



**QUR'ANIC HEALING IN DOA SYARABAH: A STUDY OF THE MUJARROBAT
MANUSCRIPT LKK_CIAMIS2013_MLM01**

Alamuddien Asyrozi¹, Aghis Ramadhan²

Universitas Islam Negeri Sunan Kalijaga Yogyakarta^{1,2}

e-mail: asyrozimike@gmail.com¹, aghisram@gmail.com²

Diterima: 11/5/2026; Direvisi: 15/6/2026; Diterbitkan: 21/6/2026

ABSTRAK

Artikel ini mengkaji resepsi Surah al-Ikhlās dan al-Mu‘awwidhatayn dalam Doa Syarabah, sebuah doa penyembuhan yang terdapat dalam naskah Mujarrobat terdigitalisasi LKK_CIAMIS2013_MLM01 dari Ciamis, Jawa Barat. Penelitian ini berangkat dari permasalahan belum terungkapnya secara mendalam bagaimana teks-teks Al-Qur’an diresepsi dalam tradisi pengobatan lokal berbasis naskah, khususnya dalam konteks Islam Sunda yang memadukan unsur keagamaan dan praktik penyembuhan tradisional. Dengan menggunakan metode deskriptif-analitis serta pendekatan filologis dan kodikologis, penelitian ini dilakukan melalui tahapan inventarisasi naskah, transliterasi teks Arab dan Sunda-Pegon, deskripsi struktur naskah, serta analisis konteks penggunaan dan fungsi skripturalnya dalam praktik penyembuhan. Hasil penelitian menunjukkan bahwa Doa Syarabah memadukan bacaan Al-Qur’an, doa berbahasa Arab, dan petunjuk lokal. Surah al-Ikhlās berfungsi sebagai landasan teologis tauhid, sedangkan Surah al-Falaq dan al-Nās berperan sebagai teks perlindungan (ta‘awwudz). Dengan demikian, naskah ini merekam bentuk resepsi fungsional Al-Qur’an dalam budaya Islam Sunda, di mana surah-surah pendek menjadi bagian dari praktik keagamaan sehari-hari untuk pemeliharaan kesehatan dan perlindungan. Temuan ini menegaskan kontribusi penelitian dalam memperkaya kajian living Qur’an dan tradisi manuskrip Islam Nusantara, khususnya pada aspek fungsi terapeutik teks suci dalam konteks budaya lokal.

Kata Kunci: *Penyembuhan Qur’ani, Naskah Mujarrobat, Resepsi Fungsional.*

ABSTRACT

This article examines the reception of Surah al-Ikhlās and al-Mu‘awwidhatayn in Doa Syarabah, a healing prayer found in the digitized Mujarrobat manuscript LKK_CIAMIS2013_MLM01 from Ciamis, West Java. This study is based on the problem that the ways in which Qur’anic texts are received within manuscript-based local healing traditions have not yet been thoroughly explored, particularly in the context of Sundanese Islam, which integrates religious elements with traditional healing practices. Using a descriptive-analytical method combined with philological and codicological approaches, this research is conducted through several stages, including manuscript inventory, transliteration of Arabic and Sundanese-Pegon texts, structural description of the manuscript, and analysis of the contextual use and scriptural functions within healing practices. The findings show that Doa Syarabah combines Qur’anic recitation, Arabic prayers, and local instructions. Surah al-Ikhlās functions as a theological foundation of monotheism (tawḥīd), while Surah al-Falaq and al-Nās serve as protective texts (ta‘awwudh). Thus, the manuscript records a functional reception of the Qur’an within Sundanese Islamic culture, where short surahs become part of everyday religious practices for health maintenance and protection. These findings highlight the contribution of



this study to enriching the field of Living Qur'an studies and the tradition of Islamic manuscripts in the Nusantara context, particularly regarding the therapeutic function of sacred texts within local cultural settings.

