

Ruqyah Therapy Based on Local Wisdom to Overcome Dissociative Trans Disorders in Patients at Home Ruqyah and Al-Qur'an Therapy

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Abstract

Healthy humans are not only healthy physically but also psychologically. Healthy humans are those who are free from physical and psychological disorders. Dissociative trance disorder is a psychological disorder, which cannot be taken lightly and needs to be addressed further. One way to overcome it is with ruqyah therapy based on local wisdom. This research was conducted on patients at the Ruqyah and Al-Qur'an Therapy House. This study aims to determine transdissociative disorders in patients at the Ruqyah House and Al-Qur'an Therapy and ruqyah therapy based on local wisdom in treating transdissociative disorders in patients at the Ruqyah House and Al-Qur'an Therapy. This research uses a qualitative method with a type of field research using a qualitative approach. After going through the results of research, transdissociative disorders in patients at the Ruqyah House and Al-Qur'an Therapy were caused by mental pressure factors that made them stressed, jinn disorders which were motivated by wrong defense mechanisms, and criminal acts of jinn. Symptoms include conscious and unconscious, such as frequent headaches, confusion, tremors, frequent strange dreams. The types include jinn inhabiting the patient's body and genie occupying parts of the patient's body. Ruqyah therapy based on local wisdom at the Ruqyah House and Al-Qur'an Therapy make dissociative trance disorder patients calmer. In practice, Rumah Ruqyah and Al-Qur'an Therapy integrates Islamic psychotherapy and variations of local wisdom by using bidara leaves and black cumin which are placed in a glass of water and ruqyah therapy prayers are read

Keywords: *Ruqyah Therapy, Local Wisdom, Trans Dissociative Disorders.*

INTRODUCTION

There are various kinds of mental disorders, including dissociative trance disorder, which is included in mild mental disorders. The phenomenon of dissociative trance disorder in psychology is termed trance (Al Bazzar, et al, 2022, p. 50., Zulkhair, 2012, p.

40., Hawari, 2005, p. 67). Dissociative trance disorder is generally considered in Indonesia to be a condition that occurs when another soul enters an individual and takes control of him so that the individual becomes different in discourse, behavior and character. The way he behaved became as if another character had entered him. The majority of beliefs about the inconspicuous existence of a supernatural world have existed for quite a long time, beliefs supported by various existing societies and religions and passed down from one era to another (Harsono, 2013, p. 2., Taufiq & Odea, 2021, p. 156).

The phenomenon of dissociative trans disorder in Indonesia has recently become a topic in various media, specifically cases of mass or individual dissociative trans disorders which occur in various regions and mostly affect school children and the general public (Taufiq, et al, 2019, p.156). It is also known that the mass media often record incidents of dissociative trans disorders, especially mass ones because they are considered unusual events. Through the media, you can also analyze incidents of dissociative trans disorders that occur within society. According to Diniarti & Hanati (in Susanto & Oktaviana, 2020, p. 83-86) in trance or dissociative trance disorders, individuals will experience a temporary loss of aspects of their sense of identity, they will lose awareness of their environment, and in some cases, individuals who experiencing trance will behave like other personalities, such as angels, supernatural powers, or other forces.

According to Pasmawati (2018, p. 1-13) that the cause of dissociative trance disorder is a weak spiritual condition, which is caused by excessive fear, unbearable anger, deep sadness, negligence that weakens and indulges in lust, and human behavior. which can cause illness, whether the person is aware of it or not. In a weak spiritual condition, a person is very easily influenced by Jinn or Satan. Harsono (2012, p. 59-65) also stated that there are two factors that cause dissociative trance, namely psychological and cultural which can cause stress or tension in a person.

