi.org/10.4324/9780367817183-5>

- Khairullah, Faiza, and Fariza Makmun. "TERAPI AL- QUR ' AN: STUDI LIVING AL- QUR ' AN TENTANG METODE RUQYAH SYAR ' IYYAH." *At-Tibyan: Journal of Qur'an and Hadis Studies* 6, no. 2 (2023): 95–109. <https://doi.org/10.30631/atb.v6i2.114>
- Khan, Khatib Ahmad, Danabekova Aigerim, Wu Yansheng, Saba Ghayyas, and Adnan Adil. "A Comparison of Superstitious Beliefs and Rituals in Buddhism and Islam." *Pastoral Psychology* 73, no. 1 (2024): 133–45. <https://doi.org/10.1007/s11089-023-01057-z>
- Mahamid, Rahma, Mohammad Massalha, and Lia Levin. "Cultural Proximity and Shared Institutional Discrimination: Palestinian-Arab Social Workers' Experiences of Intersections between Professional and Traditional Responses to Poverty." *The British Journal of Social Work* 56, no. 1 (2026): 141–60. <https://doi.org/10.1093/bjsw/bcaf184>
- Mannheim, Karl. *Essays on the Sociology of Knowledge*. Edited by Paul Kecskemeti. London: Routledge & Kegan Paul, 1952.
- Mayberry, John. "Islamic Medicine': A True Discipline for the 21st Century or Quackery?" *Medico-Legal Journal* 90, no. 1 (2022): 32–40. <https://doi.org/10.1177/00258172211059919>
- Meguellati, Achour, Ameen Ahmed Abdullah Qasem Al-Nahari, and Luqman Haji Abdullah. "Stress Management in The Context of Heritage and Islamic Civilization: An Overview of Prayer as a Coping Strategy." *Journal of Al-Tamaddun* 21, no. 1 (2026): 215–32. <https://doi.org/10.22452/JAT.vol21no1.13>
- Muhammad Husain Thabathabai. *Al-Mizan Fi Tafsir Al-Quran*. Vol. 1. Beirut: Muassasah al-A'lam li al-Mathbuat, 2002.
- Mushtaq, Rehana, Anum Rabbani, and Mishal Khan Lodhi. "Efficacy of Integrated Islamic Interventions on Mental Health of Pakistani Patients: A Systematic Review." *Mental Health, Religion & Culture* 28, no. 6 (2025): 539–51. <https://doi.org/10.1080/13674676.2025.2507394>
- Nasir, Mohd. "Caretaker of Mushalla Babul Khairat, Interview." 2026.
- Omar, Muhammad, Mokhtar Abdullah, Abdul Rahman Ahmad, Abdul Rashid Mat Amin, Shaiful Anuar Shafei, Salwa Haron, Rushdi Ramli, et al. "Factors Affecting the Effectiveness of 'Ruqyah' Treatment among Muslim Community in Malaysia." *Journal of Spirituality in Mental Health* 27, no. 2 (2025): 202–21. <https://doi.org/10.1080/19349637.2024.2338839>
- Pribadi, Yanwar. "Religious Networks in Madura: Pesantren, Nahdlatul Ulama, and Kiai as the Core of Santri Culture." *Al-Jami'ah: Journal of Islamic Studies* 51, no. 1 (June 2013): 1. <https://doi.org/10.14421/ajis.2013.511.1-32>
- 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 (2021): 469–84. <https://doi.org/10.14421/qh.2021.2202-10>
- Razali, Zul Azlin, Nor Azian Ab Rahman, and Supyan Husin. "Complementing the Treatment of a Major Depressive Disorder Patient with Ruqyah Shar'iiyyah Therapy:

- A Malaysian Case Study.” *Journal of Muslim Mental Health* 12, no. 2 (2018). <https://doi.org/10.3998/jmmh.10381607.0012.204>
- Rofiqi, Husniyatus Salamah Zainiyati, Khoirun Niam, and Kusaeri. “Living under the Gaze: An Ethnographic Study of Authority, Embodied Learning, and Social Reproduction in Indonesian Pesantren Educational Practices.” *Ethnography and Education*, January 2026, 1–26. <https://doi.org/10.1080/17457823.2026.2614516>
- Rohmah, Siti. “Living Qur’an: Implementing Qur’anic Values through the Tahfizh Al-Qur’an Program at Ad-Diniyah Islamic Boarding School Pamekasan.” *El-Waroqoh: Jurnal Ushuluddin Dan Filsafat* 9, no. 1 (2025): 144–64. <https://doi.org/10.28944/el-warqoh.v9i1.2203>.
- Saleem, Shemaila, and Tamkeen Saleem. “Efficacy of Music and Quranic Verses in Reducing Cortisol Level: A Stress Biomarker in Medical Undergraduates.” *Current Psychology* 42, no. 8 (2023): 6229–34. <https://doi.org/10.1007/s12144-021-01971-6>.
- Satrianegara, M. Fais, and Anwar Mallongi. “Analysis of Cancer Patients Characteristics and the Self-Ruqyah Treatment to the Patients Spiritual Life Quality.” *Open Access Macedonian Journal of Medical Sciences* 8, no. 2 (2020): 224–28. <https://doi.org/10.3889/oamjms.2020.5238>
- Silahuddin, Saifullah, M. Ikhwan, Sri Rahmi, and Syibran Mulasi. “Dayah Development in Aceh/ : Negotiating Tradition and Transformation.” *Nazhruna: Jurnal Pendidikan Islam* 9, no. 3 (2026): 707–20. <https://doi.org/10.31538/nzh.v9i3.566>
- Sonowal, Chandra Jyoti. “Religion and Spirituality as an Ethnomedical System in the Cancer Journey: A Global Synthesis.” *Studies on Ethno-Medicine* 19, no. 4 (2025): 178–93. <https://doi.org/10.31901/24566772.2025/19.4.717>
- Spaces, Hybrid Social, and Postmodern Society. “Hybrid Social Spaces and the Individualisation of Religious Experience in the Global North: Spatial Aspects of Religiosity In,” 2024
- Subandi, M. A., Lu’luatul Chizanah, and S. Subhan. “Psychotherapeutic Dimensions of an Islamic-Sufi-Based Rehabilitation Center: A Case Study.” *Culture, Medicine, and Psychiatry* 46, no. 2 (2022): 582–601. <https://doi.org/10.1007/s11013-021-09738-1>
- Suteja, Jaja, Tiara Hoeroliyah Safitri, Aliza Razwaty Nurrahman, and Fauziyah Nur Umamah. “Konseling Spiritual Berbasis Terapi Ruqyah Dalam Mengatasi Gangguan Kesehatan Mental.” *Prophetic: Professional, Empathy, Islamic Counseling Journal* 6, no. 2 (2024): 2. <https://doi.org/10.24235/prophetic.v6i2.16656>
- Suwendi, Suwendi, Cipta Bakti Gama, Muhammad Fawwaz Farhan Farabi, Farkhan Fuady, and Arman Arman. “Roles and Challenges of Pesantren Intellectual Networks.” *Jurnal Ilmiah Islam Futura* 24, no. 2 (2024): 453. <https://doi.org/10.22373/jiif.v24i2.23134>
- Syukran, Agus Salim. “Fungsi Al-Qur’an Bagi Manusia.” *Al-I’jaz: Jurnal Studi Al-Qur’an*,

- Falsafah Dan Keislaman* 1, no. 2 (2019): 90–108. <https://doi.org/10.53563/ai.v1i2.21>
- Teixeira, Alfredo. “Tension and Transaction: Dynamics of Religious Recomposition from a Multiscopic Perspective.” *Religions* 14, no. 3 (2023): 376–97. <https://doi.org/10.3390/rel14030376>
- Thaib, Zamakhsyari Hasballah. “Qur’anic Perspectives on Caring for the Elderly.” *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 45, no. 1 (2021): 1–26. <https://doi.org/10.30821/miqot.v45i1.759>.
- Usman, Abur Hamdi, Mohd Farid, and Ravi Abdullah. “Forgetting (Al-Nisyân) Therapy: An Islamic Insight.” *Jurnal Ilmiah Peuradeun* 11, no. 1 (2023): 59–80. <https://doi.org/10.26811/peuradeun.v11i1.770>
- Wahid, Abd., Khadher Ahmad, Fathaya Tinur, Maizuddin and Zainuddin. “Analisis Living Quran Dalam Amalan Ruqyah Shar’iyah Di Madat Aceh Timur Provinsi Aceh (Analysis of Living Quran in the Practice of Ruqyah Shar’iyah in Madat Aceh Timur Aceh Province).” *Online Journal of Research in Islamic Studies* 10, no. 2 (2023): 17–38. <https://doi.org/10.22452/ris.vol10no2.2>