Keywords: *Qur'anic healing, Mujarrobat manuscript, functional reception.*

INTRODUCTION

Sūrat al-Ikhlāṣ and al-Mu'awwidhatayn, namely Sūrat al-Falaq and Sūrat al-Nās, are among the Qur'anic chapters most frequently used in Muslim devotional practices across different regions and periods. These short surahs occupy a unique position in Islamic religious life because they combine concise theological teachings with practical spiritual functions. They are recited not only in formal worship such as ṣalāh but also in various daily religious activities, including dhikr, supplications, healing rituals, and prayers before sleep. Their widespread use is strongly supported by prophetic traditions that describe their efficacy as means of seeking divine protection and spiritual well-being. Reports preserved in Ṣaḥīḥ al-Bukhārī further reinforce their legitimacy by documenting the Prophet's practice of reciting these surahs for healing and protection. Recent studies on ruqyah and Qur'anic healing (Khairullah et al., 2023; Ridwan et al., 2023; Aini & Alifa, 2023; Makmun, 2023) continue to demonstrate their relevance in contemporary Muslim societies, particularly in relation to mental health, spiritual resilience, and therapeutic communication.

The discourse on Qur'anic healing (ruqyah shar'iyah) has attracted significant scholarly attention from legal, theological, psychological, and sociocultural perspectives. Researchers have explored the doctrinal foundations of ruqyah, its role in spiritual therapy, and its adaptation within contemporary Muslim communities. Empirical studies reveal that ruqyah functions not only as a religious practice but also as a communicative process that strengthens believers' psychological confidence and spiritual awareness (Makmun, 2023; Ridwan et al., 2023). Other investigations highlight its continued practice in pesantren environments (Janah & Munirah, 2025) as well as its representation and dissemination through digital media platforms (Annisa et al., 2024). These findings indicate that Qur'anic healing remains a dynamic aspect of Muslim religious life that continuously evolves in response to changing social and cultural contexts.

Despite the growing body of literature on ruqyah and Qur'anic healing, an important research gap remains concerning the role of manuscripts as historical media of Qur'anic reception. Most existing studies focus on contemporary practices, therapeutic effectiveness, educational settings, or digital dissemination, while paying limited attention to textual traditions preserved in handwritten manuscripts. In fact, manuscripts provide valuable evidence regarding how Qur'anic verses, supplications, and religious instructions were transmitted, interpreted, and operationalized in everyday life. Through manuscripts, scholars can trace the historical processes through which religious knowledge became embedded within local cultural practices and communal experiences. Consequently, manuscript studies offer an important avenue for understanding the lived dimensions of Qur'anic engagement beyond formal exegetical and legal discourses.

In this regard, the Mujarrobat manuscript LKK_CIAMIS2013_MLM01 from Ciamis, West Java, constitutes a particularly important source for examining historical forms of Qur'anic reception. The manuscript preserves a collection of healing prayers, protective formulas, devotional instructions, and practical guidance related to spiritual well-being. Written in Sundanese-Pegon script, it reflects the interaction between Islamic religious knowledge and local linguistic traditions. The manuscript also demonstrates how Qur'anic teachings were adapted and transmitted within Sundanese Muslim communities through culturally accessible



forms. Unlike previous studies that primarily examine ruqyah as a contemporary practice, pedagogical method, or media phenomenon, this study positions manuscript evidence (cf. Kuswandi et al., 2025) as a primary source for understanding the historical and functional dimensions of Qur'anic healing traditions.

Within this manuscript, *Sūrat al-Ikhlāṣ* and *al-Mu'awwidhatayn* appear in a section identified as *Doa Syarabah*. This section presents a distinctive textual composition that combines Qur'anic recitation, Arabic supplications, and local Sundanese instructions written in Pegon script. Such a composition reveals the coexistence of multiple layers of meaning and function within a single devotional text. The first layer consists of the Qur'anic passages that provide theological authority and scriptural legitimacy. The second layer is represented by Arabic supplications that articulate devotional and spiritual aspirations, while the third layer comprises practical instructions that guide users in applying the text within healing contexts. This tripartite structure reflects broader patterns of localized Islamic knowledge transmission and religious adaptation documented in previous studies (Yusuf, 2024; Khairullah et al., 2023).