Dissociative trance disorder can cause illness. Diseases that can result from dissociative trance are physical and spiritual (heart). Dissociative trance disorders that are not treated immediately can be physically and spiritually dangerous (Tambusi, 2017, p. 142). Matter. This cannot be taken lightly and must be treated seriously, so that sufferers of dissociative trance disorder can live a normal life again. According to Pasmawati (2018, p. 1-13), treatment for dissociative trance disorders is through ruqyah. Setyoputro (2006, p. 7) also states that the solution is a ritual to overcome dissociative trance disorders, namely

ruqyah therapy. Ruqyah therapy is a therapy to overcome dissociative trance disorders by reciting incantations consisting of verses from the Koran and several prayers taught by the Prophet Muhammad SAW (Setyoputro, 2006, p. 7). Ordinary people respond to ruqyah therapy as therapy for disturbances or possession by jinns or supernatural things. In fact, apart from ruqyah therapy for curing all illnesses, both physical and psychological, ruqyah is also a means of preaching Islam (Laila, 2022, p. 205). Ruqyah therapy is also an Islamic therapy which consists of prayers and readings containing requests for help and protection from Allah SWT to prevent harm and treat physical and psychological illnesses, including dissociative trance disorders (Roidah, 2014, p. 9., Lesmana, 2018, p. 15). Local wisdom is a view of life and knowledge as well as various life strategies in the form of activities carried out by local communities in responding to various problems in meeting their needs (Njatrijani, 2018, p. 18). Local wisdom in Indonesia can be in the form of jampi jawi (traditional herbal medicine) and a philosophy of life that is beneficial for mental health and can be applied by all Indonesian people (Farmawati, et al, 2022, p. 17-32). In this research, local wisdom uses traditional herbal medicine, namely bidara leaves.

One of the locations that applies ruqyah therapy based on local wisdom to overcome dissociative trans disorders is home Ruqyah and Al-Qur'an Therapy in Pecangakan Village, Comal District, Pemalang Regency, Central Java Province, Indonesia. Ruqyah therapy is led directly by the owner, Ustad Muarif. The home of Ruqyah and Al-Qur'an Therapy is an alternative treatment house based on local wisdom. The local community and patients believe that ruqyah treatment based on local wisdom at Home Ruqyah and Al-Qur'an Therapy can be used as an intermediary to cure various dhohir and mental illnesses.

Patients who come to the Ruqyah and Al-Qur'an Therapy House led by Ustad Mu'arif range from babies, adults to the elderly, with complaints of various illnesses, one of which is dissociative trance disorder (Muarif, 2022). Patients learned about the existence of ruqyah treatment based on local wisdom led by Ustad Mu'arif through relatives or friends who had therapy with Ustad Mu'arif and many patients felt the benefits after treatment with ruqyah therapy based on local wisdom, including Mrs. "WN" (2022) who have recovered from dissociative trance disorder. This study aims to determine dissociative trance disorders in patients in ruqyah houses and Al-Qur'an therapy, and to find out ruqyah therapy based on local wisdom to treat dissociative trance disorders in patients at home ruqyah and Al-Qur'an therapy.

The research method used is field research. The location chosen to be used as a research location is the Ruqyah and Al-Qur'an Therapy House, so you have to go directly to the place that will be researched. The approach used in this research is a qualitative approach. A qualitative approach is an approach that focuses on in-depth observations and information (Jailani, 2023, p. 1-9). The data collection techniques include interviews, observation and documentation. The data analysis used is the data collection stage, the data reduction stage with the process of selecting data centering through data simplification, the data presentation stage, and the conclusion drawing and interpretation stages that have been carried out such as answers to problems and research questions (Ary, 2016, p. 82- 83).

DISCUSSION

General Description the Home of Ruqyah and Al-Qur'an Therapy

Ruqyah and Al-Qur'an Therapy is the treatment of various diseases using the ruqyah and Al-Qur'an methods. Ruqyah and Al-Qur'an Therapy was founded by Ustadz Muarif in 2019, whose address is Hamlet IV, Pecangakan Village, Comal District, Pemalang Regency, Central Java 52363. The beginning was before the establishment of Rumah Ruqyah and Al-Qur'an Therapy. Ustadz Muarif studied the thoughts and knowledge of medicine from Indonesian and Middle Eastern ulama. While in Egypt he studied hadith with Sheikh Sayyid Ahmad Abdullah (an Egyptian mufti) for 3 months. After that, he returned to fulfill his thirst for religious knowledge in the field of ruqyah with Sheikh Abdusslam Al-Bali for several months. Approximately 5 years after Ustadz Muarif returned to his hometown, he started practicing ruqyah from what he had learned, only at that time ruqyah was only done individually.

