

Reciting Surah Al-Lahab in Traditional Healing: A Living Qur'an Study in Gampong Drien Beurumbang, Aceh Barat Daya

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Abstract: This article examines the recitation of Surah al-Lahab in traditional healing practices in Gampong Drien Beurumbang, Southwest Aceh, using a Living Qur'an approach. Although the surah conventionally concerns the condemnation of Abu Lahab and his wife, local field accounts associate its recitation with responses to bleeding wounds and other physical complaints. This qualitative case study employed semi-structured interviews, field observation, documentation, and literature review. The data were analyzed descriptively and interpretively by examining the form of the practice, its religio-cultural foundations, and its social transmission. Field notes and interview documentation describe a recurring sequence involving an intention to seek healing from God, recitation of the surah, blowing or gentle contact with the affected area, and, in some cases, water or locally identified plant material. The available field accounts associate the continuity of the practice with interpersonal transmission, the authority attributed to religious leaders, customary authorities, and traditional healers, and orally circulated recovery narratives. Within these accounts, healing originates from God, while recitation functions as a *wasilah*, or intermediary means of prayer and spiritual effort. The findings document a locally constructed religious meaning rather than medical efficacy or an alternative linguistic interpretation of the surah. This case indicates that the conventional textual meaning and performative use of a Qur'anic passage can coexist within different registers of reception.

Keywords: *Living Qur'an; Surah al-Lahab; Traditional healing; Functional reception; Aceh*

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A. Introduction

Muslim engagement with the Qur'an extends beyond reading, interpretation, and formal religious instruction. In everyday life, Qur'anic verses are also recited, transmitted, embodied, and incorporated into rituals through which communities respond to illness, uncertainty, misfortune, and other practical concerns. These practices do not necessarily arise from a systematic interpretation of a verse's lexical meaning. Instead, they often develop through inherited knowledge, religious authority, personal experience, and collective memory. The Qur'an consequently functions not only as a written scripture but also as a text whose meanings and uses are continually enacted in social life.¹

Living Qur'an scholarship provides an analytical framework for examining this relationship between scripture and practice. Instead of determining whether a local practice corresponds to a particular exegetical position, the approach investigates how communities receive the Qur'an, assign functions to particular passages, and reproduce those functions within specific settings. Studies of rural traditions demonstrate that Qur'anic reception may be exegetical, aesthetic, or functional. Communal recitation may also preserve collective memory, religious identity, and social cohesion without producing a formal interpretation of the recited passage.²

Healing constitutes an important domain of functional Qur'anic reception. In Muslim communities, selected passages may be incorporated into *ruqyah*—healing or protection through Qur'anic recitation and supplication—recited over water, or combined with bodily gestures and locally available materials. Research in Indonesia indicates that religious meaning and traditional therapeutic practices frequently intersect. However, academic analysis must distinguish between a community's belief in healing and clinically verified therapeutic effects.³

Qur'anic passages may also be used for protection, household security, and other purposes not explicitly stated in their conventional textual meanings. Studies of amulets and protective inscriptions show that these functions can be sustained through symbolic

¹Heddy Shri Ahimsa-Putra, "The Living Al-Qur'an: Beberapa Perspektif Antropologi," *Walisongo: Jurnal Penelitian Sosial Keagamaan* 20, no. 1 (2012): 235–60, <https://doi.org/10.21580/ws.20.1.198>; 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>; Sahiron Syamsuddin, ed., *Metodologi Penelitian Living Qur'an dan Hadis* (Yogyakarta: TH-Press in collaboration with Teras, 2007).

