

Message of Da'wa in *Ruqyah* on Covid-19 Treatment: Speech Act Analysis of Prof Zahro's Broadcast on Youtube 'Ain Disease

Nur Farida¹, Sokhi Huda², M. Anis Bachtiar³

Da'wa and Communication Faculty of the Sunan Ampel State Islamic University, Surabaya

¹diafarida@gmail.com, ²sokhi.huda@uinsby.ac.id, ³anis.bachtiar@uinsby.ac.id

Abstract: This study reveals the meaning of the message of da'wa from the method of treating 'Ayn disease in Covid 19 in the *ruqyah* method according to Prof. Zahro. This study uses a qualitative textual approach with sociolinguistic analysis of Austin and Searle's speech acts. The results of the study show a message of belief in strengthening faith and endeavor to Allah SWT. The substance is that religion and science go hand in hand, with the support of the opinions of Imam al-Ghazali and scientists Einstein and Alexis. Religion can function as a method of spiritual, inner, and belief treatment such as *ruqyah* or prayer and 'Ayn. While science can function as a method of physical treatment in medical matters, such as Covid 19 and others. The cure for all medicines comes from a positive belief in the heart and soul, that all diseases can certainly be cured with the certainty of effort to achieve healing.

Keywords: Message of preaching, 'Ayn, Covid-19, *ruqyah*, speech acts.

Abstrak: Penelitian ini mengungkapkan pemaknaan pesan dakwah dari cara pengobatan penyakit 'Ayn pada Covid 19 dalam metode *ruqyah* menurut Prof Zahro. Penelitian ini menggunakan pendekatan kualitatif tekstual dengan analisis sosiolinguistik tindak tutur model Austin dan Searle. Hasil penelitian menunjukkan pesan keyakinan atas peneguhan iman serta ikhtiar kepada Allah SWT. Substansinya adalah agama dan sains beriringan, dengan dukungan pendapat Imam al-Ghazali dan ilmuwan Einstein dan Alexis. Agama dapat berfungsi sebagai metode pengobatan rohani, batin, dan keyakinan seperti *ruqyah* atau doa dan 'Ayn. Sedangkan sains dapat berfungsi sebagai metode pengobatan fisik dalam hal medis, seperti Covid 19 dan lain-lain. Obat dari segala obat berasal dari keyakinan dalam hati dan jiwa yang positif, bahwa segala penyakit pasti dapat sembuh dengan kepastian usaha untuk mencapai kesembuhan.

Kata Kunci: Pesan dakwah, 'Ayn, Covid 19, *ruqyah*, tindak tutur.

A. Introduction

The widespread news about the corona virus which was first discovered in the city of Wuhan, China, has now become a pandemic that is occurring in many countries throughout the world.¹including Indonesia.² Just a few months later, the virus is still unknown when it will end. The first case of the coronavirus was reported on December 31, 2019, in Wuhan, but it is unclear what is behind the virus that causes the pneumonia-like illness.

Seafood sold in the Wuhan market is suspected to be the origin of the corona virus. A few days later, Chinese authorities identified the virus as a corona, part of a family of viruses that cause flu to more deadly diseases such as Middle East Respiratory Syndrome (MERS) and Severe Acute Respiratory Syndrome (SARS). However, Chinese authorities have so far reported that the virus

¹ Who.Int, *Pertanyaan dan Jawaban Terkait Coronavirus*, diakses pada tanggal 6 Oktober 2020 dari <https://www.who.int/indonesia/news/novel-coronavirus/qa-for-public>.

² Detik.com, *Kapan Sebenarnya Corona Pertama Kali Masuk RI?*, diakses pada tanggal 14 Oktober 2020 dari <https://news.detik.com/berita/d-4991485/kapan-sebenarnya-corona-pertama-kali-masuk-ri>.

has not been proven to cause SARS and MERS.³

Corona virus is a virus that attacks the respiratory system with mild disorders, severe lung infections, to death. The disease caused by this virus infection is called Covid 19. This virus is a new type of coronavirus that is transmitted to humans. Although it usually attacks the elderly, this virus can actually attack anyone, from babies to adults, including pregnant and breastfeeding mothers.⁴

According to Prof. Zahro, the existence of the corona virus comes from bats which are related to the 'Ayn disease, which is one of the diseases mentioned in a number of hadiths.⁵ In Islam, the disease of 'Ayn is the influence of a person's envious or jealous gaze, so that the person who is looked at can experience disturbances in the form of illness, damage, or even death.⁶ Sheikh Abdullah bin Muhammad bin Abdurrahman Al-Sadhan, who discussed the *ruqyah* syari'yah and its influence, as a therapy for various kinds of diseases, especially evil diseases, based on the words of the Prophet SAW:

لَا رُقْيَةَ إِلَّا مِنْ عَيْنٍ أَوْ حَمَةٍ

There is no *ruqyah* except for the disease of the 'Ayn or (the implication of a) poisonous sting.

The source is the book of Allah and the sunnah of His Messenger SAW as well as what Allah has opened for His servants in the form of prayers, complaints, supplications, and dependence only on Allah; not to anyone other than Him.⁷

According to Prof. Zahro, *ruqyah* is one way to treat corona patients such as lectures on his YouTube channel entitled "The Origin of the Corona Virus Disease" and "*Ruqyah* Method for Corona Patients". He is a Professor at UIN Sunan Ampel Surabaya, an expert in Contemporary Fiqh, the supervisor of the Kiswah Program "Contemporary Fiqh", the supervisor of the "Spiritual Solution Lecture" study group, and others. He also has a YouTube channel as a medium for his preaching called Azahro Official. The YouTube channel is an account that contains the preaching message of Prof. Dr. KH Ahmad Zahro, MA al-Hafiz entitled "Islam is Easy" answering every religious problem in society.

On this channel, language is closely related to preaching activities, because the material conveyed during preaching is a preaching message.⁸ Da'wa is inviting or calling to the path of Allah SWT which is done wisely and adjusting to the conditions of the da'wa partner or da'wa partner. When da'wa there is a message delivery. The message can be said to contain communication in it, between the communicator or preacher and the communicant or da'wa partner. The message is part of a verbal or non-verbal symbol as a manifestation of the desired values, feelings, feelings, thoughts.⁹

The message of da'wa is everything that the speaker conveys to his interlocutor, namely containing teachings from the Book of Allah and the Sunnah of His Messenger. Islamic teachings contain morals, law, and faith.¹⁰ The message conveyed by the preacher can be spread through

³ Dipna Videlia Putsanra, *Bagaimana Virus Corona Bisa Menyebar dan Sebabkan Pneumonia di Cina*, diakses pada tanggal 6 Oktober 2020 dari <https://www.google.com/amp/s/amp.tirto.id/bagaimana-virus-corona-bisa-menyebar-dan-sebabkan-pneumonia-di-cina-et5p>.

⁴ Merry Dame Cristy Pane, *Virus Corona*, diakses pada tanggal 6 Oktober 2020 dari <https://www.alodokter.com/virus-corona>.

⁵ CNN Indonesia, *Guru Besar UIN Sebut Virus Corona Bisa Dilawan dengan Ruqyah*, diakses pada tanggal 15 Mei 2020 dari <https://www.cnnindonesia.com/nasional/20200213161514-20-474322/guru-besar-uin-sebut-virus-corona-bisa-dilawan-dengan-ruqyah>.

⁶ Puti Yasmin, *Seputar Penyakit Ain dalam Islam, Ini Fakta-Faktanya*, diakses pada tanggal 14 Oktober 2020 dari <https://news.detik.com/berita/d-4746012/seputar-penyakit-ain-dalam-islam-ini-fakta-faktanya>.

⁷ Abdullah al-Sadhan, "*Cara Pengobatan Dengan Al-Qur'an*", terj. Muzaffar Sahidu (Indonesia: Islamhouse.com, 2009), PDF e-book, 5.

⁸ Ahmad At-Tabik, "*Konsep Komunikasi Dakwah Persuasif dalam Perspektif Al-Qur'an*", *Jurnal Komunikasi Penyiaran Islam*, Vol. 2, No. 2, 2014, 121.

⁹ Wahyu Ilaihi, *Komunikasi Dakwah* (Bandung: Remaja Rosdakarya, 2010), 97.

¹⁰ Faizatun Nadzifah, "Pesan Dakwah Dosen Dakwah STAIN Kudus dalam Surat Kabar Harian Radar Kudus", *At-Tabsyir: Jurnal Komunikasi Penyiaran*, 1, no. 1 (2013): 114.

social media. When Islam began, the Prophet and his companions met face to face with their missionary partners in preaching.

Da'wa on the path of Allah SWT in modern times can be implemented by writing, building educational institutions, giving sermons, preaching both in mosques and other supporting places. Da'wa is the driving force of Islam, Islam can live because of da'wa.¹¹ Islam does not develop rapidly without preaching. Preaching is carried out to keep Islam spreading, the less preaching will result in the weakening of Islamic teachings in society.¹² Islam teaches charity, seeking knowledge, and marriage. Through preaching in a gentle and wise manner. The success of preaching, one of which is supported by good language skills. Language is the best communication tool among other communication tools.¹³ Language is also used by the speaker to convey the contents of his lecture. Through language, the audience can grasp what the speaker is saying and can respond by asking the speaker questions.