It started with relatives and friends who knew that Ustad Muarif had studied religious knowledge for quite a long time, especially in Egypt with Sheikh Abdussalam Al-Bali, whose specifics were regarding the field of ruqyah, several individuals asked for ruqyah to be performed on him who was suffering from illness. From relatives and friends who felt changes in healing due to Ustadz Muarif's ruqyah therapy, finally word of mouth started after some time, there were patients asking for ruqyah therapy.

The other side of what Ustadz Muarif did was to give advice to always adhere to Islamic law, repentance and submission to patients who had been ruqyah, of course this gave rise to its own consequences for the patient. When this is implemented, the patient is

indirectly at the same time being guided again to get closer to Allah SWT. So, if you understand and look at it comprehensively, Ustad Muarif is actually providing a way back for those who are being tested to return to their God, Allah SWT. Apart from that, as a figure in his region, Ustadz Muarif is also not extreme or old-fashioned with just one method of healing. Ustadz Muarif continues to learn various things, to support his ability to provide assistance to the community. Until the journey began to explore herbal medicine from Thibbun Nabawi, syifa therapy, Qur'anic hypnotherapy with a combination of local wisdom in the form of bidara leaves, honey and black cumin. With the flexibility in attitude that Ustad Muarif has, he is able to combine various therapies according to the patient's needs. What he did actually came from the preaching methods of Rasulullah SAW and Walisongo who were so accommodating and tolerant, so that the results can be seen to this day.

The motto of the Home of Ruqyah and Al-Qur'an Therapy is "And we have sent down the Al-Qur'an, something which is an antidote (medicine) and mercy for those who believe, and the Al-Qur'an does not add anything to the wrongdoers except loss." (QS Al-Isra Verse: 82). The principles of Ruqyah Home and Al-Qur'an Therapy are: (1) Al-Qur'an, Hadith, Ijma, Qiyas; (2) Ahlusunnah Wal Jamaah; and (3) Nationalist and religious. The aim of Rumah Ruqyah and Al-Qur'an Therapy is da'wah bil Qur'an, treatment with the Al-Qur'an, directing monotheism based on the Al-Qur'an. Meanwhile, treatment services at Ruqyah and Al-Qur'an Therapy include ruqyah therapy (overcoming dissociative trance disorders, insomnia, metaphysical disorders and others), asyifa prayer therapy (overcoming stomach acid, asthma, headaches and other physical pain), and Qur'anic hypnotherapy (overcoming psychosomatics, depression, trauma and others).

Dissociative Trans Disorders in Patients at Home Ruqyah and Al-Qur'an Therapy

In treating patients who experience dissociative trance disorder, a description of the dissociative trance disorder experienced by the patient is definitely needed, in order to understand the dissociative trance disorder experienced by the patient. To find out dissociative trance disorder in patients, researchers carry out observations and interviews with therapists and patients, including also with patients who are currently undergoing treatment, namely RJ and who have recovered from dissociative trans disorders, namely NK, WN and SN as well as therapist at Home Ruqyah and Al-Quran Therapy who handle cases of dissociative trans disorders, namely Ustadz Muarif.

