KEKUATAN UJARAN PADA RITUAL PENYEMBUHAN RUQYAH DI INGGRIS DAN INDONESIA

THE POWER OF SPEECH OF RUQYAH HEALING RITUAL IN ENGLISH AND INDONESIA

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Abstrak

Tuturan ritual adalah bahasa yang digunakan oleh sekelompok orang pada peristiwa tertentu atau ritual khusus. Penelitian ini bertujuan untuk menemukan fitur-fitur bahasa pada tuturan ritual ruqyah dan menemukan aspek budaya apa yang mengindeks pada ritual penyembuhan ruqyah. Penelitian ini menggunakan metode penelitian kualitatif dalam menganalisis dan menyajikan data. Penelitian ini dilaksanakan di Masjid Riyadhushsholihin pada bulan Juli 2015. Terdapat beberapa teknik menganalisis data; mencatat ujaran, menerjemahkan ujaran ke dalam bahasa Inggris dengan morfem ke morfem dan penerjemahan secara idiomatik, dan menganalisis data dengan menggunakan teori semiotika funsional. Hasil penelitian menunjukkan bahwa ada beberapa fitur-fitur bahasa yang digunakan dalam tuturan ritual penyembuhan ruqyah dalam membangun kekuatan yaitu proses kontekstualisasi yang ditandai dengan penggunaan deixis persona orang pertama tunggal (sayang), deixis persona orang pertama jamak (kami), deixis ini, dan deixis itu, proses entekstualisasi terjadi pada data menceritakan dan data diceritakan yang ditandai dengan kutipan hadits-hadits Nabi Muhammad dan ayat-ayat Al Qur’an, paralelisme, dan pengulangan yang terjadi pada bentuk kalimat perintah.

Kata kunci: Tuturan Ritual, Ruqyah.

Abstract

Ritual speech is the language used by a group of people at particular event or a special ritual. This research aimed to find out the linguistic features of ruqyah ritual speech. This research used qualitative research in analyzing and displaying the data. The data were taken in Riyadhushsholihin Mosque on July 2015. There were techniques of analyzing data; transcribing the utterances, translate the data into English by applying morphem by morphem translation and ideomatic translation, and analyzing the data by functional semiotic theory. The results of this research revealed that there are linguistic features used in the speech of ruqyah healing ritual in building power, they are contextualization which indicated by the use of person deictic first singular ‘a/ana and saya (I), person deictic first plural kami/kita (we), deictic ini (this), and deictic itu (that), entextualization which occur in narrating and narrated event which is indicated by the quotation of hadiths of the Prophet Muhammad and Qur’an verses, parallelism, and repetition which occured in imperative form.

Keyword: Ritual Speech, Ruqyah.
INTRODUCTION

Ritual is a series of activities undertaken by a religion or traditions of a particular community that are set and determined, especially for symbolic purposes and can not be done arbitrarily. Besides, ritual also can be defined as a series of activities that are tied to certain rules, such as those relating to mores within a culture. In addition, Bell (1992), argues that the ritual is not only composed of unique actions that only occur in the context of the rite, but a way of acting, which is different from other ways of acting, contrasting types.

In ritual, there are utterances which are usually used as a medium. It is called a ritual language (ritual speech). Ritual speech is in essence not spoken as a means of communication in daily life, but it is spoken specifically on certain rituals. This to convey the same thing was said by Fox (1988), argues that the ritual speech is typically different from daily language. in addition, Kuipers in Koroh (2010), based on data Weyewa language of ritual speech in Sumba states that ritual language is worth special registers and a language of respect. According to him the ritual speech is a good place to look for ideology because it is the focus of a number of confidence.

Ritual speech is also widely used in religious rituals, for instance, in ritual ruqyah treatment in Islam. The interesting things about ruqyah ritual is someone who complains about his/her self such as insomnia, frequent nightmares, bitten by wild animals, feel tired at work, and so forth. The signs are claimed as features that there are jinns in that person’s body.