The phenomenon that occurs in society, many preachers are found using spoken language in conveying their preaching messages. Speech acts are part of the study of sociolinguistics. Sociolinguistics is a combination of the disciplines of sociology and linguistics, each of which is related. To understand sociolinguistics, it is necessary to study more deeply about linguistics and sociology. Sociology is the study of human behavior, social institutions, social development, and adjustment in the environment. Linguistics is the science that studies human language. Thus it can be concluded, sociolinguistics is the science that studies the language of society.¹⁴ Sociolinguistics has a number of discussions. One of them in the theory of speech acts is locution, illocution, and perlocution. Locution is a transcript or the original meaning of the existing speech, illocution is the answer or meaning of speech or the intention of a spoken word conveyed by the speaker and perlocution is the effect or action of the speaker.¹⁵

This research on the message of da'wa from two topics "The Origin of the Corona Virus Disease" and "*Ruqyah* Method for Corona Patients" on Youtube "Azahro Official" attempts to reveal and describe how to understand the meaning of the speech delivered by Prof. Zahro regarding the intention of the medicine for the Covid 19 'Ayn disease through *ruqyah*.

'Ayn disease itself is a disease caused by the sight of the eyes which can spread to the human body, possibly due to feelings of desire or envy when seeing something that makes one jealous, thus giving rise to feelings of hatred towards the person being instigated. 'Ayn is the cause that causes most of the various diseases that occur in humans, while the others are just exceptions. The evidence for this expression is the words of the Prophet SAW:

Most of the people who died from my nation after Allah's decree (for them), were also caused by evil diseases.¹⁶

While Covid 19 is a disease that is getting worse from month to month so that it becomes a pandemic in Indonesia, therefore one of the causes of this disease is also from 'Ayn (eyes). Researchers are increasingly interested and want to review more clearly what the meaning of the statement conveyed by Prof. Zahro regarding these two words, namely the 'Ayn disease and Covid 19 which can be cured in *ruqyah* through the speech of the message of da'wa on his YouTube channel, in addition so that the general public or da'wa partners increasingly understand what is meant by the message conveyed by him.

Information conveyed by various social media, especially on the YouTube platform, makes this issue interesting to be studied further. Media is not a mirror of reality but a construction of such existing facts. In one discussion, this event can be interpreted differently by several media connoisseurs, including the issue of Covid 19 medicine that exists in all corners, especially Indonesia.

¹¹ Moh Ali Aziz, *Ilmu Dakwah Edisi Revisi* (Jakarta: Kencana, 2004), 5.

¹² Sunarto, *Retorika Dakwah* (Surabaya: Jaudar Press, 2014), 88.

¹³ Abdul Chaer dan Leonie Agustina, *Sosiolinguistik Perkenalan Awal* (Jakarta: Rineka Cipta, 2014), 47.

¹⁴ Chaer and Agustina, *Sosiolinguistik Perkenalan Awal*, 2.

¹⁵ Chaer and Agustina, *Sosiolinguistik Perkenalan Awal*, 53.

¹⁶ Abdullah al-Sadhan, "*Cara Pengobatan Dengan Al-Qur'an*", terj. Muzaffar Sahidu (Indonesia: Islamhouse.com, 2009), PDF e-book, 35.

Researchers try to describe and analyze one of the interesting phenomena regarding speech acts. First, the use of speech acts by preachers in conveying each of their preaching messages. The phenomenon of speech acts in question is how a preacher (communicator, speaker) conveys a message to a preaching partner or communicant or listener from one language in a speech. Second is the speech act used in conveying the preaching message to deal with the Covid 19 disease. Third, in the speech of the preaching message there is a meaning of speech. This happened to a preacher, namely Prof. Zahro, who delivered several lectures on his YouTube channel regarding various discussions, one of which was about how to treat the Covid 19 disease with his *ruqyah* method.

Based on the narrative of the above presentation, The researcher is interested in examining the delivery of the message of da'wa using sociolinguistic analysis of locutionary, illocutionary, and perlocutionary speech acts. The main problem is "What is the message of da'wa in the *ruqyah* treatment of covid-19 on Prof. Zahro's broadcast on YouTube penyakit 'Ayn?" This main problem is solved by sociolinguistic analysis of Austin and Searle's speech acts.

B. Literature Review

1. 'Ayn's Disease

In Islam, 'ayn (eye) disease¹⁷ is the influence of a person's envious (jealous) views, so that the person being looked at can experience disturbances in the form of illness, damage, and even death.¹⁸ According to the translation of the hadith narrated by Abu Hurayrah, it is true that diseases caused by the eyes are brought by Satan and the jealous nature of the children of Adam.

Ibn Hajar said, some people feel confused, they ask: How does the 'ayn work so that it can harm people from a distance?, there have been many people who have been struck down with illness and their strength weakened just because of a glance, all of that happens because Allah created in the element of the soul a power that can give influence, and because this influence is very much related to the eyes, the influence that arises is called *al-'ayn*, actually it is not the eyes that give influence but what actually happens is the influence of the soul, so the gaze that comes out through the eyes of a person (who is jealous or amazed) is a meaningful arrow that if it hits a body that is not shielded, the arrow will affect the body and if it has no effect, it means it did not hit its target but returned to its owner, exactly the same as a regular arrow."¹⁹

2. Covid 19

Covid 19 is the official name of the disease caused by the corona virus. Corona is the name of the virus, which can then be called the corona virus or coronavirus in English. This virus is a large family of viruses that cause disease in humans and animals. In humans, this virus usually causes respiratory tract infections, ranging from the common cold to serious diseases such as Middle East Respiratory Syndrome (MERS) and Severe Acute Respiratory Syndrome (SARS).²⁰ However, the corona virus usually attacks the elderly more. This virus can actually attack anyone, from babies to adults, including pregnant and breastfeeding mothers.²¹

¹⁷ Ain, in KBBI Online, 2016, retrieved October 19, 2020, from <https://kbbi.kemdikbud.go.id/entri/ain>.

¹⁸ Puti Yasmin, *Seputar Penyakit Ain dalam Islam, Ini Fakta-Faktanya*, accessed on October 14, 2020 from <https://news.detik.com/berita/d-4746012/seputar-penyakit-ain-dalam-islam-ini-cepat-cepatnya>.

¹⁹ Abdullah al-Sadhan, "Cara Pengobatan dengan Al-Qur'an,, trans. Muzaffar Sahidu (Indonesia: Islamhouse.com, 2009), PDF e-book, 39.

²⁰ Kemkes.go.id, *Pertanyaan dan Jawaban Terkait COVID-19 Kementerian Kesehatan*, accessed on October 10, 2020, from <https://www.kemkes.go.id/article/view/20030400008/FAQ-Coronavirus.html>.

²¹ Merry Dame Cristy Pane, *Virus Corona*, accessed on October 6, 2020, from <https://www.alodokter.com/virus-corona>.

3. *Ruqyah*

The meaning of *ruqyah* in terminology, according to Ibn Taymiyah, is to ask for protection. *Ruqyah* is included in the prayer section. *Ruqyah* according to scholars is a prayer reading that is read and blown to seek healing.²²

4. Message of Da'wa

In Communication Science, message means message (symbols). In Arabic literature, the message of da'wa is called *mawdu' al-da'wah* so that this term is more appropriate than the term "Da'wa material" which is translated into Arabic as *maddah al-da'wah*. This last term can cause misunderstanding as da'wa logistics, not in its message. The message of da'wa is more precisely in the form of words, pictures, paintings, and so on which are expected to provide understanding and even change the attitudes and behavior of da'wa partners.²³

A message has da'wa value if the message can invite the listener to get closer to Allah. There are three categories of content that will be discussed in the da'wa messages in the two videos on YouTube "Azahro Official", namely da'wa messages containing Aqidah, Sharia and Morals. So that the message of the YouTube video "Azahro Official" can be an inspiration for readers and also contains the values of faith and devotion to Allah SWT.²⁴

C. Methods

The method used in this study is a sociolinguistic analysis of speech acts with a descriptive qualitative approach. Qualitative research is research that emphasizes aspects of in-depth understanding (Danu Eko Agustina, 2015, p. 10). Meanwhile, the sociolinguistic analysis of Austin and Searle's speech acts is to present data, then draw conclusions from the data that has been analyzed (Hardani, et al., 2020, p. 163). The speech acts used consist of locution, illocution, and perlocution, which will present text or sentences, then meaning so that it becomes a conclusion of the intent and summary of the words or sentences.

D. Result and Discussion

This section presents the results of sociolinguistic analysis of Austin and Searle's speech acts in Prof. Zahro's Preaching Message. Furthermore, simultaneously, the results of data analysis or findings are also directly discussed with theoretical studies contained in the preaching message of the lecture on Prof. Zahro's YouTube. The following are the results of the data analyzed:

1. Video Analysis 1 Origin of Corona Virus Disease

a. First Paragraph Lecture Text

The origin of the Corona virus disease is described as follows:

I want to explain about corona, "not corona car." Corona is the disease that is currently rampant.