Endotes:

¹ Agus Salim Syukran, "Fungsi Al-Qur'an Bagi Manusia," *Al-I'jaz: Jurnal Studi Al-Qur'an, Falsafah Dan Keislaman* 1, no. 2 (2019): 90–108, <https://doi.org/10.53563/ai.v1i2.21>; Malik Bennabi, *The Qur'anic Phenomenon* (Kuala Lumpur: Islamic Book Trust, 2001).

² Muhammad ibn Jarîr Al-Thabarî, *Jâmi' Al-Bayân 'an Ta'wîl Âyi Al-Qur'ân (Tafsîr Al-Thabarî)* (Beirut: Dâr Hijr, n.d.); Abû al-Qâsim Mahmûd Al-Zamakhsharî, *Al-Kasysyâf 'an Haqâ'iq Ghawâmidh Al-Tanzîl Wa-'Uyûn Al-Aqâwîl Fî Wujûh Al-Ta'wîl* (Riyâdh: Maktabah al-'Abîkân, 1998).

³ Muhammad Husain Thabathabai, *Al-Mizan Fî Tafsîr Al-Quran*, vol. 1 (Beirut: Muassasah al-A'lamî li al-Mathbuat, 2002); Hamka, *Tafsîr Al-Azhar*, 3rd editio (Singapura: Pustaka Nasional PTE LTD, 2003).

⁴ Abû al-Fidâ' Ismâ'îl Ibn Katsîr, *Tafsîr Al-Qur'ân Al-'Azhîm* (Jîzah: Mu'assasah Qurthubah, n.d.); Muhammad Guntur, "Al-Qur'an Teach the Importance of Taking Care of Physical Health: Tafseer Surat Al-Baqarah," *AKADEMIK: Jurnal Mahasiswa Humanis* 1, no. 2 (2021): 50–58, <https://doi.org/10.37481/jmh.v1i2.228>; Moh. Nor Ichwan et al., "SUFISM AND QURANIC INTERPRETATION: Bridging Spirituality, Culture, and Political Discourse in Muslim Societies," *Ulumuna* 28, no. 2 (2024): 655–80.

⁵ Abi Abdillah Muhammad ibn Ismail Al-Bukhari, *Shahih Al-Bukhari* (Beirut: Dar al-Tafadhil, 2012).

⁶ Ibn al-Qayyim Al-Jawziyyah, *The Prophetic Medicine* (Manshurah, Egypt: Dar al-Ghad al-Jadid, 2003).

⁷ Zamakhshari Hasballah Thaib, "Qur'anic Perspectives on Caring for the Elderly," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 45, no. 1 (2021): 1–26, <https://doi.org/10.30821/miqot.v45i1.759>; Saifuddin Duhri and Syamsul Rijal, "Ruling on Theology through the Shari'a: Modern Approaches of Qur'an Interpretation and the Classical Universal Law of God's Transcendence," *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 14, no. 1 (2024): 123–44, <https://doi.org/10.15642/teosofi.2024.14.1.123-144>

⁸ Jaja Suteja et al., "Ruqyah Therapy-Based Spiritual Counseling in Overcoming Mental Health Disorders," *Prophetic : Professional, Empathy, Islamic Counseling Journal* 6, no. 2 (2024): 2, <https://doi.org/10.24235/prophetic.v6i2.16656>

⁹ Muhammad Omar et al., "Factors Affecting the Effectiveness of 'Ruqyah' Treatment among Muslim Community in Malaysia," *Journal of Spirituality in Mental Health* 27, no. 2 (2025): 202–21, <https://doi.org/10.1080/19349637.2024.2338839>; Suteja et al., "Konseling Spiritual Berbasis Terapi Ruqyah Dalam Mengatasi Gangguan Kesehatan Mental."