²Yani Yuliani, "Tipologi Resepsi Al-Qur'an dalam Tradisi Masyarakat Pedesaan: Studi Living Qur'an di Desa Sukawana, Majalengka," *Al-Tadabbur: Jurnal Ilmu Al-Qur'an dan Tafsir* 6, no. 2 (2021): 321–38, <https://doi.org/10.30868/at.v6i02.1657>; Husnul Hamidatul Munauwarah, Ahmad Mujahid, and Najib Irsyadi, "Tipologi Resepsi Masyarakat Banjar terhadap Al-Qur'an di Desa Panjaratan, Kecamatan Pelaihari, Kabupaten Tanah Laut," *Diya Al-Afkar* 12, no. 1 (2024): 23–46, <https://doi.org/10.24235/diyaafkar.v12i1.16639>; Nadiyah Lathifa and Jaka Ghianovan, "The Recitation of Surah Al-Fath in the Ngeropok Tradition as a Living Qur'an Practice in Banten," *TAFSE: Journal of Qur'anic Studies* 9, no. 2 (2024): 256–68, <https://doi.org/10.22373/tafse.v9i2.29297>.

³Aida Hidayah and Fitriana Firdausi, "Redefining the Meaning of Asy-Syifa' in the Qur'an as Qur'anic Healing in Physical Ailments," *Jurnal Studi Ilmu-Ilmu Al-Qur'an dan Hadis* 22, no. 1 (2021): 255–77, <https://doi.org/10.14421/qh.2021.2201-12>; Juhana Nasrudin, "Relasi Agama, Magi, Sains dengan Sistem Pengobatan Tradisional-Modern pada Masyarakat Pedesaan," *Hanifiya: Jurnal Studi Agama-Agama* 2, no. 1 (2019): 42–58, <https://doi.org/10.15575/hanifiya.v2i1.4270>.

association, local culture, and trust in recognized religious practitioners. Such practices should be examined as forms of reception and social action rather than immediately classified through evaluative categories such as “rational,” “mystical,” or “deviant.”⁴

Aceh provides a relevant setting for examining these relationships. Living Qur'an studies in Acehnese communities have documented the recitation of selected passages in marriage rituals, agricultural traditions, Islamic educational institutions, and everyday problem-solving. These studies show that Qur'anic practices are embedded in local institutions, oral transmission, customary authority, and religious education.⁵ Research conducted in Aceh has also documented Qur'an-recited water, the use of Surah Yāsīn in response to theft, the symbolic recitation of *seurumbek* in agricultural ritual, and performative practices in *dayah*, or Acehnese Islamic educational institutions.⁶

Traditional Qur'anic healing elsewhere in Indonesia similarly combines recitation with bodily action, water, plant material, or the authority of a healer. These studies do not establish medical efficacy, but they demonstrate how scriptural recitation, material media, and local understandings of illness can become interrelated.⁷

A distinctive practice is found in *Gampong Drien Beurumbang*—*gampong* being the Acehnese term for a village—in Kuala Batee District, Southwest Aceh. Community members reportedly recite Surah al-Lahab as part of traditional treatment for bleeding

⁴Anwar Mujahidin, “Analisis Simbolik Penggunaan Ayat-Ayat Al-Qur'an sebagai Jimat dalam Kehidupan Masyarakat Ponorogo,” *Kalam* 10, no. 1 (2016): 43–64, <https://doi.org/10.24042/klm.v10i1.159>; Nurul Himatil ‘Ula and Senata Adi Prasetya, “Performative Analysis of Rajah Syekh Subakir in Tawing Village, Trenggalek Perspective of Living Qur'an,” *Jurnal Studi Ilmu-Ilmu Al-Qur'an dan Hadis* 21, no. 2 (2020): 313–30, <https://doi.org/10.14421/qh.2020.2102-04>; Nurullah and Ari Handasa, “Penggunaan Ayat-Ayat Al-Qur'an sebagai Jimat,” *TAFSE: Journal of Qur'anic Studies* 5, no. 2 (2020): 82–97, <https://doi.org/10.22373/tafse.v5i2.9082>.