The textual configuration found in *Doa Syarabah* illustrates that Qur'anic verses were not merely recited as sacred texts but were actively integrated into therapeutic and protective practices. The inclusion of *Sūrat al-Ikhlāṣ*, *al-Falaq*, and *al-Nās* demonstrates a theological logic rooted in hadith traditions, Qur'anic interpretation, and lived religious experience. Rather than functioning as isolated liturgical elements, these surahs became part of a broader devotional framework aimed at seeking divine assistance and protection. This perspective aligns with contemporary Living Qur'an scholarship, which understands such practices as manifestations of the Qur'an's presence in everyday social and religious life. Therefore, instead of viewing these traditions as magical formulas or superstition-like phenomena, this study interprets them as structured devotional systems grounded in Islamic theological principles (Yusuf, 2024; Aini & Alifa, 2023).

The present article argues that *Doa Syarabah* represents a localized activation of Qur'anic healing that maintains complete theological dependence upon God while adapting to specific cultural contexts. To investigate this phenomenon, the study employs a manuscript-based approach that integrates philological analysis inspired by the Fathurahman tradition and recent manuscript scholarship (Kuswandi et al., 2025) with perspectives from Living Qur'an studies and contemporary ruqyah research (Ardianto, 2021; Makmun, 2023). Such an approach enables the analysis to follow the trajectory of Qur'anic meaning from scriptural source and prophetic practice to manuscript transmission and practical application in everyday healing activities. By connecting these different stages, the study offers a more comprehensive understanding of how short Qur'anic surahs function simultaneously as devotional recitations and instruments of spiritual protection. Furthermore, it contributes to broader discussions on Islamic manuscript heritage, vernacular religious knowledge, and the historical development of Qur'anic reception within local Muslim communities.

RESEARCH METHODS

This study employs a descriptive-analytical method to examine a manuscript passage that is first described, then read, and finally interpreted. The research is conducted through three operational stages: manuscript identification and description, textual reading and transliteration, and interpretive analysis of meaning and function. The descriptive stage records essential codicological data, including manuscript title, code, digital location, number of pages, page size, writing material, script, language, ink, and structural arrangement. The analytical stage

focuses on explaining the function of the text in relation to Qur’anic healing practices and its contextual meaning within Islamic intellectual traditions.

The study applies philological and codicological approaches to support textual analysis. The philological approach is used to read the *Doa Syarabah* passage, identify Arabic and Sundanese-Pegon expressions, and mark uncertain readings caused by the condition of the digitized manuscript. The codicological approach is used to describe external manuscript features such as paper, ink, ruling, page layout, headings, catchwords, and internal organization. Because the manuscript is accessed in digital form, all material observations are limited to visual evidence from the digitized images without physical verification. Data analysis is carried out through interpretive comparison between textual elements and relevant sources such as Qur’anic exegesis, hadith literature, and contemporary studies on Islamic healing to determine the functional meaning of the text.

RESULTS AND DISCUSSION

Results

The examination of *Doa Syarabah* reveals that the manuscript is organized in a manner that supports both religious understanding and practical application. Rather than presenting isolated textual elements, the manuscript arranges its contents in a coherent framework that guides users in carrying out specific devotional practices. This organizational pattern reflects the manuscript’s role as a functional religious document intended for everyday use within the community. Understanding the structural composition of the text is therefore essential for identifying how different elements work together to achieve the intended spiritual and therapeutic objectives.

Table 1. Structure and Components of *Doa Syarabah* in Manuscript LKK CIAMIS2013 MLM01

| Text Component | Main Content | Function | Description |
|------------------------------|--|---|---|
| Qur’anic Recitations | <i>Sūrat al-Ikhlāṣ</i> , <i>al-Falaq</i> , and <i>al-Nās</i> | Spiritual protection and healing | Serve as the core recitations in the <i>ruqyah</i> practice and are recited once according to the manuscript instructions |
| Arabic Supplications | <i>Basmalah</i> , <i>dhikr</i> , <i>ṣalawāt</i> , and specific prayers | Seeking divine assistance, healing, and protection from Allah | Function as spiritual reinforcement complementing the Qur’anic recitations |
| Sundanese-Pegon Instructions | Guidelines for the use of the prayer | Operational guidance for ritual practice | Explain the timing, purpose, and circumstances in which the prayer should be used |
| Overall Structure | Integration of the Qur’an, Arabic prayers, and Pegon instructions | A structured ritual system | Demonstrates the manuscript’s practical function as a guide for religious practices |