In many Hadiths the Prophet SAW mentions the 'Ayn disease. 'Ayn's disease, there are many hadiths about it. 'Ayn's disease was originally or as the Prophet SAW said, a mysterious disease caused by the eyes. "Ain is indeed an eye,"

So in the past, many people who were experts in spiritual powers could be amazed by the sight of their eyes and then fall ill.

All kinds of illnesses that are then followed, followed, misused or exploited by Satan.

I have often said that there is almost no illness that is not involved by Satan, especially

²² Perdana Akhmad, *Ruqyah Syar'iyah vs Ruqyah Gadungan* (Yogyakarta: Qur'anic Media Pustaka, 2005), 9-10.

²³ Moh. Ali Aziz, *Ilmu Dakwah*, 272.

²⁴ M. Imam Ma'ruf, "Pesan Dakwah Cerita "Ulet Seperti Kupu-Kupu" dalam Buku Bait Cinta Sang Musafir Karya Andy Sukmana Lubis (Perspektif Sociolinguistik)", *Undergraduate Thesis*, Department of Islamic Communication and Broadcasting, Faculty of Preaching and Communication, UIN Sunan Ampel Surabaya, 2019, 11.

Corona. "This is your KSS spiritual perspective on other people believing. Please don't believe it, it's okay,"

But the 'Ayn disease then does not only originate from the sight of the eyes or from the expertise of hypnosis or the spiritual expertise of the power of sight. but all diseases that originate from all potential illnesses then manifest or manifest niku ngge ya manifest ya, eh opo manifest niku, so the illness then gets worse, the more it changes its type, the appearance changes, the illness becomes more mysterious, that's the 'Ayn disease. So the 'Ayn disease is more potential for the devil to work.

The meaning of the description from the perspective of speech acts is as follows:

- 1) Locution: disease 'Ain more potential devils at work, Prof. Zahro has often said that there is almost no disease that is not involved in the devil, let alone corona. Regarding this, other people believe it or not, it's up to them.
- 2) Illocution: Prof. Zahro emphasized that corona is definitely related to the 'Ayn disease, Because 'Aynit's about eye sight, then this has an effect.
- 3) Perlocution: surrender and fear, until the missionary partner increasingly asks for Allah SWT's healing.

The explanation of the analysis above shows that the 'Ayn disease mentioned in the hadith could be the cause of Corona because from the perspective of the eye, according to the spiritual perspective of Prof. Zahro's Spiritual Solution Lecture (KSS).

There is a message of belief or faith in the form that humans are weak creatures, only to Allah can we ask and surrender for life. Allah is the place to return home, for that reason the life and death of a human being is Allah's scenario. The reward or reward for believers who always obey Allah is that they will be given healthy enjoyment if the human being believes that everything returns to Allah, who always puts his trust in all illnesses comes from Allah SWT, and as a human being has the right to take care of himself and try. As Allah says in the Qur'an, Yunus verse 57: "O people, verily there has come to you a lesson from your Lord and a cure for the diseases (which are) in your breasts and guidance and mercy for those who believe."²⁵ Q.S. al-Shu'ara verse 80 explains: "And when I am sick, He is the One who heals me."²⁶

The statement contained in the first paragraph is a statement of belief that everything is submitted to God, which previously confused the listener when listening to the meaning of the contents of his lecture. That all events begin with the planting of belief in the heart, endeavor, and surrender. One of them is about the disease that occurs in the human body, all of which are certainly by the will of God. The disclosure that is explained in detail about the origin of the disease makes the listener feel somewhat calm when hearing it.

From the interpretation of the message of the da'wa above, it can be explained that truly Allah, the Healer, is the place where we take refuge from the temptations of Satan. All the Most Gracious and Most Merciful, everything will return only to Him.

b. Lecture Text Second Paragraph

The origin of the Corona virus disease which comes from food and its sources, is described as follows:

Well, this corona without blaming anyone comes from haram food. I have repeatedly said in this forum that halal food is impossible to be dangerous, it is impossible for Allah SWT to allow dangerous food.

"Basically, halal cannot be dangerous, as long as it is measured. If it is not measured, then anything must be dangerous. Even water can be dangerous if it is not measured," "Grandma mboten percoyo monggo that's a gallon to drink in one drink,"

So that's the guideline, the guideline that it is impossible for halal food to be dangerous and it is impossible for Allah SWT to forbid food that forbids food, eh, to

²⁵TafsirQ.com, accessed on February 3, 2021 from <https://tafsirq.com/10-yunus/ayat-57>

²⁶TafsirQ.com, accessed on February 3, 2021 from <https://tafsirq.com/26-asy-syuara/ayat-80>.

allow dangerous food. On the contrary, all foods that are forbidden are dangerous, even if they have benefits, but the danger is greater, it is impossible for Allah SWT to forbid something that has no danger. All that is forbidden is dangerous to eat animals that are forbidden to kill, it is definitely forbidden to eat them, animals that are ordered to kill are ordered to kill because they are ferocious, so it is definitely forbidden too.

"So grandma, it's forbidden to eat or not to kill, so it's clearly forbidden to eat,"

But if you are ordered to kill, not slaughter, killing is different from slaughtering, if you are ordered to kill then it is also haram. Well, bats are food or animals that are forbidden. Little or a lot, it is haram. Frogs are also haram. Snakes are also haram. Frogs, bats, are among the animals that are forbidden to kill.

"It is not patented or not, it is forbidden to kill."

"Snakes, because they are wild animals, are ordered to be killed if they are dangerous, but if they are not dangerous, don't."

"But in principle, the majority of Ulama, the majority of Ulama, state that those animals, snakes, rats, let alone bats, cats, monkeys, let alone lizards and the like are forbidden, because they are forbidden then they are sinful. Because they are sinful then Satan has an entrance."

In fact, without food, when it comes to the entrance to unbelievers, Satan has the freedom to enter.

"But the Sunnatullah, the causal law, the law of cause and effect, the law of Allah SWT states that eating forbidden food will definitely cause harm, be dangerous."

Well, the Corona virus started from the rampant violations against animals, which are also God's creatures.

"It's cool if you watch videos on how to cook it, how to eat it, it's horrifying, it tastes like raw zinc, raw frogs in food, right away. There are those who put urip straight into a frying pan,"

The meaning of the description from the perspective of speech acts is as follows:

- 1) Locution: haram food is forbidden to eat, halal food will also be forbidden if it is eaten in an unmeasured manner, such as drinking 1 gallon of water in one go. Sunnatullah, the law of causality (cause and effect) of Allah's law states that eating haram food isan will definitely cause harm, be dangerous.
- 2) Illocution: haram food is definitely dangerous, halal food cannot be dangerous. Likewise, Allah SWT cannot forbid something that is not dangerous, if it is dangerous then it is forbidden. It is different with something excessive, it is also not allowed, because it will be harmful.
- 3) Perlocution: the missionary partners sorted the food, especially the *halalan tayyiban*.

All the rules and guidance of Allah SWT are stated in the Qur'an and Hadith, both good and bad in life in this world are regulated and neatly arranged in it.

In among the characteristics of Islamic teachings are universal and touch on all aspects of human life, including contains sharia guidance regarding halal and haram food and drink. In fact, for Muslims, ensuring the halalness of food is very important to pay attention to. Not only as a form of obedience to Allah SWT, but because everything that enters the stomach will also turn into blood and flesh that is attached to the human body.

In among them as mentioned in the hadith that haram food is one of the reasons why it is difficult for someone's prayer to be answered. Even in the afterlife, hell is more appropriate as a place for the body of someone who grew from haram food. On the other hand, halal food will bring a positive influence in the life of a Muslim. Halal food will make it easier for someone to do good deeds. Halal food also acts as a preventative and antidote for various diseases.

There is a Sharia message in the description above concerning the daily human lifestyle, namely regarding what is allowed or not allowed, what is permitted or not permitted, even what is recommended and what is prohibited. One of the things discussed is between halal and haram food. As Allah says in the Q.S. al-Baqarah [2]: 168:

O people, eat of the halal and good (food) found on earth, and do not follow the steps of Satan. Indeed, Satan is a real enemy for you."²⁷

The speech contained in the second paragraph is a statement of the procedures for worship, by eating halal food to maintain health and other harmful things. So that the recipient of the speech or the preaching partner who hears will always maintain a healthy lifestyle to stay away from disease.

From the interpretation of the da'wa message above, it is clear that Allah is the place where we ask for forgiveness and give thanks for all His blessings. The owner of the essence who is most merciful to all His servants makes a mistake.

c. Lecture Text Paragraph Three

The causes of the Corona virus disease are described as follows:

"Yes, basically don't be animalistic, don't have pity or compassion for animals, even though animals are also creatures of Allah SWT which the Prophet SAW was told to love if they weren't dangerous and told to kill if they were dangerous to humans," So they eat almost all animals and this has also spread or there is, "the forbidden meat party in the regions in Indonesia,"

"If I'm not mistaken, in the area that is currently bustling with mosque destruction, yes, basically in the non-Muslim area there is an activity, I don't know what to commemorate, then all kinds of animals are sold, cats, dogs, snakes, rats, and how to cook them, how to purify them or eh, why purify them, how to kill them, how to burn them, how to remove them, what is this, the fur is immediately visible like that, it should be disgusting but they also like it."