⁵Muhammad Ridha, “Khazanah Living Quran dalam Masyarakat Aceh,” *TAFSE: Journal of Qur'anic Studies* 6, no. 2 (2021): 268–82, <https://doi.org/10.22373/tafse.v6i2.11372>; Zulia Rahmi Binti Yunus, “Studi Living Qur'an dalam Tradisi Pembacaan Surat Ar-Rum Ayat 21 Sebelum Melakukan Akad Nikah di Kec. Cot Girek, Aceh Utara,” *Liwa'ul Dakwah* 11, no. 1 (2021): 122–31; Tabsyir Masykar, “‘Ratib and Zikir’ in Traditional and Modern Dayahs: A Living Qur'an Study in the Southwestern Region of Aceh,” *TAFSE: Journal of Qur'anic Studies* 9, no. 1 (2024): 75–83, <https://doi.org/10.22373/tafse.v9i1.22577>; Samsul Bahri and Muhammad Nuzul Abraar, “Pergeseran Peran dan Eksistensi Al-Quran: Studi Living Quran pada Masyarakat Waido, Pidie, Aceh,” *Substantia* 26, no. 2 (2024): 259–72, <https://doi.org/10.22373/substantia.v26i2.24947>.

⁶Samsul Bahri and Minnatul Maula, “Ruqyah Air dalam Kegiatan Tasmi' bi Al-Ghaib: Kajian Living Qur'an pada Ma'had Daarut Tahfiz Al-Ikhlās Aceh,” *TAFSE: Journal of Qur'anic Studies* 7, no. 1 (2022): 1–20, <https://doi.org/10.22373/tafse.v7i1.12548>; Samsul Bahri and Ullfa Meilly Yanda, “Recitation of Surah Yāsīn to Uncover Theft Cases at Dayah Insan Qur'ani Aceh,” *TAFSE: Journal of Qur'anic Studies* 8, no. 2 (2023): 218–31, <https://doi.org/10.22373/tafse.v8i2.20348>; Samsul Bahri et al., “The Symbolic Meaning of Seurumbek Recitation in the Keunduri Blang Tradition: Study of Living Qur'an in Pidie, Aceh, Indonesia,” *Jurnal Ilmiah Al-Mu'ashirah* 21, no. 1 (2024): 1–15, <https://doi.org/10.22373/jim.v21i1.13521>; Ridha Ramadani and Agusman Damanik, “The Sacredness and Performativity of Sarafal Anam in the Maulid Celebration: A Living Qur'an Study in Kaloy Village, Aceh Tamiang,” *TAFSE: Journal of Qur'anic Studies* 10, no. 1 (2025): 33–48, <https://doi.org/10.22373/tafse.v10i1.30932>.

⁷Akhmad Aidil Fitra et al., “Be-langea Healing Ritual: Living Qur'an among the Rejang Community of Bengkulu, Indonesia,” *Jurnal Ilmiah Al-Mu'ashirah* 23, no. 1 (2026): 163–80, <https://doi.org/10.22373/jim.v23i1.32977>; Farida Nur Afifah, Khairun Niam, and Subi Nur Isnaini, “Resepsi Fungsional Surah Al-Quraisy: Pembacaan Surah Al-Quraisy dalam Pengobatan Fide' pada Komunitas Madura di Kampung Parit Waklijah Kalimantan Barat,” *Mafatih* 3, no. 1 (2023): 142–57, <https://doi.org/10.24260/mafatih.v3i1.1830>.

wounds and several other physical complaints. The recitation may be accompanied by blowing toward or gently touching the affected area. Some accounts also refer to water and plant material identified locally as *daun Soeharto* or *rumpun minjangan*. Because the research record does not contain a botanical identification, these terms are retained as local names.

The use of Surah al-Lahab presents an analytical question because the practice is not directly derived from the surah's conventional textual subject. Qur'anic commentaries generally interpret the surah as a condemnation of Abu Lahab and his wife for their opposition to the Prophet Muhammad. Its central themes concern resistance to revelation, the inability of wealth and kinship to prevent divine judgment, and the consequences of such opposition.⁸ The local practice does not necessarily constitute a new linguistic exegesis. It may instead indicate that an additional practical function has become attached to the recitation through oral transmission, symbolic association, and reported experience.