1. Structure of the *Doa Syarabah* Text in the Manuscript

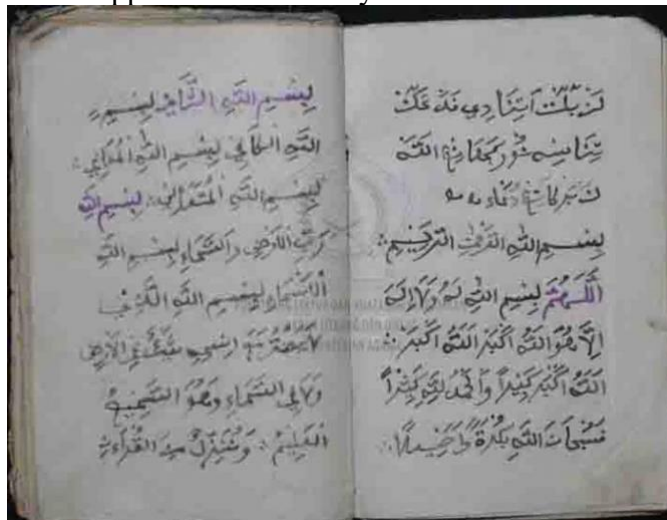
The analysis reveals that the *Doa Syarabah* contained in the manuscript *Mujarrobat LKK CIAMIS2013 MLM01* is organized into a functional structure that integrates three main

components: Qur'anic recitations, Arabic supplications, and instructions written in Sundanese-Pegon script. This structure is practical in nature because it directly guides the application of the text within contexts of healing and protection. The text consistently positions *Sūrat al-Ikhlāṣ*, *al-Falaq*, and *al-Nās* as the core recitations, each read once in the practice of *ruqyah*. In addition, the Pegon section provides technical instructions concerning when, for whom, and under what circumstances the prayer should be used.

2. Content of the Doa Syarabah Text (Arabic and Pegon)

The findings indicate that *Doa Syarabah* consists of two primary layers: the Arabic text (Qur'anic verses and supplications) and the Sundanese-Pegon text (usage instructions). The Arabic section includes the *basmalah*, *dhikr*, *ṣalawāt*, and Qur'anic verses such as Q. 17:82. Meanwhile, the Pegon text functions as an operational guide that directs the recitation practice for healing illnesses, protection from disturbances, and spiritual strengthening. Therefore, the manuscript is not merely a collection of prayers but rather a structured system of ritual instructions.

Arabic supplication in Doa Syarabah



3. Codicological Findings of the Manuscript

From a codicological perspective, the manuscript LKK_CIAMIS2013_MLM01 exhibits practical characteristics, including its small size, the use of red and black ink, and the employment of Arabic (*naskh*) and Pegon scripts. Its physical structure suggests that the manuscript was designed for direct use rather than for formal academic study. The arrangement of its contents follows a functional pattern, encompassing prayers for healing, protection, and daily needs. This confirms that the manuscript served as a guidebook for religious practice.

In addition to examining the structure of the text, this study also investigates the codicological characteristics of the manuscript to gain a deeper understanding of its material features and intended use. Codicological analysis is important because it provides evidence regarding how a manuscript was produced, utilized, and transmitted within a particular cultural environment. The physical attributes of a manuscript often reveal information that cannot be obtained solely through textual analysis, including indications of readership, functionality, and patterns of religious practice. Therefore, an examination of both textual and material dimensions offers a more comprehensive perspective on the role of *Doa Syarabah* within the religious life of the community.

Table 2. Textual Content and Codicological Characteristics of the Manuscript

| Aspect | Findings | Meaning/Function |
|---------------------|---|---|
| Arabic Layer | Text <i>Basmalah</i> , <i>dhikr</i> , <i>ṣalawāt</i> , Q. 17:82, and Arabic supplications | Serves as the primary source of spiritual values, protection, and healing |
| Pegon Layer | Text Explanations of prayer procedures and usage | Connects the sacred text with Sundanese community practices |
| Manuscript Size | Relatively small in size | Facilitates portability and direct use |
| Script Type | Arabic <i>naskh</i> and Sundanese-Pegon | Reflects the integration of Islamic and local cultural traditions |
| Ink Usage | Black and red ink | Assists in highlighting important sections of the text |
| Content Arrangement | Prayers for healing, protection, and daily needs | Indicates the manuscript's practical orientation as a guide for religious practices |

The information summarized in Table 2 demonstrates that the manuscript embodies a close relationship between textual transmission and material culture. Its physical and textual characteristics suggest that the manuscript was created with a clear concern for usability and accessibility within a specific social setting. These features also illustrate how Islamic knowledge was preserved and disseminated through locally adapted forms that accommodated the linguistic and cultural realities of the community. As a result, the manuscript may be viewed not only as a historical artifact but also as evidence of the dynamic interaction between religious tradition, local culture, and everyday devotional practice.

