



## **KHURAFAT BEHAVIOR AND THE USE OF ISLAMIC ATTRIBUTES IN SHAMEMAN ACTIVITIES**

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### **Abstract**

*Shamanic activities have been around for a long time and have been practiced in human life since time immemorial. In Indonesia, shamanism has long existed and is practiced in the lives of Indonesian people. This shamanism activity had developed and underwent a transformation process at this time compared to when it first appeared in Indonesia. At the beginning of its presence, shamanism activities were still traditional compared to today, which underwent many changes and involved religious elements. At this time, many shaman activities use religious elements such as Islam. This can be seen from the mantras that contain verses or mention the names of the Prophets contained in the Qur'an. In addition to reading mantras containing verses of the Holy Qur'an, some items or amulets use tattoos from the verses of the Holy Qur'an. The purpose of this article is to explain and analyze the behavior of superstition and the use of Islamic attributes such as the holy verses of the Qur'an and the names of the Prophet in mantras and amulets used in shamanic activities. The method of writing articles using a literature review. The results of this literature review will explain shamanism activities that are superstitious and involve religious attributes, especially Islam, to mislead and convince the public that the actions taken are right and Islamic. The practice of shamanism using the Islamic model is quite widespread at this time. This is also due to the belief of a group of people that everything that uses the verses of the Holy Qur'an and Islamic attributes is correct regardless of the context as a whole.*

**Key words:** *Islam, the Holy Qur'an, superstition, shaman, khurafat*

### **INTRODUCTION**

Belief in supernatural beings and things that are metaphysical has long existed in people's lives in the Archipelago, almost in human life in the world.

#### **1. Al-Qur'an**

Based on his words, the Koran comes from Arabic which means "reading" or "something that is read repeatedly" (Cloud, 2010). The words of the Koran are noun forms (masdar) rather than the verb qara'a which means reading (Cloud, 2010). The use of this word can be found in one of the surahs in the Koran, namely in verses 17 and 18 of Surah Al-Qiyamah which means "Indeed, collecting the Al-Quran (in your chest) and (determining its reading (on your tongue) is our

responsibility. (Therefore, if We have read it, you should follow (practice) the reading "(Cloud, 2010).

The Koran according to the meaning of Shari'a is the Word of Allah revealed to His Messenger and the closing of His Prophets, Muhammad which begins with surah Al-Fatihah and ends with Surah An-Naas (Sharhan, 2014). Allah has guarded this Al-Quranul Adzim from changes, additions, subtractions and substitutionsHe burdens Himself in looking after it (Sharhan, 2014) as explained in the Quran:

*"Indeed, We have sent down the Quran to you (O Muhammad) gradually."(Surah Al-Insan [76]:23) (Sharhan, 2014).*

*"Indeed, it is We who sent down the Quran and indeed, We really guard it."(Surah Al-Hijr [15]:9) (Sharhan, 2014).*

The Al-Quran was also revealed using a language understood by mankind with the aim that the contents of this Book can be understood and followed by humans. This is explained in the Al-Quran as follows:

*"Verily, We have sent it down as an Arabic Quran so that you may understand it. (Surah Yusuf [12]: 2 )(Sharhan, 2014).*

Allah has given the Al-Quran the characteristics of majesty, grace, influence, and very many perfections (Sharhan, 2014) as contained in the verses in the Al-Quran, namely:

*"And verily We have given you seven verses which are recited repeatedly and the great Al-Qur'an." (Surah Al-Hijr [15]:87) (Sharhan, 2014).*

*"The Book (Al-Quran) that We sent down to you is full of blessings so that they pay attention to its verses and so that people who have minds can be taught." (Surah Sad [38]:29) (Sharhan, 2014).*

*"Indeed, this Al-Quran is a very noble reading." (Surah Al-Waqiah [56]:77) (Sharhan, 2014).*

*"Indeed, this Al-Quran gives instructions to a straighter (path) and gives good news to those who believe who do good deeds that they will have a great reward." (Surah Al-Isra'[17]:9) (Sharhan, 2014).*

*"And We sent down to you the Book (Al-Quran) to explain everything and guidance, as well as mercy and good tidings for those who surrender." (Surah An-Nahl [16]: 89) (Sharhan, 2014).*

*"And We have sent down to you (Muhammad) the Koran with the truth, confirming what was previously from the books and the touchstone of the other books. So judge their case according to what Allah has revealed." (Surah Al-Maidah [5]:48) (Sharhan, 2014).*

Al-Quran is also referred to as the source of Islamic Sharia guidelines by which the Prophet Muhammad was sent to all mankind. This is explained by the Word of God:

*"Glory be to Allah who has sent down the Al-Furqan (Al-Quran) to His servant so that he will be a warner to the whole world." (Surah Al-Furqan [25]:1) (Sharhan, 2014).*