Previous studies have examined Surah al-Lahab through textual interpretation and through its use in rituals intended to prevent rain. Field studies conducted in Jambi, Bali, Central Java, and East Java have documented rain-deterrence practices involving the surah. These studies show that Surah al-Lahab may acquire a function unrelated to its explicit textual subject through communal performance and transmitted religious reasoning.⁹ Nevertheless, limited attention has been given to its use in traditional healing, particularly in an Acehnese village.

This study therefore examines three questions: How is Surah al-Lahab recited in the local healing process? What religio-cultural factors sustain community confidence in the practice? How is the meaning of the surah as a healing medium constructed and transmitted? Its contribution lies in documenting a localized form of Qur'anic reception, not in demonstrating therapeutic efficacy or establishing a doctrinal judgment concerning the practice.

B. Method

This study employed a qualitative single-case design to examine the recitation of Surah al-Lahab in traditional healing practices in *Gampong Drien Beurumbang*, Kuala Batee District, Southwest Aceh. The case-study design was selected because the practice is locally situated within a network of religious belief, customary authority, traditional

⁸M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, dan Keserasian Al-Qur'an*, vol. 15 (Jakarta: Lentera Hati, 2005); Nia Ariyani, "Pesan Penting dalam Surah Al-Lahab: Studi Komparatif Tafsir Ath-Thabāri dan Tafsir Al-Marāghī," *Qur'ania* 1, no. 1 (2025): 50–63.

⁹Fithrotin and Nur Habibah, "Tradisi Pembacaan Q.S. Al-Lahab sebagai Penangkal Hujan di Taman Pendidikan Al-Quran Baitul Mahfudh Madumulyorejo Dukun Gresik," *Al Furqan* 7, no. 2 (2024): 513–35, <https://doi.org/10.58518/hx8qk42>; Imroatussholihah, "Resepsi terhadap Pembacaan Surah Al-Lahab sebagai Penangkal Hujan: Studi Living Qur'an di Pondok Pesantren Raudhatul Mujawwidin Jambi" (undergraduate thesis, UIN Sunan Kalijaga Yogyakarta, 2018), <https://digilib.uin-suka.ac.id/id/eprint/31029/>; Alief Yundha Ayu Fitri, "Praktik Pembacaan Surat Al-Lahab sebagai Amalan Penangkal Hujan" (undergraduate thesis, UIN Sunan Kalijaga Yogyakarta, 2022), <https://digilib.uin-suka.ac.id/id/eprint/53917/>; Jannatul Abdillah Camelia, "Konstruksi Pembacaan QS. Al-Lahab sebagai Amalan Penangkal Hujan" (undergraduate thesis, UIN Prof. K.H. Saifuddin Zuhri Purwokerto, 2023), <https://repository.uinsaiizu.ac.id/18337/>.

healing, and community relations. The administrative location of the research site was verified using the official publication *Kecamatan Kuala Batee dalam Angka 2025*.¹⁰

The primary data were obtained through semi-structured interviews with two community representatives: the *geuchik* (village head) and a representative of the *Tuha Peut* (village consultative institution), conducted on 15 December 2025.¹¹ These interviews primarily provided contextual information concerning the village's social, religious, and customary life. Additional data concerning the practice of reciting Surah al-Lahab were obtained from field observations and available documentation, including field notes and photographs. Secondary data were drawn from scholarly literature on Living Qur'an studies, Qur'anic healing practices, and the interpretation of Surah al-Lahab. Because the study involved a limited number of informants, its findings are presented as an exploratory account of a local practice rather than as a representation of the entire community.

Data collection involved semi-structured interviews, direct observation, and documentation. The interviews primarily explored the village's social, religious, and customary context, including the community representatives' general understanding of locally transmitted religious practices. Field observations and available documentation were used to describe the reported healing sequence, bodily gestures, supporting materials, and the social setting in which the practice occurred. Documentation included field notes, photographs, recordings, administrative publications, and relevant written materials.¹² The available documentation does not specify the duration and frequency of observation; consequently, the analysis does not make claims about the prevalence or uniformity of the practice.