Discussion

The discussion demonstrates that the legitimacy of using *Sūrat al-Ikhlāṣ* and the *al-Mu'awwidhatayn* in *Doa Syarabah* is firmly rooted in authentic hadith traditions, particularly those recorded in *Ṣaḥīḥ al-Bukhārī*, which describe the Prophet's practice of seeking protection before sleep and during illness. The manuscript evidence shows that the inclusion of these surahs was not arbitrary but was based on a well-established prophetic precedent that has been transmitted across generations. This finding confirms that the manuscript text does not exist outside the normative Islamic tradition but rather continues the prophetic tradition of *ruqyah* in a localized form. The presence of these surahs within the manuscript also reflects the enduring authority of hadith in shaping devotional and therapeutic practices among Muslim communities. Contemporary studies further indicate that the thematic structure of these short surahs possesses theological coherence that supports their monotheistic and protective functions (Ghaffar, 2024; Ranjha et al., 2020; Aram, 2024). Thus, hadith serves not only as a source of ritual legitimacy but also as a conceptual framework that provides theological meaning and practical direction for the healing practices contained in the manuscript.

Furthermore, the transformation of hadith into the form of *Doa Syarabah* illustrates a process of adaptation from oral tradition to a written and operational tradition. Rather than simply preserving the textual wording of prophetic reports, the manuscript reorganizes and contextualizes their practical implications into a form that can be directly used by local communities. This adaptation demonstrates how religious knowledge is continually reinterpreted to meet the needs of particular social and cultural settings while maintaining its connection to authoritative sources. The manuscript therefore functions as a bridge between



classical Islamic teachings and everyday religious practices. This process may be understood as the translation of textual authority into a contextual and therapeutic manuscript practice (Rafiq, 2021; Makmun, 2023). Consequently, hadith remains alive not only through verbal transmission but also through material forms that function in the everyday lives of the community and sustain religious continuity across generations.

From the perspective of functional reception, the Qur'an in Doa Syarabah is positioned as an active medium of protection and healing within social practice. The manuscript reveals that Qur'anic verses are not treated solely as objects of recitation but are also integrated into practical strategies for seeking spiritual and physical well-being. This finding is consistent with Living Qur'an studies, which emphasize that the Qur'an is understood not only as a text but also as a living practice within Muslim communities (Annisa et al., 2024; Raudhatul Janah & Munirah, 2025). In this framework, the significance of the Qur'an extends beyond interpretation and enters the realm of action, ritual, and lived experience. Such reception demonstrates that the meaning of the Qur'an does not stop at the level of interpretation but extends into religious action and experience. Contemporary research further highlights that Qur'anic reception is dynamic and capable of shifting across different media, from manuscript traditions to digital spaces (Basem et al., 2025; Alawwad et al., 2023).

At the same time, the manuscript reflects a process of cultural adaptation through the use of Pegon language, which bridges Arabic texts and the Sundanese community. The use of Pegon script enables sacred knowledge to be communicated in a form that is more accessible to local readers while preserving the authority of Arabic religious texts. This linguistic mediation demonstrates that religious transmission often depends upon the ability of communities to translate sacred meanings into culturally familiar forms. The manuscript therefore illustrates how language functions as both a communicative tool and a vehicle for the localization of Islamic knowledge. This phenomenon is consistent with studies of Indonesian Islamic manuscripts, which show that the Islamization of knowledge occurs through linguistic adaptation and social functionality (Kuswandi et al., 2025; Sa'dudin, 2024). Moreover, variations in the stylistic features of religious language demonstrate the flexibility of religious expression in translating sacred meanings across cultures (Ahmad & Ghafar, 2025).