This is also dangerous, so then after that the devil also enters, well, the corona that is developing now besides the virus and bacillus is the devil 'Ayn, a type of 'Ayn disease, so healing this Corona besides medical, I am more sure it is easier with therapy or *ruqyah*.

"May Allah save us all from this disease."

"Amen," said the preaching partner.

The meaning of the description from the perspective of speech acts is as follows:

- 1) Locution: Corona which is developing now besides viruses and bacilli is the 'ayn devil, type of 'ayn disease, then apart from medical treatment, this Corona cure is certainly easier with therapy or *ruqyah*.
- 2) Illocution: there is an area that still consumes forbidden meat, and the way to kill it is also not in a good way, and the forbidden food has an effect on the corona virus that is now spreading. Accompanied by bacilli and the influence of Satan 'Ain which is cured with therapy or *ruqyah*.
- 3) Perlocution: believe, calm, ask Allah. Proven by the connection of da'wa partners "Amen!" which means accept it with full hope.

Corona which is developing now besides viruses and bacilli is the 'Ayn devil, a type of 'Ayn disease, so the cure for Corona besides medical is more certain and easier with therapy or *ruqyah*.

It is forbidden for you (to eat) carrion, blood, pork (animal flesh) that was slaughtered in the name of someone other than Allah, that was strangled, that was hit, that fell, that was gored, and that was torn apart by a wild animal, except those that you had time to slaughter, and (forbidden to you) those that were slaughtered for idols. And (it is also forbidden) to draw lots of fortunes with arrows (drawing one's fate with arrows) is wickedness. Today the disbelievers have given up hope of (defeating) your religion, so do not be afraid of them and fear Me. On this day I have perfected your religion for you, and have fulfilled My blessings on you, and I have approved Islam as

²⁷TafsirQ.com, accessed on February 3, 2021 from <https://tafsirq.com/2-al-baqarah/ayat-168>.

a religion for you. So whoever is forced by hunger without intentionally committing a sin, surely Allah is Forgiving, Most Merciful.”²⁸

The speech delivered in the description above makes the missionary partners to be more kind and compassionate to Allah's creatures. It fosters a sense of security and confidence which is proven by the presence of the word “Aamiin” which means grant it by the missionary partners who are in there who listened to his lecture directly.

The emergence of the corona virus and bacillus is caused by many people still consuming forbidden foods, therefore healing is carried out with therapy or *ruqyah*.

d. Lecture Text Paragraph Four

The procedure for *ruqyah* for the Corona virus disease is described as follows:

“So we must not be reckless, but we must not be too afraid either, just read the Prophet's diploma earlier, whatever will happen we surrender to Allah SWT, we submit to Allah SWT after we think positively of Allah SWT that the spread of the corona virus is not just a bacillus, not a virus but there is already the involvement of Satan.”

So I heard, I heard the government there asked for prayers from Indonesians, well, it's up to anyone who wants to pray, please. But as humans, we hope that many people will be saved from the threat of the corona virus,

“except those who challenge Allah SWT.”

“It is clear that the hijab is mandatory, there is an order to not wear the hijab, that is a challenge to the law,”

Then it is clear that animals that have been forbidden are still consumed, I believe that hopefully this belief is true because it is also based on what I have learned so far,

“God willing, without being arrogant, Muslims will survive this Corona, even if there are 1 or 2, they may have a life record that is somewhat different from that of most Muslims,”

“Yes, I apologize if Indonesians, even though they are Muslims, go there every day and eat the food from there and then in the end, the same as the people there, they like mice, cats, and armpits. It is said that the expensive meat is cat meat. “Allahu Akbar,” And there is also the meat of a kluron baby, what is the name of a kluron baby, a miscarriage fetus, a dead fetus,

“Anyway, wow, they say it's really effective.”

“Allah,”

The meaning of the description from the perspective of speech acts is as follows:

- 1) Locution: whatever happens, we surrender to Allah SWT, we submit to Allah SWT after we think positively of Allah SWT that the spread of the corona virus is not just a bacteria, not a virus but there is already the involvement of Satan.
- 2) Illocution: everything comes from God, no need to be too afraid and reckless about everything that happens. Everything is returned and submitted to Allah SWT.
- 3) Perlocution: feelings of calm arise, getting closer, feeling loved and saved by Allah SWT.

The fourth paragraph in the lecture which contains the message of the creed in the category of faith in Allah is as follows: “...we surrender to Allah SWT after we have good thoughts towards Allah SWT...”

From the delivery of the lecture above, it is an expression from the speaker to listeners or missionary partners to hand over the problems they face only to Allah, because Allah will not give us trials beyond the limits of human ability and we can only leave everything to Allah, the Almighty. But behind all that, we as His servants must continue to make efforts and trust and believe in help from Allah. Endeavor and trust and believe in help from Allah SWT, as in His words in Q.S. al-Baqarah [2]: 214:

²⁸TafsirQ.com, accessed on February 3, 2021 from <https://tafsirq.com/5-al-maidah/ayat-3>.

Do you think that you will enter heaven, even though it has not come to you (trials) like those who came before you? They were beset by calamities and tribulations, and were shaken (by various trials) so that the Messenger and those who believed with him said: "When will Allah's help come?" Remember, indeed Allah's help is very near.²⁹

Haram animals are prohibited to be consumed, because in addition to causing harm and harm, they will also affect health. There are effects of eating haram food, haram food affects prayer, sustenance and halal food inherits pious deeds, halal food can be a preventative and antidote for various diseases, and in the afterlife, hell is more deserving of eating bodies that grow from haram.³⁰

Give the women (whom you marry) a dowry as a gift willingly. Then if they give you some of it willingly, then eat of it (as food) which is good and has good results.³¹

Al-Qurthubi quotes several scholars explaining that the word هَنِيئًا is good food and does not have a negative influence. Meanwhile, مَرِيئًا is a type of food that will not cause effects after consumption, is easy to digest and does not cause disease or other disorders. Therefore, if you have a disease, correct what you eat, good food will not bring harm.³²

The words from Prof. Zahro's lecture above are to make God's servants aware, calm, and amazed by the greatness of Allah SWT, the Creator and Forgiving. Everything that enters our body will have an effect on our life.

In the da'wa message above, it is explained that humans only ask and request from Allah and Allah is the Most Gracious and Loving Being who grants all the requests of His servants. If he obeys and does what Allah commands and stays away from His prohibitions. Allah is Forgiving to His servants who make mistakes, as long as His servants are willing to repent and ask for forgiveness and not repeat their mistakes again, such as eating food that Allah SWT has forbidden.

e. Lecture Text Paragraph Five

The *ruqyah* method for Corona virus disease is described as follows:

It is indeed the end of time, yes, indeed all violations are considered normal and that is what Allah SWT stated in several verses that I will let those figures do injustice, act arbitrarily, but after that I will punish them. Therefore, yes, we should not be involved in injustice, in disobedience in violations, even if we are involved, the consequences are ours, the important thing is that we are aware and we remain obedient to Allah SAW. Indeed, because there is a verse, Wattaqu fitnatan la tushibanna al-ladzina dzalamu minkum khassah.

Beware of calamities that not only befall the unjust people, but also the people who are not unjust can be affected, because part of the Sunnatullah is that society cannot be chosen.

The meaning of the description from the perspective of speech acts is as follows:

- 1) Locution: Beware of calamities that not only befall the unjust people, but also the people who are not unjust can be affected, because part of the Sunnatullah is that society cannot be chosen.
- 2) Illocution: A disaster that occurs in a region or place does not only affect 1 or 2 unjust people, but will have an impact on everyone in that region.
- 3) Perlocution: Timbul always asks Allah for forgiveness for any mistakes or mistakes.

Every disaster that happens to us. Allah will not bring disaster, if not because of the sins committed by ourselves. The disaster that is happening now is not sudden, but has happened since ancient times. We remember the punishment experienced by a number of people before the

²⁹ TafsirQ.com, accessed on February 2, 2021 from <https://tafsirq.com/2-al-baqarah/ayat-214>.

³⁰ Muhammad Abduh Tuasikal, MSc, "Pengaruh Makanan yang Haram", in <https://rumaysho.com/2185-Influence-makanan-yang-haram.html>, accessed on February 3, 2021, 14.49.

³¹ TafsirQ.com, accessed on February 3, 2021 from <https://tafsirq.com/4-an-nisa/ayat-4>.

³² Muhammad Abduh Tuasikal, MSc, "Pengaruh Makanan yang Haram", in <https://rumaysho.com/2185-Influence-makanan-yang-haram.html>, accessed on February 3, 2021, 14.49.