The data were analyzed descriptively and interpretively. Field materials were organized according to three analytical concerns: the reported form of the healing practice, its religio-cultural foundations, and the construction and transmission of its meaning. These materials were then interpreted through the Living Qur'an distinction between the informative and performative functions of scripture.¹³ Social-construction theory was used cautiously to explain how meanings associated with the practice were communicated and maintained, rather than to reconstruct an undocumented historical origin.

The study did not include clinical examinations, medical records, or measurements of treatment outcomes. Statements concerning recovery were therefore

¹⁰Badan Pusat Statistik Kabupaten Aceh Barat Daya, *Kecamatan Kuala Batee dalam Angka 2025* (Blangpidie: Badan Pusat Statistik Kabupaten Aceh Barat Daya, 2025), <https://acehbaratdayakab.bps.go.id/id/publication/2025/09/26/24f464e9c893b75cbe3574f4/kecamatan-kuala-batee-dalam-angka-2025.html>.

¹¹Interview with the *geuchik* of Gampong Drien Beurumbang, Kuala Batee District, Southwest Aceh Regency, December 15, 2025; interview with a representative of the *Tuha Peut* of Gampong Drien Beurumbang, Kuala Batee District, Southwest Aceh Regency, December 15, 2025.

¹²Author's field notes, photographs, recordings, and interview documentation, Gampong Drien Beurumbang, Southwest Aceh, 2025.

¹³Ahmad 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>.

treated as experiential and religious narratives rather than evidence of medical efficacy. The findings are limited to the meanings and practices documented in this single village and should not be generalized to the broader Acehnese population.

Before each interview, participants were informed about the purpose of the study, the voluntary nature of their participation, and the intended academic use of the information they provided. Verbal informed consent was obtained before the interviews. Identifying information was limited to participants whose institutional positions were relevant to the analysis and who agreed to be identified.

C. Results and Discussion

1. Research Setting

Gampong Drien Beurumbang is administratively located in Kuala Batee District, Southwest Aceh Regency. The village is characterized by agricultural livelihoods, family and neighborhood networks, formal village institutions, and formal and nonformal religious education. Interviews with the *geuchik* and a representative of the Tuha Peut indicated that social relations are maintained through kinship, mutual assistance, religious activities, and customary institutions.¹⁴

The *geuchik* and *Tuha Peut* occupy administrative and customary positions in village life. Religious education is also supported by local *dayah*, or Acehnese Islamic educational institutions, including Dayah Darul Istiqamah and Dayah Darur Riayyah.¹⁵ This institutional setting provides the social context in which Qur'an-based knowledge, religious practices, and local healing narratives circulate.

2. Form of the Healing Practice

Field notes and interview documentation describe the recitation of Surah al-Lahab as part of a traditional response to bleeding wounds and other physical complaints. The practice begins with an intention to seek healing from God, followed by recitation of the surah. The practitioner may then blow gently toward the affected area or make careful bodily contact with it. Some accounts also refer to water and plant materials locally called *daun Soeharto* or *rumpun minjangan*.¹⁶ Because their botanical identities were not documented, these terms are retained as local names.

The documented accounts indicate a recurring sequence but do not establish a standardized procedure. The number of recitations, timing, supporting materials, and bodily gestures may vary among practitioners. The practice is therefore described as a socially transmitted repertoire rather than a fixed therapeutic protocol.

¹⁴Badan Pusat Statistik Kabupaten Aceh Barat Daya, *Kecamatan Kuala Batee dalam Angka 2025*; interview with the *geuchik* of Gampong Drien Beurumbang, December 15, 2025; interview with a representative of the *Tuha Peut* of Gampong Drien Beurumbang, December 15, 2025.