Ruqyah ritual speech uses Arabic language. The speech is derived from the Qur’an and the Hadiths of the Propeth Muhammad. Ruqyah ritual is performed to treat physical and non-physical illness. Ibn Qayyim in Zuhdi (2013), says how the disease might be able to be dealt with by the use of the word of the One (Allah) who has the heavens and the earth. If it passed down to the mountain, it will destroy it, or if it passed down to earth, it will split it as a consequence. None of diseases, both physical and non-physical cannot be cured. The cure is in the Qur’an. In this study, the researcher focuses on the treatment of non-physical illness in the form of jinn possession.

To treat the disease, ruqyah medication therapy is done to chase away a jinn that possesses the human’s body. Ruqyah treatment is done by rooqi’ (people who read the prayer). He recites prayers or mantras that come from the Qur’an and the hadiths of the Prophet Muhammad. Although, the patients do not understand the meaning of the prayers it gives reaction to the patient in the form of jinn possession so that the patient's body is totally controlled by the jinn. When the patients have gone into trance, the rooqi’ asks the Jinn to
leave/come out of the patient’s body. The question then is how are we going to understand the features of speech in this ritual?

The phenomenon of jinn possession is due to jinn who deeply penetrates into the human’s body. Possession is characterized by temporary changes in identity whereby one’s normal identity is temporarily replaced (possessed) by jinn that causes changes in the behavior of that person.

Studies on the ritual speech have been carried out by many researchers of language and culture, some of them use semiotic approach and the others just focus on the analysis of form, meaning and function of ritual speech, such as Ola (2005), has conducted research on ritual speech lamaholot ethnic group which focused on structure of language, Suparman (2014), has conducted research on post-funeral ritual utterances of Tangru community which focused on ritual symbol and steps of the ritual. So, this is considered incomplete. Communication in ritual does not convey only the meaning but to produce effects on the hearer. As for the ruqyah rituals there is an action to remove the jinn from the patient’s body. So, the ritual action needs to be taken into consideration.

Ruqyah has been known since the Prophet Muhammad era. It has been spreaded in many states in the world include England, America, and other states that moslems live. That’s why the topic of this research focuses on “the power of speech of ruqyah healing ritual in English and Indonesia”. This research aimed to find out the linguistic features of ruqyah ritual speech.

**METHODOLOGY**

**Research Method**

This research aims to analyze the power of speech of ruqyah healing ritual. The method applied in this research is qualitative method. Qualitative research is a type of research that produces findings that can not be obtained by using statistical procedures or other means of quantification (measurement). Qualitative research can show the research on the life of society, history, behavior, and about functionalization organizations, social movements, or kinship. In the one hand, qualitative approach is research that uses strategies to get the data or information, actions and events associated with human life. This approach uses to draw actual facts clearly. The essence of the qualitative approach is to observe people in their environment and interact with them.
Field Work

Field work or field research is a kind of qualitative research in which a researcher observe and participate directly in the events or social situation that will be researched. In this study, the object is a social situation. According to Spradley (1980), the qualitative research uses social situation to observe the object of research. It consists of place, actor, and activity.

Actually, *ruqyah* treatment can be done in anywhere either in the mosque, in the patient's home, or at rooqi’s home. The most important thing is the place should be conductive to the process of ruqyah treatment. It means that there is no thing that could inhibit the ruqyah treatment process (to cast out the jinn from the patient’s body) such as animate pictures, sculptures, and its kind. But this research will be conducted in Riyadhushsholihin musque. It is located on Jalan Ahmad Mustin, Kolaka regency, South East Sulawesi.

Then, the actor of ruqyah treatment is called *rooqi’* (people who read the pray). *Rooqi’* is usually a man. Even though it sometimes can be women. In this research the researcher focuses on man only. The activity of this research is the *ruqyah* treatment process. It means that the a rooqi’ that tries to cast a way the jinn from patient’s body by reading prays that come from the Qur’an and the Hadiths of the Propeth.

Method of Collecting Data

Data collection is carried out to obtain the information needed in order to achieve the objectives of the research. Sugiono generally states that there are four types of data collection techniques, namely; observation, interviews, documentation and combined/triangulation.