Based on interviews researchers with therapist at Home Ruqyah and Al-Qur'an Therapy regarding the causes of dissociative trance disorders experienced by patients, information was obtained that:

“Dissociative trance disorders are caused by several factors, such as people who practice practices that they themselves do not know the meaning of, they are only told about their use by those who guide them but the result is that people who practice them over time will cause *kebodam* to appear within themselves, which is where they start to appear. other effects such as irritability, feeling strong, insomnia, whispers, whispers etc. Then people who pray out of obligation rather than out of love for Allah SWT can also be affected by dissociative trance disorders, there are also those who are victims of crimes of malice, such as magic or black magic which are specifically intended to hurt someone, there are also those who are disturbed by the genie of the lineage. There are also mental pressure factors that make him stressed and depressed.” (Ustadz Muarif, 2022)

In line with the above, based on the researcher's interview with Ustad Muarif explaining about patient NK (2022) regarding the causes of the dissociative trance disorder he experienced, information was obtained that:

“There was once a patient named NK who often experienced trance due to his parents parenting patterns being too harsh, which resulted in NK experiencing stress and depression until he continued to be unconscious and did not recognize himself. I treated him and did ruqyah several times with Allah's permission, The patient regained consciousness and recognized himself.”

In line with the above, based on researchers' interviews with RJ patients (2022) regarding the causes of the dissociative trance disorder they experienced, information was obtained that:

“There was once a patient named NK who often experienced trance due to his parents' parenting patterns being too harsh, which resulted in NK experiencing stress and depression until he continued to be unconscious and did not recognize himself. NK was here for about a month and stayed here. Alhamdulillah, a month stay here I treated him and did ruqyah several times with Allah's permission. The patient regained consciousness and recognized himself.”

Based on the results of interviews with therapists and patients, it was found that the causes of dissociative trance disorders at Home Ruqyah and Al-Qur'an Therapy were due to mental stress, studying mysticism and practicing practices that did not understand such as crime and visiting *dukun* or smart people.

Based on the results of interviews with therapist at Home Ruqyah and Al-Qur'an therapy related to symptoms of dissociative trance disorders that:

“There are many symptoms of dissociative trance disorder, ranging from dizziness, laziness, anxiety, anxiety, irritability, difficulty concentrating, nightmares, squeezing, absent-mindedness, etc.”

In line with the above, based on the researcher's interview with Ustad Muarif about NK patients regarding the symptoms of dissociative trance disorder they experienced, information was obtained that:

“The symptoms experienced by NK varied, namely anxiety, confusion, headaches, fear of going out, moodiness in his room.”

In line with the above, based on researchers' interviews with RJ (2022) patients regarding the symptoms of dissociative trance disorder they experienced, information was obtained that:

“There are quite a lot of symptoms of dissociative trance, starting from heart palpitations, strange dreams, dizziness, weakness, body stiffness, laziness, easy worry even though it's something trivial, anxiety too, getting emotional easily, yes, there are many sensations of symptoms.”

Then, based on the researcher's interview with patient WN (2022) regarding the symptoms of dissociative trance disorder he experienced, information was obtained that:

“The symptoms are frequent anxiety, irritability, body weakness, feelings of anxiety, nightmares, there are many other frequent ones, dizziness and confusion.”

Then, based on the researcher's interview with patient SN (2022) regarding the symptoms of dissociative trance disorder he experienced, information was obtained that:

“The symptoms I experienced were dizziness, dizziness, dizziness... confusion... feeling different from before, easily sensitive, negative thoughts, feeling weak, wanting to rest.”

Based on the results of interviews, it was found that the symptoms of dissociative trance disorders at Home Ruqyah and Al-Qur'an Therapy were headaches, laziness, anxiety, anxiety, irritability, difficulty concentrating, nightmares, squeezing, absent-mindedness, etc.

The following are the results of interviews with ruqyah house therapists and Al-Qur'an therapy Ustad Muarif regarding the type of dissociative trance disorder in patients that:

“There are various types of possession here, starting from genies that have entered the bloodstream and controlled the patient's body, there are those that only affect the body parts, so the patient feels uncomfortable in their limbs, such as hands that make them move by themselves or heads that make them dizzy. There are also genies who stay, they can be lineage genie or genie who really want to do harm, there are those which are only fleeting, namely the genie comes in but comes out again which makes people feel depressed or afraid. If the patient is NK it is only fleeting but the trauma

factor dominates. Patient RJ does have khodam within him because he has been practicing the practices of his university for a long time. Different from WN patients, they are only possessed by jinns that will hurt them, then for SN patients their left hand is indeed possessed by several genies”

Based on the results of interviews with therapists, the types of dissociative trance disorders that exist at Home Ruqyah and Al-Qur'an Therapy vary from complete, partial, continuous and fleeting.