¹⁵Interview with the *geuchik* of Gampong Drien Beurumbang, December 15, 2025.

¹⁶Author's field notes and interview documentation from the two community representatives, Gampong Drien Beurumbang, Southwest Aceh, 2025.

Accounts of reduced bleeding or subsequent recovery form part of the community narrative surrounding the practice. These accounts document local interpretations of recovery but do not establish clinical causality or therapeutic effectiveness.¹⁷

3. Transmission and Local Authority

Field notes and interview documentation indicate that knowledge of the practice is transmitted through oral explanation, observation, and direct involvement. The practice is not organized as a formal medical or religious program. Its continuity depends on interpersonal transmission and the credibility attributed to individuals recognized as possessing religious, customary, or healing knowledge.¹⁸

Religious figures, customary leaders, and traditional healers were described as contributing to the social legitimacy of the practice. Their authority was associated with religious knowledge, experience, social standing, and community trust. This finding represents a qualitative interpretation of the documented accounts and does not indicate the numerical prevalence of the practice across the village.

This pattern can be interpreted through the transmission–transformation process in Living Qur'an scholarship. Surah al-Lahab retains its textual identity as a passage concerning Abu Lahab while acquiring an additional locally transmitted association with protection and healing.¹⁹

4. Understandings of Illness and Healing

The available field accounts did not describe illness solely in biological terms. Physical complaints could be situated within a religious framework in which prayer, recitation, and reliance on God accompanied practical attempts to obtain relief. The recitation was consequently understood as spiritual effort rather than an autonomous source of healing.

The available field narrative indicates that orally circulated recovery stories contributed to community confidence in the practice. These narratives constitute evidence of socially transmitted belief and collective memory, not medical verification.

The available field accounts locate healing within *tawhīd*, the belief in God's oneness and ultimate agency. In these accounts, recovery originates from God, while recitation serves as a *wasilah*, or intermediary means of prayer and spiritual effort. This

¹⁷Author's field notes and interview documentation, Gampong Drien Beurumbang, 2025; Aida Hidayah and Fitriana Firdausi, "Redefining the Meaning of Asy-Syifa' in the Qur'an as Qur'anic Healing in Physical Ailments," *Jurnal Studi Ilmu-Ilmu Al-Qur'an dan Hadis* 22, no. 1 (2021): 255–77, <https://doi.org/10.14421/qh.2021.2201-12>; 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): 1–20, <https://doi.org/10.22373/tafse.v7i1.12548>.

¹⁸Author's field notes and interview documentation, Gampong Drien Beurumbang, 2025.

¹⁹Rafiq, "The Living Qur'an," 469–84; Tabsyir Masykar, "'Ratib and Zikir' in Traditional and Modern Dayahs: A Living Qur'an Study in the Southwestern Region of Aceh," *TAFSE: Journal of Qur'anic Studies* 9, no. 1 (2024): 75–83, <https://doi.org/10.22373/tafse.v9i1.22577>.

formulation reports a locally documented understanding; it does not establish a universal theological or legal judgment.²⁰

5. Textual Meaning and Performative Function

Textually, Surah al-Lahab concerns the condemnation of Abu Lahab and his wife. The surah does not contain an explicit instruction concerning wound care or physical treatment.²¹ Its use in Drien Beurumbang therefore involves a difference between textual subject matter and practical function.

This difference does not prove that community members formulated an alternative exegesis. The field material contains no systematic linguistic interpretation connecting the surah with bleeding. Instead, the healing function appears to have developed through performance, oral transmission, symbolic association, and reported experience.

The informative–performative distinction clarifies this relationship. Informatively, Surah al-Lahab communicates a theological and historical warning. Performatively, the same text may be recited to pursue a religiously intended outcome. The practical use does not replace the conventional meaning; the two operate within different registers of Qur’anic reception.