Prophet Muhammad SAW, including the people of Adh, the people of Samuth, the people of Luth, and the people of Noah. Allah destroyed them as completely as possible. All of that was because of the sins or disobedience they displayed. In the Q.S. al-Anfal verse 25, it is stated: "Be afraid of calamities that not only befall those who are immoral, those who do wrong, but also those of you who are pious."

From the interpretation of the sentence above, it is concluded that Allah, the Almighty Creator and ruler over all that exists in the universe and its contents, still gives the door of forgiveness to His servants who repent to Him. The successive disasters that hit all regions are Allah's advice to always be obedient and obedient to His guidance and stay away from His prohibitions.

f. Lecture Text Paragraph Six

Efforts to cure the Corona virus disease using the *ruqyah* method are described as follows:

But we are sure that regarding 'Ayn, the disease that has taken the form of 'Ayn, I just read it this morning, I read it again,

"Oh yes, so the cure, the prevention, is easier for people who believe, pray diligently, do a lot of dhikr, read the Qur'an a lot, pray a lot, that is enough to prevent the spread, the transmission, the outbreak of the corona disease,"

"Without being arrogant, without being allowed to take it lightly, if you have a mask, please go ahead, if you wear a mask, please go ahead, but if I'm not patient, then I don't need to wear a mask, if you wear a mask, it means you're reciting the Koran for no reason."

"I trust Allah SWT, God willing, I will be safe from that."

The meaning of the description from the perspective of speech acts is as follows:

- 1) Locution: the cure, the prevention, is easier for those who believe, who pray diligently, do a lot of dhikr, read the Qur'an a lot, pray a lot, that is enough to prevent the spread, the infection, the outbreak of the corona disease.
- 2) Illocution: people who believe will be less susceptible to disease.
- 3) Perlocution: an attitude of effort and dedication to Allah SWT arises.

There is a message of faith in Allah in the sentence "I trust Allah SWT, God willing, I am safe from that" and a message of sharia in the category of worship in the sentence "Oh yes, so the healing, prevention, is easier for people who believe, pray diligently, do lots of dhikr, read the Qur'an a lot, pray a lot, that is enough to prevent, spread, spread, spread the corona disease." The message from these two sentences is when a human being is close to his creator, and asks to always be given health will help prevent the spread of disease by continuing to strive to maintain cleanliness and other things that prevent the emergence of the disease.

Similar to the expression by A. Einstein who doubted the wisdom of a scientist who did not have faith, "Science without religion is blind, religion without science is lame,"³³ which means Knowledge without religion is blind, religion without knowledge is lame. That all religions, arts, and sciences come from the same tree, which is directed to glorify human life, lifting it from the realm of mere physical existence and directing the individual towards freedom.³⁴ Referring to the interpretation of the Qur'an about the future of humanity, it is optimistic that the Covid 19 pandemic will end soon. In Tafsir al-Mizan, Thabataba'i said that in the future humans and the world will reach perfection. The Qur'an emphasizes the purpose of the universe and how the peak of destiny for humans is.³⁵ This is as stated in the Qur'an, Surah al-Rum, verse 41:

³³ Wa Ode Zainab Zilullah Toresano, "Integrasi Sains dan Agama: Meruntuhkan Arogansi di Masa Pandemi Covid-19," *Jurnal Ma'arif: Arus Pemikiran Islam dan Sosial* 15, no. 1 (2020): 231-245.

³⁴ Moh Shofan, "Agama, Sains, dan Covid-19: Mendialogkan Nalar Agama dan Sains Modern," *Jurnal Ma'arif: Arus Pemikiran Islam dan Sosial* 15, no. 1 (2020): 5-10.

³⁵ Sayyid Muhammad Husain Thabataba'i, *Al-Mizan fi Tafsir al-Qur'an IV* (Qom, Tehran: Dar al-Quthb al-Islamiyyah, 1998), 106.

It has been seen that damage on land and at sea is caused by the actions of human hands, so that Allah will make them feel some of the (consequences of) their actions, so that they will return (to the right path).³⁶

As humans, we were created to worship and obey Allah. Obey all His commands and avoid His prohibitions. If we feel that our lives have gone too far, then only Allah is the place where we seek forgiveness and repentance. Do what Allah loves, because without the love of Allah, we are just weak people. One of them is praising Allah, because Allah is the Almighty God.

2. Video Analysis 2 Ways to Treat Corona Patients

a. First Paragraph Lecture Text

How to cure the Corona virus disease using the *ruqyah* method is described as follows:

"Because the interview earlier sounded like that, I was interested in directly giving *irshadah* or *jihad* or *yaopo* direction, on how to perform *ruqyah* for corona."

Actually, it's not just corona, any *ruqyah* is the same, if you do a devil's curse, you'll go crazy or get sick, it's the same, although of course the intensity is different, basically you will do anything if you have time, if you have time, of course do a 2 rakaat *hajat* prayer.

"Come on, there's no need to *diunekni usholli sunnatal haajati corona*, you don't have to,"

"The main thing is to pray the *hajat* prayer, my sister, for the last prostration, in my heart I want to heal A, just in my heart if I can't speak Arabic, if I can speak Arabic, yes, *Allahu Robbannas* is the *hajat* prayer. Then if I have time, if I have time, I will do the *hizib*, but if I don't have time, you can do it all every day, you have practiced it, that's enough for a basis and to get straight to the point of doing *ruqyah*,"

"So do the *ruqyah*, just like the prayer before,

Allahumma rabb al-nas adhib al-ba's ishfi Anta al-Shafi la shifa' illa shifa'uka shifa'an la yughadir saqama

Then,

Bismillah, Bismillah Bismillah,

A'udhu bi 'izzat Allah wa Qudratihi min Sharri ma ajid wa uhadhir,

A'udzu bi kalimat Allah al-tammah min Sharr ma khalaq,

"Yes, that's it,"

"Is that recipe better than the Prophet's SAW recipe?"

"there isn't any,"

"Never mind, no matter how many people make prayers, they will not outperform prayers from the Prophet, and the prayer from the Prophet, yes, it is. That means that there are indeed special verses that we read, then certain *al-Asma al-Husna* which are read, actually *Shafi' al-Amrad* is also *al-Asma al-Husna*, but outside of the 99, because *al-Asma al-Husna*, some state 144, some 1,000, some 600, some 1,000 *al-Asma al-Husna*."

The meaning of the description from the perspective of speech acts is as follows:

- 1) Locution: basically, whatever the disease, if there is time, then pray the *hajat* prayer 2 rakaats, it does not have to be the intention of *usholli sunnatal haajati corona*... but just say the intention in your heart. If there is no time, then do *dhikr*.
- 2) Illocution: any form of disease, even though the intensity is different, can be treated with *ruqyah*. By praising and asking Allah SWT to grant prayers and desires, for example to recover from illness.
- 3) Perlocution: there is a feeling of calm and hope.

From the meaning above, it can be seen that the lecture above contains a Sharia message in the form of Worship. As humans we must be devout and believe in His majesty.

"...I am interested in directly giving *Irsyadah* or *jihad* or *yaopo* direction, how to do *ruqyah* for corona..."

³⁶ TafsirQ.com, accessed on February 4, 2021 from <https://tafsirq.com/30-ar-rum/ayat-41>.

...2 rakaat hajat prayer...

... the main thing is praying hajat, Later, in the last prostration, saying in the heart will heal the A ...”

The three sentences above show that a servant is encouraged to increasingly beg and pray for his fellow servants. When given a trial by Allah, a servant begins to realize and tries to improve himself and ask for help, one of which is by performing a 2-rakaat hajat prayer. People who perform the hajat prayer will be the closest person to Allah SWT. As in H.R. Ahmad which reads: “Whoever performs ablution and completes his ablution, then performs two rak’ahs of prayer (Hajat prayer) and completes his rak’ah, Allah will give him what he asks for sooner or later.”

Based on the hadith above, there is no doubt that the hajat prayer is a powerful weapon that can speed up the fulfillment of a person’s wishes.³⁷ Apart from that, it is also strengthened by the words of Allah in Q.S. al-Baqarah [2]: 45: “Make patience and prayer your helper. And indeed, this is truly difficult, except for those who are *khusyu’*.”³⁸

Likewise, the following two sentences also contain the meaning of the Sharia message in the form of worship in it, namely as follows:

... then grandma has time, if there is time for hizib...

... do the *ruqyah*, just like the previous prayer,

Allahumma rabbannas adzhibil ba’sa isyfi antasy-syafi la syifauka syifa’an la yughadiru saqaman.

Then,

Bismillah Bismillah Bismillah,

A’udhu bi ‘izzat Allah wa qudratih min sharr ma ajid wa uhadhir,

A’udhu bi kalimat Allah al-tammah min sharr ma khalaq...”