Ruqyah Therapy Based on Local Wisdom to Overcome Trans-Dissociative Disorders in Patients at Home Ruqyah and Al-Qur'an Therapy

A place for alternative medicine at Home Ruqyah and Al-Qur'an Therapy, has implications for society as a way to heal patients who experience psychological and physical disorders. Established for several years and has solved several problems for patients, both elderly, adults and children who experience psychological and physical disorders. The patient case that was informed and is still being treated is a man (patient RJ) who often experiences dissociative trance disorders and has attended a spiritual science college. Then those who have recovered are teenagers aged approximately 20 years, namely (patient NK) from brief information due to mental pressure caused by parenting that was too harsh by their parents, and two mothers aged 30 years, the first, namely (patient WN) from short interview, he became a victim of tumbah pesugihan who was still close to his family, then secondly (patient SN) it was discovered that SN was suffering from dissociative trance disorder because he had visited a psychic (shaman), SN was given a paper which according to the psychic was an intermediary to protect himself but it had an impact on him who suffer from dissociative trance disorder. Continuing with patients who are still being treated, namely RJ patients, according to a brief interview, RJ patients because they have attended a college of self-care or spiritual science, are given practices by their supervisors with an explanation that these practices are to protect themselves, but instead they result in harm to them. experiencing disorders that make him often dizzy, easily angry, anxious, tremor, even to the point of being in a trance. RJ's client is now indicated to have experienced dissociative trance disorder.

In treating dissociative trance disorders in RJ patients, of course, the therapist does not need a short amount of time to handle the case they are experiencing. When it was indicated that the patient was experiencing a dissociative trance disorder, Ustad Mua'rif, as the ruqyah therapist, before starting the ruqyah, prepared water with a traditional

concoction. returned, the RJ patient then experienced a reaction characterized by slurred speech and erratic movements. After approximately 30 minutes of ruqyah, the RJ patient finally began to regain consciousness. After realizing, the RJ patient was given a few moments, then Ustad Muarif continued to give advice- advice for RJ patients to always think positively and not get too carried away by feelings, such as excessive anxiety, uncontrolled fear, and must be able to control their anger. Then, always pray five times a day, be patient, accept the situation, and put your trust in Allah SWT, and be aware and with full confidence that all diseases can be cured with the permission of Allah SWT. This advice is a reminder to be calmer and more confident that he can recover and be more accepting when undergoing ruqyah therapy. This aims to ensure that the patient does not feel burdened because all this is done without coercion, the patient will automatically be more cooperative in carrying out the next ruqyah therapy. This will make it easier for patients to recover from dissociative trance disorders.

Based on observation activities carried out by researchers regarding ruqyah therapy based on local wisdom to treat dissociative trance disorders, it is slightly different from other ruqyah therapies. In cases of dissociative trance disorders, patients are given a different treatment from ruqyah therapy which usually only involves reading prayers and verses from the Koran, but this time they are given medicine using bidara leaves and black cumin. Because in its understanding, ruqyah is not as strict as the established criteria which have been built and displayed exploitatively through television media. This is different from Ustad Muarif's perspective, who has his own view of the meaning of ruqyah.

From the results of observations and interviews with therapists, information was obtained that Ruqyah Therapy for Overcoming Trans-Dissociative Disorders in Patients at the Ruqyah House and Al-Qur'an Therapy is as follows: The method of ruqyah therapy at the Ruqyah House and Al-Qur'an Therapy and local wisdom in treatment Dissociative Trance Disorder. The ruqyah therapy method at the Ruqyah House and Al-Qur'an Therapy is in accordance with Indunissy's (2014) theory, including three stages:

a. First Stage

- 1) Perform ablution before performing ruqyah.
- 2) Male/female patients must wear clothing that covers their private parts. If the patient is a woman who is not his mate, he must be accompanied by a relative.
- 3) The patient is briefly explained about ruqyah in order to improve his intentions.