*"Alif, Lam, Ra. (This is) the Book that We have sent down to you so that you can bring people out of darkness into bright light with the permission of their Lord (that is) in the way of Allah, the Mighty, the Most Praised. It is Allah who owns all that is in the heavens and on earth. And woe to the disbelievers for the pain is very painful." (Surah Ibrahim [14]:1-2) (Sharhan, 2014).*

The purity of the Al-Quran is guaranteed directly by Allah SWT, namely the One who created and sent down the Al-Quran it-self (Cloud, 2010). In the Al-Quran itself there are several verses that refer to and explain names other than the Al-Quran including (Awan, 2010). Al-Qur'an consists of 114 surahs and each sura consists of several verses. The longest sura has 286 verses, namely Surah Al-Baqarah and the shortest sura has 3 verses, namely Surah Al-Kautsar, Surah An-Nasr, and Surah Al-'Asr (Cloud, 2010). Long surahs are divided into sub sections known as bowing and discussing certain themes or topics (Awan, 2010).

The Al-Quran was revealed for mankind to read, understand and live it in all aspects of life (Mohamad Zaki, 2014). According to Sheikh Muhammad Abduh in his book Tafsir Al-Manar, in outline the Koran contains five main conclusions and all of these are contained in surah Al-Fatihah namely:

**2. *Monotheism***

Believe and worship the One God. In the history of human life, there are too many things that humans have considered, not as far as stone idols and supernatural beings, but rather to the treatment and recognition of human beings, money and rules created by creatures (Mohamad Zaki, 2014).

**3. *Giving good news and threats of hell.***

Khabar is happy for people who want to accept the Koran and increase their appreciation with reward and the pleasure of Allah (Mohamad Zaki, 2014). Threats to humans who reject the Al-Quran as 'Institutions of Life' with threats of hell and Divine wrath (Mohamad Zaki, 2014).

**4. *Worship.***

Solemn obedience in all aspects of life is based on As-Sunnah, which is the spark of the glory of monotheism (Mohamad Zaki, 2014).

**5. *The path to happiness in this world and in the hereafter.***

Al-Quran illuminates and leads mankind to the path of happiness as well as showing the paths of misguidance and Allah's wrath to be avoided (Mohamad Zaki, 2014).

## **RESULT AND DISCUSSION**

**1. *Shamanism***

Shamanic activity has long been happening in the world, including in Indonesia. There are various types of shamanic practices, starting from traditional shamanism so that shamanism uses certain religious symbols and attributes. Shamanic activity itself has long been growing and developing in Indonesia, especially in rural areas. Currently, shamanic activities in Indonesia have penetrated into urban areas and have experienced changes in operational models, especially involving the use of modern media such as the internet and social media.

Shamanic activities in Indonesia and countries in ASEAN, especially countries where the majority of the population is Muslim, there are many shamanic activities that carry and use Islamic attributes such as ruqyah, reading

certain incantations that take some verses from the Qur'an, and so on.

In addition to shamanistic activities in general, currently, there are many alternative Islamic treatment centers developing. This treatment center uses Islamic principles and methods to treat its patients' illnesses, especially diseases related to occult or metaphysical disorders.

## **2. Deeds of Sirik and Khurafat According to Islam**

Al-Qur'an has explained the act of envy and superstition. Surah al-A'rah: 172-173 explains that most people who fall into envious and khurat actions are caused by two things, namely (Mohd Zin, 2014):

- a. Stupid and negligent in understanding monotheism and envy.
- b. Taqlid is blind to the customs of the ancestors.

The definition of envy is equating other than Allah with Allah on things which are His privileges such as worship, creating, regulating, benefiting and harming, making laws and Shari'a and so on (Akhyar, 2010). Everyone who turns away from one of the privileges of Allah then he is classified as a person who commits envy (Mohd Zin, 2014). So the essence of envy is to turn God's worship and privileges to other than Allah, whether to prophets, angels, guardians, inanimate objects such as stones, trees, statues, iron and so on. (Mohd Zin, 2014).

The act of superstition has long occurred in the history of human life. The form of enviousness practiced by Prophet Noah's people was to worship wadd, suwaa, yaghuth, Ya'uq and Nasr. Whereas the act of superstition during the time of Prophet Musa took the form of worshiping a calf statue (Mohd Zin, 2014). The act of enviousness committed by the Magi is in the form of worshiping fire, while the ignorant Arab community commits enviousness in the form of taking intercessors other than Allah (Mohd Zin, 2014).

One form of sirik is sirik besar or sirik besar. Sirik Akbar is an act that results in the perpetrator leaving Islam, and eternally in hell if he does not repent from it. (Mohd Zin, 2014). In essence, sirik akbar is an act of turning away one type of worship to other than Allah such as (Mohd Zin, 2014):

- a. Praying to other than Allah is like slaughtering a sacrificial animal intended for other than Allah.