Ordinary *hizib* referred to as *wirid*. That is why regarding the similarity of the meaning of *hizib* with *wirid*, the Prophet SAW once stated that *wirid* also means what we routinely do. So, the words of the Prophet SAW are in line with the opinions of language experts that *wirid* and *hizib* are the same.³⁹

Alexis Carrel, a French surgeon (1873-1941) and Nobel Prize winner in medicine, had experience in treating his patients and later he said that “many of them were cured by praying”. According to him, prayer is the most glorious religious phenomenon for humans, because at that time, the human soul flies towards its God.”⁴⁰ So the main value of prayer remains the occurrence of intimate and intensive personal communication with God and this in itself is something that is priceless for a sense of happiness and security.⁴¹

As in the quote from Prof. Zahro’s lecture in the first paragraph regarding *ruqyah* efforts to cure all diseases including corona, it is as follows:

اللَّهُمَّ رَبَّ النَّاسِ أَذْهِبِ الْبَأْسَ اشْفِ فَإِنَّتِ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءً لَا يُعَادِرُ سَقَمًا

O Allah, my Lord, Lord of all humans on earth, grant him healing, take away his illness, and make the illness he suffers from become an atonement for his sins. Only from you do we ask for healing, healing that will not cause any recurrence.

بِسْمِ اللَّهِ (3x)

³⁷Hadi Mulyono, “*Dalil tentang Keutamaan Salat Hajat*”, in <https://akurat.co/news/id-914124-read-dalil-tangan-keutamaan-salat-hajat#:~:text=In%20saya%20satu%20hadith%20it%20is%20said,saying%20selawat%20to%20the%20Prophet%20saw>, accessed on February 3, 2021, 18.15.

³⁸TafsirQ.com, accessed on February 3, 2021 from <https://tafsirq.com/2-al-baqarah/ayat-45>.

³⁹ Muhammad Masrur, “*Pernah dengar Istilah Hizib? Apa Artinya?*”, in <https://talksyariah.com/zikir-dan-doa/pernah-hear-term-hizib-apa-artinya/>, accessed on February 3, 2021 at 19.57.

⁴⁰ M. Quraish Shihab, *Wawasan al-Qur’an tentang Zikir dan Doa*, First Ed. (Jakarta: Lentera Hati, 2006), 181.

⁴¹ Nurholis Majid, *Islam Agama Peradaban Membangun Makna dan Relevansinya Doktrin Islam dalam Sejarah* First Ed. (Jakarta: Paramdina, 1995), 201.

أَعُوذُ بِعِزَّةِ اللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ

I seek refuge in the might and power of Allah from the evil that I feel and that I fear.

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

I seek refuge in the perfect words of Allah, from the evil of His creation.

The speech contained in the first paragraph is glorification of Allah SWT, touching the hearts of His servants, closer ties with Allah, expressing feelings for Allah so that prayers are accepted and building closeness. As servants who try to obey Him, we were created to worship and obey all His commands and stay away from all His prohibitions. Allah is the All-Knowing of all the needs of His servants who want to beg and ask Him. Allah is Most Gracious, Most Merciful.

b. Lecture Text Second Paragraph

How to cure the Corona virus disease using the *ruqyah* method is described as follows:

So, basically you already have this basic, what is this, this KSS, already sick what can you do. Why? Because we are asking Allah SWT. If there is medicine, there is indeed heart medicine, lung medicine, hemorrhoid medicine, there is medicine, if there is medicine. There are also doctors, this expert, this expert, this specialist, but if not, you are ah.. not an expert, right?

"By Allah, with Allah's permission. You can do anything. If you don't find a soulmate, you can find a soulmate yourself."

That means, everything, so I call it, spiritual solution. The solution is everything, it can be healing, it can be a solution to problems, it can be sustenance, it can be, all problems.

"But we can't be arrogant, but that's the orientation of the KSS, it's comprehensive, holistic,"

"Even the disease can't be named. What is the disease?"

"That's good, what's good is good Satane or not that's good Satane, that's good."

Although once again almost all diseases involve the devil. So it is possible, if someone asks for *ruqyah*, it is possible.

"if later there is an invitation to Natuna."

"Who?"

"I'm sure many people dare, right? Many will go there, God willing,"

"If I have been invited to Japan, but I'm still waiting because yesterday someone came from Japan, they came here once and then when they were there, their video sold really well, what kind of video? YouTube, YouTube KSS sells really well in Japan."

The meaning of the description from the perspective of speech acts is as follows:

- 1) Locution: if there are many kinds of medicine, so too a doctor has many kinds of experts. But as a human being, we should not be arrogant, all healing remains with Allah's permission.
- 2) Illocution: everything comes from Allah SWT, it is forbidden to be arrogant, and one must always make an effort.
- 3) Perlocution: a feeling arises of getting closer to Allah, surrendering, calm, trusting.

The results of the analysis observation above show that humans are servants of God whose everything comes from God. Any request or request, no matter how small, must be accompanied by returning to God, only to Him do we ask for help and requests. God also forbids His servants from being arrogant as with prayer, if a servant rarely prays then it can be said that he is an arrogant servant, because he rarely asks his creator.

And your Rabb said: "Pray to Me, I will surely grant it to you. Indeed, those who pride themselves on worshiping Me will enter Hell in a state of humiliation (Q.S. al-Mukmin: 60).⁴²

⁴²Muhammad Abduh Tuasikal, Muslim.or.id, accessed February 1, 2021 19.21, <https://muslim.or.id/8979-jangan-malas-untuk-berdoa.html>

There is a message of faith in the category of faith in Allah, the third paragraph which reads "... because we will ask Allah SWT..." This message shows that we should always ask only Allah whatever happens, both now and tomorrow.

The message of sharia da'wa in the category of worship, namely (surrendering oneself only to Allah) the words "*Bi idhn Allah*, with Allah's permission" shows that everything that happens is by the will of Allah, the Owner of nature. Meanwhile, the moral message in the morals category towards Allah is "...but you can't be arrogant..."

The sentence above shows that we should not be arrogant to Allah to always ask for protection and beg Him. If in the end we are given a trial that makes us aware of the greatness of Allah, and His servants begin to bow their heads to Allah for all the sins they have committed. The wisdom that can be taken is that we as humans should not be arrogant, we must always remember Allah. Indeed, the Most Holy Lord, the One who gives life and death, the giver of sustenance, and the creator of the universe and all its contents, never leaves us but we are the ones who often leave Him.

The above speech has a good effect on the listener, such as getting closer to Allah, calm, trusting in Him, and increasingly surrendering to what has happened and will happen. Allah loves His servants who always ask for help, no matter how small the request is. Prayer is the key to everything, so that humans will be closer to their Creator and do not forget to always trust in Him, because effort without prayer is arrogant, prayer without effort is in vain.

c. Lecture Text Paragraph Three

How to cure the Corona virus disease using the *ruqyah* method is described as follows:

Well, I will be invited there later, sek, grandma Jek Gung had time, I said that. Not a wedding, no, really by Allah, by Allah it's not about wedding. No, it's okay to mix Chinese with Japanese, but indeed people who are post-modern, who are too modern, run to spirituality.

"Please read those journals, America, now there are also many that are heading towards spirituality, only yesterday it was said that if you are fooled, that is just learning. If you have, at a high level, you will be more proficient, the more you know your limitations, the more you will be spiritual."

"If spiritual is unlimited, Allah SWT is direct. If rational, then our brain is limited, right?" So the more modern a person is, the more interested they are in spirituality. Even Japan is now 5.0,

"Is Indonesia going to join the four points now? Four points O yo?"

"four yes, four point O,"

"What's the term, fourth generation or fourth wave?"

"four point o,"

Japan is already five, yes, the only country in the whole world, just Japan.

"What after I read, what?"

"What is five point o?"

"The four point o is all about this, the virtual world, the internet, and so on, but the five point o is actually human, ngewongni uwong, playing the role of people, paying attention to people."

"Uwonge, ojokmesine ojokkomputere ojok alate, uwonge."

Strange, right? I actually gosh, this is good. This means it fits with KSS, well, KSS is rarely discussed, right, you never discuss the blas machine, right?

"Later, I will go to Japan, God willing, it will be suitable if I become the *murshid* of the Japanese people."

"But if I have a condition, it must be Muslim, if not Muslim, then I apologize. This is because it is for preaching."

"Non-Muslims can be treated, but to become a therapist, to become a *murshid*, you must be a Muslim."

The meaning of the description from the perspective of speech acts is as follows:

- 1) Locution: if spiritual matters are unlimited, because they come directly from God. If rational, it is only a limitation of the human brain. So the more modern a person is, the more interested in his spirituality, even Japan has now implemented 5.0 (human, playing a person).
- 2) Illocution: the increasingly modern era makes people increasingly deepen their spirituality, as well as respect and appreciate humans.
- 3) Perlocution: a feeling of calm, happiness arises, learning to respect fellow humans.