- 4) Sufferers who have heirlooms/amulets or talismans that lead to shirk are required to release them first.
 - 5) The therapist seeks information from the patient to identify the disorder the patient is experiencing.
- b. Second Stage
- 1) Therapist prepares water that has been mixed with crushed bidara leaves and black cumin.
 - 2) Therapist begins to pray to the Prophet Muhammad SAW, as an adab and asks Allah SWT for healing through the intermediary of His lover, followed by reading the Fatihah Letter which is followed by the patient.
 - 3) Therapist reads the creed three times with the aim of strengthening his faith and Islam, followed by the patient, holding a glass containing the concoction held close to his lips.
 - 4) Therapist reads *Istighfar* 3 times with the aim of repenting for past mistakes that have been made, whether consciously or unconsciously followed by the patient.
 - 5) Read the prayer 3x with the intention of arriving at the Prophet Muhammad SAW followed by the patient.
 - 6) Read the sentence *La Haula Wala Quwwata Illa Billahi Aliyil Adzim* 3 times with the aim of asking for protection from Allah SWT, followed by the patient. Continue reading *Aamiin Allahumma aamiin*. then blow on the concoction with a little splash of your own saliva.
 - 7) Therapist reads Surahs Al-Ikhlâs, Al-Falaq, and An-Nas as well as Verses from the Qursi. In the reading of Surah Al-falaq verse *Wa Min Syarri Nafasati Fil Uqod* 3x, then in Surah An-Nas verse *Alladzî Yumawisu Fi Sudurinnas* 7x. This is the main reading of ruqyah therapy and in this position until the end of the ruqyah process the patient is instructed to make lots of Istighfar in his heart.
 - 8) Therapist reads the Kursi verse, in reading the Kursi verse, *Wala Ya-udhuu Hhifzhumaa* 7x *Wahuwal Aliyyul Azhiim*, and Surah al-Kafirun 3x, continue reading the verse *Iza Zulzilatil Ardu Zilzalaba, Wa Akbrojatil Ardu Asqolaba* 7x.
 - 9) Therapist reads bismillah 3x and blows the concoction with a splash of saliva 3x after each bismillah recitation. Then the aroma of the water is inhaled and the breath is exhaled through the mouth, repeated 3 times.

- 10) Therapist reads basmallah and reads Yaa Ma'u Ma'u Zamzam Yu'riu Kassalam 3 times followed by the patient. Continue reading *Bismillah* 3 times, continue reading *Allahu Akbar*, *Bismillahirrohmanirohim* then blow the water. Then read *bismillahirrohmanirihim* and drink the water slowly like drinking hot coffee (drip) 2 times. Continue drinking the water like drinking water in general.
- 11) Patient is instructed to stand up, close his eyes and heart to always pray, while holding a plastic container in his hands if the patient vomits.
- 12) In this process the therapist performs ruqyah on the patient with a prayer in Indonesian, the therapist prays asking for forgiveness for our mistakes from all heart ailments, not accepting His destiny, then the therapist asks Allah SWT for healing, for all existing illnesses in us both spiritual and physical illnesses, then the patient is ordered to pray and lower his head while opening his mouth wide, then the therapist reads Allahu Akbar and holds the patient's lower back while moving his hands towards the patient's head and the patient experiences reactions, such as vomiting, crying, and trance. Furthermore, there are several additional special readings based on the specifics of the case experienced by the patient, namely: Reading Surah Al-Baqarah verses 102-103 intended for patients who experience magical disorders, reading Surah Al-Jin verses 1-10 intended for patients who experience jinn disorders, reading Surah Ad-Dukhan verses 43-49 which functions to burn Jinn creatures that disturb the patient.
- 13) After the core process of ruqyah is complete, the therapist reads a closing prayer which is agreed by the patient as a sign of closing or ending the ruqyah process.

c. Third Stage

“The stages after the patient does ruqyah therapy, the patient is given time to calm down, then I ask what condition the patient is in after the ruqyah? is there any change or not? If the patient feels that there has been a change or feels cured then I only give advice to the patient to live life in accordance with Islamic law, maintain monotheism, think positively, don't like to daydream. If the problem is not resolved or the patient feels that he has not fully recovered, the patient will be given a schedule for the next stage of ruqyah. To cure a case of possession, it usually takes 1-5 ruqyah depending on the severity of the patient's condition.”