The integration of the Qur'an, hadith, and Arabic supplications within Doa Syarabah demonstrates the formation of a coherent therapeutic knowledge system within local tradition. Each textual component performs a specific role within the healing framework: the Qur'an provides scriptural authority, hadith supplies prophetic validation, and supplications articulate requests for divine assistance. Together, these elements create a structured devotional practice that combines belief, ritual, and practical application. This structure confirms that sacred texts function not only as objects of recitation but also as instruments of organized healing practices. Structural studies of Sūrat al-Ikhlās, al-Falaq, and al-Nās likewise reveal complementary thematic patterns that contribute to a comprehensive system of spiritual protection (Aram, 2024; Ghaffar, 2024). In addition, ruqyah in this context may be understood as a form of therapeutic communication that connects language, belief, and healing experiences (Makmun, 2023; Ali et al., 2025).

From a philological perspective, Doa Syarabah functions not only as a religious text but also as a "living manuscript" that records the socio-religious practices of the community. The manuscript preserves evidence of how religious teachings were understood, transmitted, and applied within a particular historical and cultural setting. Its linguistic structure, use of Pegon script, and composition of prayers indicate that the manuscript was intended for practical use in everyday life rather than merely for scholarly preservation. Such characteristics reveal the



close relationship between textual production and communal religious needs. This strengthens the understanding that manuscripts serve as mediating media between sacred texts and lived religious practices rather than merely as historical artifacts. Within the framework of Living Qur'an studies, the manuscript illustrates how sacred texts operate within tangible social spaces and continue to influence the religious behavior of their users (Rafiq, 2021; Sa'dudin, 2024).

Overall, Doa Syarabah demonstrates that the Qur'an, hadith, and Arabic supplications function as an integrated system of knowledge within the Sundanese cultural context. The manuscript illustrates a complex process in which scriptural teachings are transmitted, adapted, and enacted through local cultural mechanisms without losing their theological foundations. This reception shows that religious meaning is not static but undergoes transformation through language, culture, and social practice. Consequently, the manuscript serves not only as a philological source but also as empirical evidence of how religious texts function in society as practices of healing and protection. Such an approach broadens Qur'anic studies from a predominantly interpretive domain toward the study of living and dynamic social practices. It also contributes to ongoing discussions concerning the interaction between textual authority, cultural adaptation, and the everyday manifestation of Islamic religiosity in local communities.

CONCLUSION

This study concludes that the use of Sūrat al-Ikhlāṣ and al-Mu'awwidhatayn in Doa Syarabah within the Mujarrobat manuscript LKK_CIAMIS2013_MLM01 reflects both textual grounding and functional religious meaning. The practice is textually supported by prophetic traditions found in Ṣaḥīḥ al-Bukhārī, which record the recitation of these surahs for protection and healing, thereby providing a scriptural basis for their use. Functionally, the manuscript applies these surahs in healing practices, protection, and spiritual safety, while consistently affirming that efficacy depends on divine will. Thus, the text demonstrates a coherent linkage between Qur'anic recitation and lived devotional practice within Sundanese Islamic culture.

The analysis further shows that Doa Syarabah is structured as a layered devotional composition rather than a superstitious formula. Sūrat al-Ikhlāṣ establishes the foundation of tawḥīd, ensuring that healing practices remain theologically grounded in monotheistic belief. Sūrat al-Falaq and Sūrat al-Nās function as protective recitations addressing external and internal forms of harm, while Arabic supplications reinforce spiritual submission through divine names, Qur'anic references, and prophetic prayer formulas. This structure indicates that the manuscript preserves an integrated Islamic logic of healing that connects scripture, supplication, and dependence on God.

In terms of academic contribution, this study strengthens the field of Living Qur'an by demonstrating how Qur'anic texts operate in practical healing traditions within manuscript culture. It also contributes to philological and codicological studies by showing how Arabic and Sundanese-Pegon elements interact within a single devotional manuscript. The findings highlight that Qur'anic reception in Sundanese Islam is both textual and functional, mediated through local language and manuscript tradition. Future research is recommended to compare this manuscript with other Mujarrobat texts, printed prayer compilations, and oral ruqyah practices to further trace the transformation of Qur'anic healing across media and communities.

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