There is a message of faith and morals from the explanation of the lecture above, namely "So the more modern a person is, the more interested in spirituality. Even Japan is now 5.0 ..." Spirituality is defined as spirituality; soul; spiritual life.⁴³ Without a relationship with God, one cannot understand the greatness of man. On the other hand, when humans consciously or not abandon the God who created them, the disasters caused by spiritual emptiness will easily disappear because humans (as understood by Muslims) have made a covenant with God before humans were born. Allah says in surah al-A'raf verse 172:

Remember when your Rabb brought forth the descendants of the children of Adam from their Sulbi and Allah took testimony against their souls (while saying): "Am I not your Rabb? They answered: Yes (You are Our Rabb, we testify) we did this) so that on the Day of Resurrection you will not say: indeed we (the children of Adam) were those who were heedless of this (His Oneness).⁴⁴

From here we can see that humans actually cannot be separated from religion.⁴⁵ The statement "...five point o, it turns out to be human, ngewongni uwong, playing people, paying attention to people. Uwonge, ojok mesine ojok komputer e ojok alate, uwonge..." As proven in the Solutech.id article that the industrial concept created by Japan, and its Prime Minister revealed the information on January 21, 2019. The development of technology is so rapid, including intelligent robots with roles that are believed to be able to replace humans. This is what underlies the birth of Industry 5.0 which can be interpreted as a concept of a society that is oriented towards society and based on technology. Industry 5.0 was created because there was a problem faced in Japan.⁴⁶

The statement "... But if I have a condition, must be Muslim, if not Muslim, then I apologize. This is because it is for preaching. Therapy is okay, non-Muslims can be treated, but if it is to become a therapist, to become a murshid, it is mandatory to be Muslim," according to the therapist, it is permissible for everyone, but if it is for preaching, especially to servants who are Muslim. Furthermore, according to Kiai Ishom, murshid itself has a meaning, namely, a teacher whose words are listened to and followed and whose actions are emulated by students. Kiai Ishom said,

Murshid has the ability to see the diseases that exist in the human soul, the soul of his student. Therefore, Imam Al-Ghazali in the book *Ihya Ulumiddin* stated that there are two sciences that are very important for the life of mankind. First, medical science, namely to treat the physical or bodily human. Second, spiritual science, namely to treat diseases in the human soul. According to him, the human body and soul are the whole of the human itself, so that it requires treatments if one or both are infected by disease.⁴⁷

⁴³ Pius A. Partanto dan M. Dahlan Al Barry, *Kamus Ilmiah Populer* (Surabaya: Penerbit Arloka, 1994), 721.

⁴⁴ Komaruddin Hidayat, "Agama dan Kegagalan Masyarakat Modern," in Nurcholis Majid, *Kehampaan Spiritual Masyarakat Modern* (Jakarta: Media Cita, 2000), 102.

⁴⁵ Muh. Fihris Khalik, "Reposisi Agama sebagai Sumber Spiritualitas Masyarakat Modern", dalam *Ash-Shahabah: Jurnal Pendidikan dan Studi Islam* 3, no. 1 (Januari 2017): 6.

⁴⁶ Marchel Febrian, "Revolusi Industri 5.0", <https://solutech.id/2019/07/22/revolution-industri-5-0-jepang/>, accessed on February 2, 2021.

⁴⁷ Husni Sahal dan Abdullah Alawi, "Cara Kenali Mursyid dengan Bertanya kepada Orang Berilmu", accessed on February 16 2021 from <https://www.nu.or.id/post/read/102671/cara-kenali-mursyid-dengan-bertanya-kepada-orang-berilmu>

The above statement can make the da'wa partners feel calm, understand technology well, and always humanize humans. As from the description of the 3 sentences above, the more advanced the era, especially in this modern era, humans need to master morality and the meaning of life. Islam teaches various spiritual riches, for modern humans as an alternative to discovering their identity. This problem can be done by finding answers to questions in the Q.S. al-Takwir, verse 26: "So where are you going?" Sometimes we have to answer like the answer of Prophet Ibrahim in the Qur'an: "And Abraham said: "Indeed, I go to my Lord, and He will guide me" (Q.S. al-Saffat: 99). All the hard work we do, in the end, is preparation for moving towards Allah, the Most Gracious, the Most Merciful.⁴⁸

The content of the preaching message, there is a preaching message of Aqidah, Sharia and Morals. Aqidah is that every human being must believe that everything that happens, whatever it is, is by the will of Allah SWT, as His servants, only put their trust, try, and always pray. Sharia is by performing *hajjat* prayers, *dhikr*, *wirid*. Morals are obedient to Allah, not killing animals, always thinking well of others. Although we believe that prayer or can be said with *ruqyah* is one of the efforts. However, a hygienic lifestyle and minimizing interaction with others are also forms of 'efforts' as stated in Q.S. ar-Ra'd verse 11, which should go hand in hand with 'tawakkal' referring to Q.S. Ali-Imran verse 159.

E. Conclusion

Based on the results of the data analysis above, the author can draw the following conclusions:

1. Speech acts at the Locutionary stage are the medicine for the 'Ayn disease related to Covid 19, the healing of which can be done using the *ruqyah* method.
2. The speech act at the Illocutionary stage is whatever happens, return and surrender everything to the Creator, namely Allah SWT. The medicine for the Covid 19 'Ayn disease can be cured by the *ruqyah* method which is also accompanied by efforts such as maintaining cleanliness, avoiding forbidden foods, and avoiding Allah's prohibitions.
3. Speech acts at the Perlocutionary stage are when the da'wa partners watch the video of Prof. Zahro's lecture, a sense of self-awareness, obedience, surrender, endeavor arises, and they get closer to Allah SWT so that they can open their way of thinking rationally about religion; *ruqyah*, 'Ayn, and science; covid 19.

Practically, the medicine for the Covid 19 'Ayn disease is the same as the disease that comes from human actions that are negligent in maintaining cleanliness, consuming forbidden foods, and lack of religious feeling to their creator. Likewise with *ruqyah*, it is intended as a medium for healing various diseases with prayer and effort.

The conclusion is in accordance with the theory of the message of da'wa in the book *Ilmu Dakwah* by Moh. Ali Aziz and the theory of speech acts in the book *Sosiolinguistik Perkenalan Awal* by Abdul Chaer and Leonie Agustina. The three points of conclusion can give the impression that the content of the video studied by the author contains a message of da'wa.

References

- Adi, B. *Panduan Praktis Searching di Internet*. Jakarta: PT Trans Media, 2009.
- Aidan, AA. *Ruqyah Syar'iyah Mengobati Segala Penyakit dengan Ma'unah Ilahi*, trans. Dudung Ramdani. Jakarta: Misykat, 2006.
- Akhmad, P. *Pro dan Kontra Tidak Mungkin Orang Kesurupan Jin*. Solo: Az-Zahra Mediatama, 2007.
- Akhmad, P. *Ruqyah Syar'iyah vs Ruqyah Gadungan*. Yogyakarta: Qur'anic Media Pustaka, 2005.
- Al Barry, D, M., Partanto, Pius, A. *Kamus Ilmiah Populer*. Surabaya: Penerbit Arkola, 1994.
- Alawi, A. dan Sahal, H. "Cara Kenali Mursyid dengan Bertanya kepada Orang Berilmu", Accessed on February 16, 2021 from <https://www.nu.or.id/post/read/102671/cara-kenali-mursyid-dengan-bertanya-kepada-orang-berilmu>

⁴⁸Muh. Fihris Khalik, "Repositioning Religion as a Source of Spirituality in Modern Society", in Ash-Shahabah; Journal of Islamic Education and Studies. Vol. 3, Number 1, January 2017, page 8.