- b. Make vows for other than Allah.
- c. Fear of other than Allah, such as fear of corpses, jinn, graves, devils with the belief that these creatures can bring harm and havoc to it.
- d. Asking for protection from other than Allah is like asking for protection and care from jinns or dead people, sacred objects, and so on.
- e. Hoping for something that cannot be realized except by Allah is like asking the rain handler to rain.
- f. Asking for healing for a disease is not from Allah but from a shaman with the belief that the dukun can cure it.
- g. Claiming to know the occult and others.

There are several types of major sirik according to Islam, namely (Mohd Zin, 2014):

- a. Envy in prayer

That is asking other than Allah.

- b. Envy in the nature of God

Namely the belief that the prophets and saints know supernatural things.

- c. Sirik in Mahabbah (love)

That is loving someone like a guardian or the other like loving God or equating his love for creatures with his love for God.

- d. Envy in Obedience

Namely obedience to creatures, whether there are guardians, scholars and others in disobeying Allah, such as obeying them in making what is forbidden by Allah or forbidding what is permitted by Allah.

- e. Sirik Khauf (Fear)

Namely the belief that some creatures such as guardians or other individuals who have died, as well as supernatural beings who can carry out and manage world affairs and can bring havoc to humans so that they become afraid of these guardians or supernatural beings.

- f. Sirius Hulul

Namely the belief that God is incarnated into His creatures.

- g. Shirk Hakimiyah

Namely making laws that are contrary to Islamic law and allowing the implementation of these laws because Islamic law is felt to be no longer in accordance with the conditions of the times.

h. Sirik Tawakal

That is leaning or surrendering to humans, objects, or other creatures besides Allah.

i. Sirik Intentions and Purpose

Namely worship with the intention of seeking the pleasure of humans only.

### 3. **Benefits of Sirik in Islamic Medicine**

As we all know that traditional medicine has been practiced since ancient times. Many of the treatment techniques used by traditional medicine nurses are especially the practice of using mantras in the treatment process being carried out. There are several medical practices that use mantras, both traditional medicine and Islamic medicine. In Islam there are rules for using spells in medicine based on the words of the Prophet Muhammad SAW (Mohd Zin, 2014):

The words of Rasulullah SAW mean:

*"From 'Auf Ibn Malik, he said: You used to do spells in the days of ignorance, then we asked: O Messenger of Allah! What is your opinion on this matter? He said: Show me your spells. There's nothing wrong with doing those spells as long as they don't contain anything envious." (Hadith History of Muslim)*

According to Dr. Yusuf al-Qardawi in the Book of Fatawa al-Mu'asirah, a spell must be performed based on three (3) conditions (Mohd Zin, 2014), namely:

- a. It must be addressed to Allah SWT and His names.
- b. It must be spoken in Arabic and words whose meaning can be understood.
- c. Realizing and believing that the mantra does not affect itself, but by fate or the will of Allah SWT

Meanwhile, spells that are forbidden because they contain envious traits are as follows (Mohd Zin, 2014):

Allah's Word, Surah Yunus: verse 106 which means:

*"And do not worship or worship anything other than Allah, which cannot bring you benefit and also cannot bring you harm. If you do that, then you will be those who act unjustly (against yourself with that envious act) ".*

- a. Spells that contain elements of envy, worship of jinns, devils, use of black magic or sorcery.
- b. Using language that is not understood or mixed up, such as starting the mantra with "Bismillah or Alhamdulillah" then interspersed with the names of ghosts or jinns and ending it with the words "Blessings say Lailahaillalla Muhammadar Rasullulah" or something like that.
- c. Using an amulet or amulet as protection

The mantras used in Malay medicine are often envious and become superstitious acts because they use *bancan* which mixes spells and verses from the Koran or use the name of the Prophet Muhammad SAW. There are many concepts about spells, one of which according to Herman (1987 in Daud, 2001) says that spells must be in the form of words that have magical powers so that they can contact extraordinary powers; are sacred with authoritative people such as shamans who are only allowed to cast spells. the; mantras are closely related to sacred ceremonies using tools such as incense; the mantra is recited in the tone of voice and in the appropriate atmosphere.