In conducting this research, the researcher will do observation, recording, and video taping. Marsal in Sugiono (2013), states that through observation the researcher learn about behavior and the meaning attached to those behavior. Besides, Sanafiah Faisal in Sugiono (2013), has classified observation into participant observation, overt observation and covert observation, unstructure observation. In participant observation, the researcher observes what people do, listen to what they say, and participates in their activities. Then, Stainback in Sugiono (2013), divides participant observation into pasive participation, moderate participation, active participation, and full participation. In this research, the resercher will do full partisipation. It means that the researcher is a natural participant.

Besides, in collecting data the researcher will also do recording and video taping towards the pray which read off by *rooqi’* (*people who read the pray*) and the dialogue between *rooqi’* and patient when the treatment of *ruqyah* healing ritual carried out.
Method of Analyzing Data

To analyze the data of this study, it takes steps can be justified scientifically. Thus, the data in this study will be treated with the following steps. The researcher transcribed research data into written form. The transcription process was performed after the completion of the recording so that what is on the tape still be able to clearly remember the context.

Furthermore, after the data is transcribed, the research data are then translated into English. After that, the data in this study will be classified based on the needs analysis study. After the classification process, the next, the data will be analyzed by using a semiotic functional approach or also called Functional Semiotic pioneered by Silverstein.

FINDINGS

The researcher found that there are linguistic features used in the speech of ruqyah healing ritual in building power, they are contextualization, entextualization, parallelism. These are contained in narrating and narrated event. These are presented below:

Contextualization

Contextualization is brings text to the reality. Based on the data, the process of contextualization is marked by four things. First, the use of person deictic first singular “a/ana and saya” (I).

(1). /A/sa-alu/Allah/ /al/`adziima/ /robb/a /al/`arsyi/ /al/`adziimi/
/Lsg/ask/Allah/ /Art/almighty/ /Lord/ /Art/ arsy/ /Art/almighty/
/an/ya/syfiya/ki/
/Prep/S/heal/2sg/

I ask Allah the great one, Lord owner of the great Arsy’ for healing you.

The use of person deictic “A” (derived from ana) (I) shows that it directly pointed out to the rooqi’. Here the rooqi asks to Allah, it is identified at the beginning of the speech. The use of word “sa-alad” (ask) in “as-alullaaha”. The rooqi’ asks to the Allah for healing the patient. It is identified in the last of that speech. The use of verb “syafa-a” (heal) in “anyasyfiyaki” (for healing you) shows that the patient will be heal. The use of prefix “ya” shows that the healing process is in progress. This means that the patient will be healed during the treatment. In Muslim’s prayer culture, it is recommended to mention Allah’s name and characters, so their prayer easier to be accepted. It is done by the rooqi’. He mentions Allah’s characters, it is “al `adziima” (the great one) and “robbal`arsyiil `adziimi” (Lord owner of the great Arsy’).

The second contextualization is the use of person deictic first plural “kita/kami” (we) which indexes to the rooqi’ team.
We will pray to Allah so that Allah ties your hands.

The utterance informs that the rooqi’ does not come alone but he comes by the team. It is identified by the use of person deictic “kita” (we). The situation when the rooqi’ utter the utterance is the patient comes into rage violently. So, they threaten the jinn by asking Allah to tie the jinn’s hand. They know that if Allah ties their hand it is very painful. Besides, it implies that the rooqi’ use person deictic “kita” (we) to show the jinn that they have strength and their prayer will be accepted easier. Finally, the jinn will leave the patient’s body sooner. The utterance shows that the power of prayer of rooqi’s team and the power of Allah in accepting the prayer.

The third contextualization is the use of deictic “ini” (this). It can be seen on the data below.


Try to hear this verse.

The deictic “ini” (this) in this utterance indexes to the verse in utterance (162). The verse tells about the disbelievers’ condition in the hell but the rooqi’ recites this verse as prayer to Allah to make the jinn feels like in the hell.

The use of deictic “ini” (this) in the utterance (205) indexes to the jinn’s body. In this utterance, the rooqi’ asks Allah to burn the jinn’s body.


Burn the whole body of this jinn oh Allah.

The last contextualization is the use of deictic “itu” (that) which indexes to the hell. It can be seen on the data below.