- Ali bin Naafi' al-Alyani, *Ruqyah Obat Sihir & Guna-guna*. Bekasi: Darul Falah, 2010.
- Amrozi, Y. *Dakwah Media dan Teknologi*. Surabaya: UIN Sunan Ampel Press, 2014.
- Anshari, H. *Pemahaman dan Pengalaman Dakwah*. Surabaya: Al-Ikhlash, 1993.
- Apriani, AN. "Materi Dakwah dalam Program Acara Ruqyah Trans7 Episode Akidah Penolak Jin", *Skripsi*, Jurusan Komunikasi dan Penyiaran Islam Fakultas Dakwah dan Komunikasi UIN Sunan Ampel Surabaya, 2019.
- Arifin, A. *Dakwah Kontemporer: Sebuah Studi Dakwah*. Yogyakarta: Graha Ilmu, 2011.
- As-Sadhan, AM. *Sembuhkanlah Penyakitmu dengan Ruqyah Syar'iyah. Cet. 5*. Jakarta: Darus Sunnah, 2017.
- At-Tabik, A. "Konsep Komunikasi Dakwah Persuasif dalam Perspektif Al-Qur'an", *Jurnal Komunikasi Penyiaran Islam*, Vol. 2, No. 2, 2014.
- Aziz, M.A. *Public Speaking Gaya dan Teknik Pidato Dakwah*. Jakarta: Kencana, 2019.
- Basit, A. *Filsafat Dakwah*. Depok: Rajawali Pers, 2017.
- Bishri, H. *Penjelasan Lengkap Tentang Ruqyah*. Jakarta: GhoibPustaka, 2014.
- Budi, "Biografi Prof Dr KH Ahmad Zahro, MA", Accessed on January 11, 2021 from <https://www.laduni.id/post/read/67281/biografi-prof-dr-kh-ahmad-zahro-ma>
- Bungin, B. *Metode Penelitian Kualitatif Komunikasi, Ekonomi, Kebijakan Publik serta Ilmu-Ilmu Sosial Lainnya*. Jakarta: Kencana, 2015.
- Chaer, A dan Leonie A. *Sosiolinguistik Perkenalan Awal*. Jakarta: Rineka Cipta, 2014.
- Departemen Agama RI. *Al-Qur'an dan Terjemahannya al-Hikmah*. Bandung: CV Penerbit Diponegoro, 2010.
- Fahrurrozi, AN, "Tindak Tutur Pesan Dakwah Lagu Ya Maulana Oleh Sabyan Gambus." *Skripsi*. Jurusan Komunikasi dan Penyiaran Islam Fakultas Dakwah dan Komunikasi UIN Sunan Ampel Surabaya, 2020.
- Febrian, M. "Revolusi Industri 5.0", 2019. Accessed on February 2, 2021, 17.45 from <https://solutech.id/2019/07/22/revolusi-industri-5-0-jepang/>.
- Ghony, M.D. dan Fauzan A. *Metodologi Penelitian Kualitatif*. Yogyakarta: Ar-Ruzz Media, 2017.
- Herdiansyah, H. *Metodologi Penelitian Kualitatif*. Jakarta: Salemba Humanika, 2010.
- Hidayat, K. "Agama dan Kegagalan Masyarakat Modern." Dalam Nurcholish Majid, *Kehampaan Spiritual Masyarakat Modern*. Jakarta: Media Cita, 2000.
- Ilaihi, Wahyu. *Komunikasi Dakwah*. Bandung: Remaja Rosdakarya, 2010.
- Ismail, H. *Ruqyah dalam Shahih Bukhari*, terj. M. Yudi Atok. Solo: Auliya Press, 2006.
- Khalik, M.F. "Reposisi Agama Sebagai Sumber Spiritualitas Masyarakat Modern." *Ash-Shahabah, Jurnal Pendidikan dan Studi Islam* 3, no. 1 (Januari 2017).
- Laurensia, J. 'Mengenal Youtube', Accessed on October 15, 2020 from <https://www.kompasiana.com/jesicalaurensia/56cb0156c0afbd3218bb231e/mengenal-YouTube>.
- Ma'ruf, MI. "Pesan Dakwah Cerita "Ulet Seperti Kupu-Kupu" dalam Buku Bait Cinta Sang Musafir Karya Andy Sukmana Lubis (Perspektif Sosiolinguistik)." *Skripsi*. Jurusan Komunikasi dan Penyiaran Islam Fakultas Dakwah dan Komunikasi UIN Sunan Ampel Surabaya, 2019.
- Maftuh, R. "Kontestasi Identitas dalam Pengobatan Ala Nabi; Kajian Fenomenologi Atas Munculnya Jam'iyah Ruqyah Aswaja." *Jurnal Kajian Islam interdisipliner* 4, no. 1 (Juli-Desember 2019).
- Majid, N. *Islam Agama Peradaban Membangun Makna dan Relevansinya Doktrin Islam dalam Sejarah*. Cet. I. Jakarta: Paramdina, 1995.
- Masrur, M. "Pernah Dengar Istilah Hizib? Apa Artinya?", 2019. Accessed on February 3, 2021 from <https://bincangsyariah.com/zikir-dan-doa/pernah-dengar-istilah-hizib-apa-artinya/>.
- Moleong, LJ. *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosdakarya, 2014.
- Mulyono, H. (2019). "Dalil tentang Keutamaan Salat Hajat", Accessed on February 3, 2021 from <https://akurat.co/news/id-914124-read-dalil-tentang-keutamaan-salat-hajat#:~:text=Dalam%20salah%20satu%20hadis%20dikatakan,mengucapkan%20selawat%20kepada%20Nabi%20saw>.
- Nadzario, AP. "Gaya Bahasa Dakwah Gus Miftah dalam Video Youtube." *Skripsi*. Jurusan Komunikasi dan Penyiaran Islam Fakultas Dakwah dan Komunikasi UIN Sunan Ampel Surabaya, 2019.

- Nadzifah, F, "Pesan Dakwah Dosen Dakwah STAIN Kudus Dalam Surat Kabar Harian Radar Kudus." *At-Tabsyir, Jurnal Komunikasi Penyiaran* 1, no. 1 (2013).
- Shofan, Moh. "Agama, Sains, dan Covid-19: Mendialogkan Nalar Agama dan Sains Modern." *Jurnal Ma'arif: Arus Pemikiran Islam dan Sosial* 15, no. 1 (2020): 5-10.
- Pane, MDC. "Virus Corona." Accessed on October 6, 2020 from <https://www.alodokter.com/virus-corona>.
- Pratiwi, DN. "Penerapan Tindak Tutur Lokusi, Ilokusi, dan Perlokusi Ustadz Nur Maulana pada Tayangan Islam Itu Indah di Trans TV." *Skriptorium* 1, no. 1 (2012).
- Putsanra, DV. "Bagaimana Virus Corona Bisa Menyebar dan Sebabkan Pneumonia di Cina." Accessed on October 6, 2020 from <https://www.google.com/amp/s/amp.tirto.id/bagaimana-virus-corona-bisa-menyebar-dan-sebabkan-pneumonia-di-cina-et5p>.
- Ratmanto, T. "Pesan: Tinjauan Bahasa, Semiotika, dan Hermeneutika." *Jurnal Komunikasi Universitas Islam Bandung* 5, no. 1 (2004).
- Sadhan, AA. *Cara Pengobatan dengan al-Qur'an*, terj. Muzaffar Sahidu. Indonesia: Islamhouse.com, 2009. PDF e-book.
- Sadiman, AS. *Media Pendidikan*. Jakarta: PT Raja Grafindo Persada, 1984.
- Sahabatmasjid.org, "Ustadz Prof. Dr. Ahmad Zahro, MA", Accessed on February 16, 2021 from <https://sahabatmasjid.org/ustadz-prof-dr-ahmad-zahro-ma/>.
- Shihab, MQ. *Wawasan al-Qur'an tentang Zikir dan Doa*. Cet. I. Jakarta: Lentera Hati, 2006.
- Sunarto. *Retorika Dakwah*. Surabaya: Jaudar Press, 2014.
- Suryabrata, S. *Metode Penelitian*. Jakarta: Rajawali, 1987.
- Thabathaba'i, Allamah Sayyid Muhammad Husain. *Al-Mizan fi Tafsir al-Qur'an IV*. Beirut, Qom, Tehran: Ismailiyan, Dar al-Quthb al-Islamiyyah, 1998.
- Tuasikal, MA. (2012). "Pengaruh Makanan yang Haram." Accessed on February 3, 2021 from <https://rumaysho.com/2185-pengaruh-makanan-yang-haram.html>.
- Tuasikal, MA. *Muslim.or.id*, Accessed on February 1, 2021 from <https://muslim.or.id/8979-jangan-malas-untuk-berdoa.html>
- Yasmin, P. "Seputar Penyakit Ain dalam Islam, Ini Fakta-Faktanya." Diakses pada 14 Oktober 2020 dari <https://news.detik.com/berita/d-4746012/seputar-penyakit-ain-dalam-islam-ini-fakta-faktanya>.
- Toresano, Wa Ode Zainab Zilullah. "Integrasi Sains dan Agama: Meruntuhkan Arogansi di Masa Pandemi Covid-19." *Jurnal Ma'arif: Arus Pemikiran Islam dan Sosial* 15, no. 1 (2020): 231-245.
- Zuhriyah, LF. *Metode Penelitian Kualitatif*. Surabaya: Revka Petra Media.
- "Ain" *KBBI Daring*, 2016, Accessed on October 19, 2020 from <https://kbbi.kemdikbud.go.id/entri/ain>.
- "Guru Besar UIN Sebut Virus Corona Bisa Dilawan dengan *Ruqyah*." *CNN Indonesia*. Diakses pada 15 Mei 2020 dari <https://www.cnnindonesia.com/nasional/20200213161514-20-474322/guru-besar-uin-sebut-virus-corona-bisa-dilawan-dengan-ruqyah>.
- "Imam Besar Mas Bimbing Ikrar Muallaf." *Masjidalakbar.or.id*. Diakses pada 11 Januari 2021 dari <https://www.masjidalakbar.or.id/2018/10/19/imam-besar-mas-bimbing-ikrar-muallaf/>
- "Kapan Sebenarnya Corona Pertama Kali Masuk RI?" *Detik.com*. Diakses pada 14 Oktober 2020 dari <https://news.detik.com/berita/d-4991485/kapan-sebenarnya-corona-pertama-kali-masuk-ri>.
- "Pertanyaan dan Jawaban Terkait Coronavirus. *Who.Int*. Diakses pada 6 Oktober 2020 dari <https://www.who.int/indonesia/news/novel-coronavirus/qa-for-public>.
- "Pertanyaan dan Jawaban Terkait COVID-19 Kementerian Kesehatan." *Kemkes.go.id*. Diakses pada 10 Oktober 2020 dari <https://www.kemkes.go.id/article/view/20030400008/FAQ-Coronavirus.html>.
- "Tafsir al-Quran Online." *TafsirQ.com*, Accessed on February 2, 2021 dari <https://tafsirq.com/2-al-baqarah/ayat-214>.