According to Mohd. Taib (1989a, 1992 in Daud, 2001) explained that there are 5 things that need to be present in a spell recited by a charmer, namely:

- 1) *Declaration of intent of purpose of the ritual,*
- 2) *The name of supernatural being invoked, placated or exorcized.*
- 3) *The invocation of the origin of the spirit being.*
- 4) *Formulaic expressions like 'Om', 'Kun' and the special language of handlers and bomoh.*
- 5) *Quran: phrases like praises to Allah and Prophet Muhammad.*

According to Harun Piah (1989 in Daud, 2001) says there are five basic characteristics used to analyze spells, namely:

- 1) *All Malay mantras are in the form of poetry or at least contain elements of poetry and this poetry is unique in form and content than the others.*
- 2) *The contents and concepts contained in the mantra show a close relationship with the community's belief system.*



- 3) *Spells are created and practiced in a ritual and for certain functions.*
- 4) *Mantras may only be recited by someone (shaman, handler) who has obtained the truth to carry out a ritual.*
- 5) *Spells are used for both good and evil purposes through a special ritual.*

Below are some examples of spells or incantations that are envious in Islam:

***Love Spells***

*Hey yellow mama  
Mama's crazy  
Si ama love saying*

.....  
*you don't love me  
submit to Allah*

.....  
*Sidi guru sidilah me  
Sidi said thanks  
La ilaha illa 'llah, Muhammadar Rasulullah.*

***Invulnerability Spell***

*The light shone on my face  
The eastern star of my eyes  
The male elephant will be my body  
The savage tiger will be my brother  
Ferocious crocodile my position  
Waja iron will my scales  
All the people of Muhammad grunt at me  
All Muhammad's people are afraid  
Will my eyes  
Thanks to the sentence La ilaha illa 'llah.*

***Spirit Summoning Spell (Soul)***

*Bismillah 'llahi 'l-Rahmani 'l-Rahim  
Clap the pillow calling spirit  
Excitement comes in a dream*

.....  
.....  
*shake the body and spirit (the target person)*

*I don't fold my hands  
I fold the heart (the target person)  
open to me  
my love series The White Dali Series  
blessings accompanied by Sang Semar  
accompanied by Nyai Guardian of the Southern Ocean*

***Enchantment/Magic Spells (Using a genie)***  
*Assalamualaikum  
Hey my old teacher  
My fourth brother  
The genie of the land of the petals of the earth  
The white genie of the sky  
Yellow genie petala village  
.....  
.....  
when i call you  
when i take you  
let's go get (say the name of the item)  
taji tok tok haji  
I will not perish, you will not perish  
come on!  
Thanks to the prayer La ilaha illa 'llah.*

#### **4. Actions of Sirik According to Islam**

Below are examples of the practice of envious acts in Islam (Mohd Zin, 2014):

- a. Nurses use the help of jinn (including Islamic jinn) in carrying out the treatment process.
- b. Nurses use magic, black magic, magic, palmistry.
- c. The nurse associates a loudspeaker with an effect.
- d. Nurses do envious acts such as slaughtering animals, worshipping beaches/trees/rocks, and so on.
- e. Nurses use spell readings that are not understood.
- f. Using an amulet in the form of a tattoo or mixed with verses of the Koran.

- g. The nurse reads the verses of the Koran backwards.
- h. Nurses provide requirements that are compatible with aqidah, sharia and Islamic morals, for example female patients need to be alone with nurses
- i. The nurse connects her medical practice to the source of the Prophet and the Al-Quran but cannot prove it.

Below are some acts of medicine or shamanism that are superstitious according to Islam.

#### **5. *Isim Madness Treatment***

Isim madness is people who practice a science without the guidance or guidance of a teacher who is pious or proficient in that knowledge. Mistakes in practice when studying this science can cause the culprit to go crazy. So to treat people who are crazy due to this, the treatment is to use ari zamzam or rainwater on Friday nights and recite a prayer from a verse in the Quran a hundred times and then drink it to people who are sick (Abdullah, n.d.).

#### **6. *Treatment of Insanity due to Possession by Jin***

Traditional medicine treats madness caused by being possessed by a jinn, namely: a sick person needs to be doused with water soaking the ingredients (Abdullah, n.d.):

- a. Bad pants or bad cloth that has been worn by him.
- b. Three-tone fabric: black-white-yellow
- c. Memali leaves
- d. Deer double leaf

Prayer for soaking water

*Doa perembasan*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُبْحَانَكَ اللَّهُمَّ الشَّامَةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَةٍ وَمِنْ كُلِّ غَيْبٍ لَئِمَّةٍ أَعُوذُ بِاللَّهِ الْوَاحِدِ الْحَدِيدِ

مِنْ كُلِّ عَدُوٍّ وَخَاسِدٍ وَمِنْ كُلِّ شَيْطَانٍ مَارِدٍ

بِسْمِ اللَّهِ الرَّحْمَنِ عَلَى عَبْدِهِ يَقُولُهُ لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ .

These ingredients are soaked in rainwater on Friday night which has been recited by a single Surah Yaasin and then drunk to the patient so that he recovers.

## CONCLUSION

At this time, there were many shamanic and traditional medicinal activities that used Islamic treatment methods, namely the use of the holy verses of the Qur'an. Even so, there are still many traditional shamanism and medicinal practices that are envious and superstitious in nature because they mix the use of the holy verses of the Qur'an with amulets or rituals that are worship and worship of forces other than Allah SWT.

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