Studies of Surah al-Lahab as a rain-deterrence recitation provide a useful comparison. Research in several Indonesian Muslim communities shows that the surah has been recited to prevent rain despite containing no explicit statement about weather.²² The Drien Beurumbang case extends this pattern from environmental ritual to traditional healing. Its distinctiveness lies in the function assigned to the surah and the Acehnese social setting, rather than in the discovery that Qur’anic passages can possess performative functions.

6. Material Media and Local Healing Knowledge

The reported use of water and plant material places the practice within a broader pattern in which Qur’anic recitation is associated with material media. Research on Qur’an-recited water in Aceh, *fide*’ healing among a Madurese community, and the *be*-

²⁰ Author’s field notes and interview documentation, Gampong Drien Beurumbang, 2025.

²¹ M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, dan Keserasian Al-Qur’an*, vol. 15 (Jakarta: Lentera Hati, 2005); Nia Ariyani, “Pesan Penting dalam Surah Al-Lahab: Studi Komparatif Tafsir Ath-Thabāri dan Tafsir Al-Marāghī,” *Qur’ania* 1, no. 1 (2025): 50–63.

²² Fithrotin and Nur Habibah, “Tradisi Pembacaan Q.S. Al-Lahab sebagai Penangkal Hujan di Taman Pendidikan Al-Quran Baitul Mahfudh Madumulyorejo Dukun Gresik,” *Al Furqan* 7, no. 2 (2024): 513–35, <https://doi.org/10.58518/hx8qxx42>; Imroatusholihah, “Resepsi terhadap Pembacaan Surah Al-Lahab sebagai Penangkal Hujan: Studi Living Qur’an di Pondok Pesantren Raudhatul Mujawwidin Jambi” (undergraduate thesis, UIN Sunan Kalijaga Yogyakarta, 2018), <https://digilib.uin-suka.ac.id/id/eprint/31029/>; Alief Yundha Ayu Fitri, “Praktik Pembacaan Surat Al-Lahab sebagai Amalan Penangkal Hujan” (undergraduate thesis, UIN Sunan Kalijaga Yogyakarta, 2022), <https://digilib.uin-suka.ac.id/id/eprint/53917/>; Jannatul Abdillah Camelia, “Konstruksi Pembacaan QS. Al-Lahab sebagai Amalan Penangkal Hujan” (undergraduate thesis, UIN Prof. K.H. Saifuddin Zuhri Purwokerto, 2023), <https://repository.uinsaiizu.ac.id/18337/>.

langea ritual among the Rejang indicates that recitation may be enacted through bodily gestures, material substances, and practitioner authority.²³

These comparisons do not establish that the practices share an identical origin or theological foundation. They show only that Qur'anic healing may involve relationships among spoken text, bodily action, material objects, and local understandings of efficacy. The specific status of *daun Soeharto* or *rumpun minjangan* cannot be examined further because its botanical identity and precise use were not documented.

7. Social Construction of the Healing Meaning

The recognition of Surah al-Lahab as a healing medium can be understood as a socially sustained meaning rather than an interpretation created by one individual. Berger and Luckmann explain that social reality is maintained when meanings are repeatedly expressed, recognized by others, and internalized as everyday knowledge.²⁴

This framework directs attention to three connected processes. First, knowledge concerning the recitation was communicated through oral teaching, observation, and demonstration. Second, repetition and recognition by trusted figures gave the practice social credibility. Third, individuals who encountered the practice through relatives, healers, or local leaders could internalize it as a legitimate form of religious effort. Recovery narratives reinforced these processes by providing stories through which confidence in the practice was reproduced.

The study did not reconstruct the historical origin of the practice or determine its prevalence across the village. Social-construction theory is therefore used to interpret how the meaning of the practice is maintained, rather than to establish a complete historical sequence of externalization, objectivation, and internalization.