¹⁰ M. Fais Satrianegara and Anwar Mallongi, "Analysis of Cancer Patients Characteristics and the Self-Ruqyah Treatment to the Patients Spiritual Life Quality," *Open Access Macedonian Journal of Medical Sciences* 8, no. 2 (2020): 224–28, <https://doi.org/10.3889/oamjms.2020.5238>.

¹¹ Alya Fadhilla Rofa et al., "Self-Ruqyah Therapy as an Islamic Psychotherapy Method for Dealing with Mood Swings in Students," *Proceeding Conference on Psychology and Behavioral Sciences* 4, no. 1 (2025): 61–69, <https://doi.org/10.61994/cpbs.v4i1.208>; Alean Al-Krenawi and Dhaval Patel, "Integration of Global and Local-Indigenous Mental Health Practice: The Arab Muslim Case," *Journal of Spirituality in Mental Health*, January 2026, 1–25, <https://doi.org/10.1080/19349637.2026.2623270>

¹² John Mayberry, "Islamic Medicine: A True Discipline for the 21st Century or Quackery?," *Medico-Legal Journal* 90, no. 1 (2022): 32–40, <https://doi.org/10.1177/00258172211059919>; Omar et al., "Factors Affecting the Effectiveness of 'Ruqyah' Treatment among Muslim Community in Malaysia."

¹³ Khatib Ahmad Khan et al., "A Comparison of Superstitious Beliefs and Rituals in Buddhism and Islam," *Pastoral Psychology* 73, no. 1 (2024): 133–45, <https://doi.org/10.1007/s11089-023-01057-z>; Zul Azlin Razali, Nor Azian Ab Rahman, and Supyan Husin,

"Complementing the Treatment of a Major Depressive Disorder Patient with Ruqyah Shar'iyah Therapy: A Malaysian Case Study," *Journal of Muslim Mental Health* 12, no. 2 (2018), <https://doi.org/10.3998/jmmh.10381607.0012.204>

¹⁴ M. A. Subandi, Lu'luatul Chizanah, and S. Subhan, "Psychotherapeutic Dimensions of an Islamic-Sufi-Based Rehabilitation Center: A Case Study," *Culture, Medicine, and Psychiatry* 46, no. 2 (2022): 582–601, <https://doi.org/10.1007/s11013-021-09738-1>; Omar et al., "Factors Affecting the Effectiveness of 'Ruqyah' Treatment among Muslim Community in Malaysia."

¹⁵ Muneer Ali Abdul Rab et al., "Alternatives for Psychological Illness Treatment and Prevention in Malaysia from the Perspective of Shariah," *Malaysian Journal of Syariah and Law* 12, no. 3 (2022): 633–51, <https://doi.org/10.33102/mjst.vol12no3.927>; Nadiya Nurul Afifah and Fadhila Auliya Putri, "The Therapeutic Effects of Qur'anic-Based Spiritual Interventions on Psychological and Physiological Outcomes: A Narrative Review," in *Proceeding of 2nd International Conference on Islamic Community Studies (ICICS) 2025* (Medan: Universitas Pancabudi, 2025), 4148–62; Rehana Mushtaq, Anum Rabbani, and Mishal Khan Lodhi, "Efficacy of Integrated Islamic Interventions on Mental Health of Pakistani Patients: A Systematic Review," *Mental Health, Religion & Culture* 28, no. 6 (2025): 539–51, <https://doi.org/10.1080/13674676.2025.2507394>; Al-Krenawi and Patel, "Integration of Global and Local-Indigenous Mental Health Practice: The Arab Muslim Case."