Based on the results of observations and interviews, patients can get healing from dissociative trance disorders, up to 1-5 times the ruqyah depending on whether the patient's condition is serious or not. In some cases, it is not possible to treat dissociative

trance disorder just once, in this case it depends on how long the patient has experienced dissociative trance disorder, because in treating dissociative trance cases, there are measures for the patient, if the physical condition is already weak then it must be done gradually, up to 3- 5 times, there is a big possibility that the genie is already in his bloodstream. But if the person can still be said to be physically healthy, then carrying out ruqyah only 1-2 times is enough.

The form of local wisdom here refers to traditional concoctions made by therapists to treat patients affected by dissociative trance disorders. In treating dissociative trance disorders, there are ingredients used at home for ruqyah and al-Qur'an therapy. The following are the results of an interview with Ustadz Muarif:

“At Home Ruqyah and Al-Qur'an Therapy there is a potion that is used to treat dissociative trance disorders, the potion is water mixed with crushed bidara leaves and black cumin, this potion is obtained from hadith, bidara leaves and black cumin are herbal medicines that full of benefits to cure various diseases. Bidara leaves are highly respected by the jinn because bidara leaves or sidr are trees that come from heaven. In the hadith the Prophet also ordered to use bidara leaves mixed with water to bathe corpses as a cleanser before rinsing them again.”

Based on the results of the interview, he got the traditional medicine used for ruqyah treatment from the Koran and hadith. In practice, *bidara* leaves are crushed and then mixed with one glass of water followed by adding *habbatussauda* or black seed oil (Ikhsan, 2021, p. 1-14). In the practice of treating patients, the glass containing the above concoction is held by the patient and placed in front of the patient's lips and a few minutes after the prayers are read in the middle of the ruqyah process the patient is ordered to blow on the water slowly while reading the prayer then the patient is ordered to turn on the aroma and continue drinking it. Some of the patients who drank this concoction experienced reactions such as dissociative trance or trance, tremors, crying, vomiting and others.

CONCLUSION

Dissociative Trans Disorders in Patients at Home Ruqyah and Al-Qur'an Therapy are caused by jinn disorders which are motivated by mental pressure caused by parents' overly harsh parenting patterns, due to incorrect defense mechanisms, and become acts of genies and crimes. Symptoms include conscious and unconscious, such as frequent headaches and migraines, sometimes to the point of being confused, sometimes limbs

moving on their own like tremors, and also frequent strange dreams. The types include genies inhabiting and genies occupying parts of the patient's body.

Ruqyah Therapy Based on Local Wisdom to Overcome Trans Dissociative Disorders in Patients at Home Ruqyah and Al-Qur'an Therapy, there are differences from the ruqyah-ruqyah which is massively broadcast on television media, in the method Ustadz Muarif as a ruqyah therapist, in the process There are three stages, the first stage includes the stages before the ruqyah, the second stage is the core of the ruqyah and the third stage is after the ruqyah. Ruqyah therapists make a difference, namely by integrating Islamic psychotherapy and variations of local wisdom by using *bidara* leaves and habbatussauda or black seed oil mixed in water as medicine and ruqyah therapy through reading the Quran, Asmaul Husna, and good prayers ma'tsur and is a treatment recommended by Rasulullah SAW.

However, this research provides suggestions for Home Ruqyah and Al-Qur'an Therapy, it is hoped that they can further improve both in terms of quality and quantity. For patients, they can add information and experience references as well as benefits regarding ruqyah therapy based on local wisdom at Home Ruqyah and Al-Qur'an Therapy.

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