8. Contribution and Limitations

This case contributes to Living Qur'an scholarship by documenting an uncommon functional reception of Surah al-Lahab. Previous studies have examined the surah's conventional textual meaning and its performative use in rain-deterrence rituals, whereas the present study concerns its association with traditional healing in an Acehnese village. Its contribution is therefore contextual and empirical: it demonstrates another setting in which textual meaning and performative use coexist within different registers of Qur'anic reception.²⁵

²³Bahri and Maula, "Ruqyah Air," 1–20; Farida Nur Afifah, Khairun Niam, and Subi Nur Isnaini, "Resepsi Fungsional Surah Al-Quraisy: Pembacaan Surah Al-Quraisy dalam Pengobatan Fide' pada Komunitas Madura di Kampung Parit Wakliyah Kalimantan Barat," *Mafatih* 3, no. 1 (2023): 142–57, <https://doi.org/10.24260/mafatih.v3i1.1830>; Akhmad Aidil Fitra et al., "Be-langea Healing Ritual: Living Qur'an among the Rejang Community of Bengkulu, Indonesia," *Jurnal Ilmiah Al-Mu'ashirah* 23, no. 1 (2026): 163–80, <https://doi.org/10.22373/jim.v23i1.32977>.

²⁴Peter L. Berger and Thomas Luckmann, *The Social Construction of Reality: A Treatise in the Sociology of Knowledge* (Garden City, NY: Doubleday, 1966).

²⁵Heddy Shri Ahimsa-Putra, "The Living Al-Qur'an: Beberapa Perspektif Antropologi," *Walisongo: Jurnal Penelitian Sosial Keagamaan* 20, no. 1 (2012): 235–60, <https://doi.org/10.21580/ws.20.1.198>; Rafiq, "The Living Qur'an," 469–84.

The study does not determine whether the practice is medically effective, theologically authoritative, or representative of Acehnese society. Its findings are limited to the interview documentation, observations, and supporting materials available from one village. The absence of a complete participant roster and detailed observation schedule restricts claims concerning prevalence, procedural uniformity, and differences among practitioners. The findings should therefore be read as a descriptive and interpretive account of a locally documented practice.

D. Conclusion

The recitation of Surah al-Lahab in traditional healing in Gampong Drien Beurumbang represents a locally situated form of performative Qur'anic reception. Field notes and interview documentation describe a practice involving an intention to seek healing from God, Qur'anic recitation, blowing or gentle bodily contact, and, in some accounts, water or locally identified plant material. The practice constitutes a socially transmitted repertoire rather than a standardized therapeutic procedure.

The available field accounts associate the continuity of the practice with interpersonal transmission, the authority attributed to religious leaders, customary authorities, and traditional healers, and orally circulated recovery narratives. These narratives contribute to the social credibility of the practice but do not establish medical efficacy. Healing is attributed to God, while recitation functions as a *wasilah*, or intermediary means of prayer and spiritual effort.

Although Surah al-Lahab conventionally concerns the condemnation of Abu Lahab and his wife, its recitation has acquired an additional healing function in this local setting. Its textual meaning and performative use therefore coexist within different registers of Qur'anic reception. Further studies should examine the practice through a broader range of participants, documented observations, and comparisons with Qur'anic healing traditions in other communities.

Declarations

Author Contributions: Muhammad Ichsanul Akmal: conceptualization, investigation, data collection, data analysis, and writing of the original draft. Fauzi Saleh: supervision, methodology, validation, and review and editing. Misnawati: supervision, validation, and review and editing. All authors reviewed and approved the final manuscript.

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AI Use Declaration: OpenAI's ChatGPT was used to assist with language editing. All AI-assisted revisions were critically reviewed and verified by the authors, who remain fully responsible for the manuscript's accuracy, originality, citations, interpretations, and integrity.

Data Availability: The data supporting the findings of this study are available from the corresponding author upon reasonable request, subject to the confidentiality of the research participants.

Ethical Considerations: This minimal-risk qualitative study involved two adult community representatives. Participation was voluntary, verbal informed consent was obtained before the interviews, and identifying information was limited to institutional positions relevant to the analysis and disclosed with the participants' permission.

Informed Consent: Verbal informed consent was obtained from both participants before the interviews.

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