¹⁶ M. Fatkhul Alim, Burhanatut Dyana, and Indah Listyorini, "Ruqyah Syar'iyah as an Alternative to Non-Litigation Mediation in Domestic Conflicts," *Al-Rasikh: Jurnal Hukum Islam* 15, no. 1 (2026): 43–55, <https://doi.org/10.38073/rasikh.4576>; Alya Fadhilla Rofa et al., "Self-Ruqyah Therapy as an Islamic Psychotherapy Method for Dealing with Mood Swings in Students"; Al-Krenawi and Patel, "Integration of Global and Local-Indigenous Mental Health Practice: The Arab Muslim Case."

¹⁷ Mohammed Abdalla Kannan et al., "A Review of the Holy Quran Listening and Its Neural Correlation for Its Potential as a Psycho-Spiritual Therapy," *Heliyon* 8, no. 12 (2022): e12308, <https://doi.org/10.1016/j.heliyon.2022.e12308>; Shemaila Saleem and Tamkeen Saleem, "Efficacy of Music and Quranic Verses in Reducing Cortisol Level: A Stress Biomarker in Medical Undergraduates," *Current Psychology* 42, no. 8 (2023): 6229–34, <https://doi.org/10.1007/s12144-021-01971-6>; Achour Meguellati, Ameen Ahmed Abdullah Qasem Al-Nahari, and Luqman Haji Abdullah, "Stress Management in The Context of Heritage and Islamic Civilization: An Overview of Prayer as a Coping Strategy," *Journal of Al-Tamaddun* 21, no. 1 (2026): 215–32, <https://doi.org/10.22452/JAT.vol21no1.13>

¹⁸ Haroon Asghar, "The Rukhsa of Psychedelics in Shariah: Neural Correlates of Religious Experience and the Issue of License," *Theology and Science* 24, no. 2 (2026): 438–86, <https://doi.org/10.1080/14746700.2026.2637223>; N. I. Alshaaili, E. Croot, and S. J. Drabble, "Managing Tensions at the Intersection of Spirituality and Parents' Experiences of Child Disability in Oman: An Interpretative Phenomenological Analysis," *Journal of Disability & Religion*, May 2026, 1–25, <https://doi.org/10.1080/23312521.2026.2677462>; Rahma Mahamid, Mohammad Massalha, and Lia Levin, "Cultural Proximity and Shared Institutional Discrimination: Palestinian-Arab Social Workers' Experiences of Intersections between Professional and Traditional Responses to Poverty," *The British Journal of Social Work* 56, no. 1 (2026): 141–60, <https://doi.org/10.1093/bjsw/bcaf184>

¹⁹ Chandra Jyoti Sonowal, "Religion and Spirituality as an Ethnomedical System in the Cancer Journey: A Global Synthesis," *Studies on Ethno-Medicine* 19, no. 4 (2025): 178–93, <https://doi.org/10.31901/24566772.2025/19.4.717>

²⁰ Rofiqi et al., "Living under the Gaze: An Ethnographic Study of Authority, Embodied Learning, and Social Reproduction in Indonesian Pesantren Educational Practices," *Ethnography and Education*, January 2026, 1–26, <https://doi.org/10.1080/17457823.2026.2614516>; Yanwar Pribadi, "Religious Networks in Madura: Pesantren, Nahdlatul Ulama, and Kiai as the Core of Santri Culture," *Al-Jami'ah: Journal of Islamic Studies* 51, no. 1 (2013): 1, <https://doi.org/10.1080/00218718.2013.769111>

doi.org/10.14421/ajis.2013.511.1-32; Suwendi Suwendi et al., "Roles and Challenges of Pesantren Intellectual Networks," *Jurnal Ilmiah Islam Futura* 24, no. 2 (2024): 453, <https://doi.org/10.22373/jiif.v24i2.23134>

²¹ Karl Mannheim, *Essays on the Sociology of Knowledge*, ed. Paul Kecskemeti (London: Routledge & Kegan Paul, 1952), 134.

²² Mannheim, *Essays on the Sociology of Knowledge*.

²³ Sulaiman Ismail et al., "Fostering Emotional and Moral Development in Islamic Boarding Schools: The Impact of Talaqqî and Halaqa Traditions," *Jurnal Pendidikan Islam* 10, no. 1 (2024): 13–24, <https://doi.org/10.15575/jpi.v0i0.35124>; Ismail Fahmi Arrauf Nasution, Miswari Miswari, and Sabaruddin Sabaruddin, "Preserving Identity through Modernity: Dayah Al-Aziziyah and Its Negotiations with Modernity in Aceh," *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies* 3, no. 2 (2019): 211–32, <https://doi.org/10.21009/hayula.003.2.06>; Silahuddin et al., "Dayah Development in Aceh: Negotiating Tradition and Transformation," *Nazhruna: Jurnal Pendidikan Islam* 9, no. 3 (2026): 707–20, <https://doi.org/10.31538/nzh.v9i3.566>

²⁴ Mohd Nasir, "Caretaker of Mushalla Babul Khairat, Interview" (2026), March.

²⁵ Alfredo Teixeira, "Tension and Transaction: Dynamics of Religious Recomposition from a Multiscopic Perspective," *Religions* 14, no. 3 (2023): 376–97, <https://doi.org/10.3390/rel14030376>; Hybrid Social Spaces and Postmodern Society, "Hybrid Social Spaces and the Individualisation of Religious Experience in the Global North: Spatial Aspects of Religiosity In," 2024; Reiner Keller, "The Symbolic Construction of Spaces Perspectives from a Sociology of Knowledge Approach to Discourse," 1999, <https://doi.org/10.4324/9780367817183-5>.

²⁶ Firliana Risa, "Teacher at Gampong Qur'an, Interview" (2026), March.

²⁷ Huwayna, "Students Gampong Quran, Interview" (2026), March.

²⁸ Al Farisi Fatir, "Students Gampong Qur'an, Interview" (2026).

²⁹ Khairul Hikmah, "Head of the Gampong Qur'an Unit, Interview" (2026), March.

³⁰ 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 (2021): 469–84, <https://doi.org/10.14421/qh.2021.2202-10>; Samsul Bahri and Minnatul Maula, "Ruqyah Air Dalam Kegiatan Tasmi' Bi Al-Ghaib: Kajian Living Qur'an Pada Ma'had Daarut Tahfiz Al-Ikhlas Aceh," *TAFSE: Journal of Qur'anic Studies* 7, no. 1 (2022): 1; Abd. Wahid et al., "Analisis Living Quran Dalam Amalan Ruqyah Shar'iyah Di Madat Aceh Timur Provinsi Aceh (Analysis of Living Quran in the Practice of Ruqyah Shar'iyah in Madat Aceh Timur Aceh Province)," *Online Journal of Research in Islamic Studies* 10, no. 2 (2023): 17–38, <https://doi.org/10.22452/ris.vol10no2.2>

³¹ Khairullah Khairullah, Faizal Faizal, and Fariza Makmun, "Terapi Al-Qur'an: Studi Living Al-Qur'an Tentang Metode Ruqyah Syar'iyah," *Al-Tibyan: Jurnal of Qur'an and Hadis Studies* 6, no. 2 (2023): 95–109, <https://doi.org/10.30631/atb.v6i2.114>; Abur Hamdi Usman, Mohd Farid, and Ravi Abdullah, "Forgetting (Al-Nisyân) Therapy: An Islamic Insight," *Jurnal Ilmiah Peuradeun* 11, no. 1 (2023): 59–80, <https://doi.org/10.26811/peuradeun.v11i1.770>

³² Nisa Ghina Raudhatul Janah and Munirah Munirah, "Living Al-Qur'an Dalam Tradisi Ruqyah Di Pondok Pesantren Syifaul Qulub Palangka Raya," *Jurnal Ilmu Al-Qur'an Dan Tafsir (JIQTA)* 4, no. 2 (2025): 132–44, <https://doi.org/10.36769/jiqta.v4i2.1463>; Siti Rohmah, "Living Qur'an: Implementing Qur'anic Values through the Tahfizh Al-Qur'an Program at Ad-Diniyah Islamic Boarding School Pamekasan," *El-Waroqoh: Jurnal Ushuluddin Dan Filsafat* 9, no. 1 (2025): 144–64, <https://doi.org/10.28944/el-warqoh.v9i1.2203>