(164). /itu/ /api/ /Neraka/ /Deic/ /fire/ /hell/

It is hell.

Before uttering the utterance above, the rooqi’ recites a verse (162). The rooqi’ prays to Allah in order to Allah shows the hell to the jinn. The aim to utter the utterance is to make the jinn weaker so the jinn leave the patient’s body.

Entextualization

Other process which contributes in building power is the process of entextualization. Based on the data, The process of entextualization indexes two things. It is marked by the
request of the rooqi to Allah by quoting the hadith of the Prophet Muhammad and the Qur’an verse. It is presented below:

(6). /A‘uudzu/ bi/kalimati/Allaahi/al/taa~mmati/ min/kulli/ /1sg/seek refuge/ /Prep/words/Allah/Art/perfect/ /Prep/all/ /syaitooni/ wa/haa~mmatin/, wa/min/kulli/ /‘ainin/ /devil/ /Conj/venomous animals/ /Conj/Prep/all/ /eyes/ /laa~mmatin/. /bad/  

I seek refuge in the perfection of Allah’s words from all the devils and the venomous animals and all the evil eyes.

The utterance (6) shows that the rooqi’ convenes Allah to protect from wrath and torment of Allah, badness of Allah’s creation, devils, venomous animals and evil eyes. Then, Allah comes to the rooqi to help the rooqi’ for healing the patient through ruqyah. It can be seen in the data (9) to (11) below.

(9). /Bi/ismi/Allaahi/ /a/ruqii/ka/ min/kulli/ syaiin/ /Prep/name/Allah/ 1sg/do ruqyah/2sg/ /Prep/all/ something/ /yu’dzii/ka/ /wa/min/syarri/ /kulli/ /nafsini/ /awu/‘aini/ /haasidin/ /hurt/2sg/ /Conj/Conj/badness/ /all/ /soul/ /Conj/eyes/ /envious/ /Allahu/ /yasyfii/ka/ /bi/ismi/Allaahi/ /a/ruqiika/. /Allah/ /heal/2sg/ /Prep/name/Allah/ 1sg/do ruqyah/2sg/  

In the name of Allah, I do ruqyah to you from everything hurt you and from all evil soul and the envious eyes. Allah is healing you. In the name of Allah I do ruqyah to you.

There are two kinds of entextualization namely minimazing and maximazing, this belong to the minimazing the gap.

**Parallelism**

The parallelism that shows the power occurs in utterances (113) and (114) below:

(113). /Atau/ kita/ /ber/do’a/ sama/ Allah/ supaya/ Allah/ /ikat/ /1plr/ /1plr/ /Pre/prayer/ /Prep/ Allah/ /so that/ Allah/ /tie/ /tangan/mu/ /hands/2sgPoss/  

We will pray to Allah so that Allah ties your hands.

(114). /Supaya/ Allah/ /ikat/ /tangan/mu/ /di/lantai/ mau/ /so that/ Allah/ Tie/ /hands/2sgPoss/ /Pre/floor/ /want/  

So that Allah ties your hands in the floor. Do you want?

In this utterances, the rooqi’ gives threat to the jinn. The word “berdo’a” (pray) means that the rooqi’ asks to Allah for binding the jinn’s hand by using word “ikat” (tie/bind). It is done to make the jinn become tortured so that she will go out sooner.
DISCUSSION

This research shows that there are three linguistics features which contribute in building power in ruqyah healing ritual. They are contextualization, entextualization, and parallelism.

Sandarupa (2014), states that contextualization is indexical relationship that is built in communication. It shows the speaker’s activeness in speaking. In other word, the way speaking of someone relates to context get reaction of listener or speaking in the context (Young, 2001). Contextualization also close relates the language and reality. Furthermore, based on the findings, contextualization build power through the use of person deictic (first person) and spatial deictic/deictic demonstrative (this and that). Sandarupa (2013), has explained that simple person deictic consist of speaker and addressee irrespective of their grammatical function such as subject, direct object, and possessive.

Besides, the entextualization builds power through the quotation from hadiths of the Prophet Muhammad and Qur’an verses. The rooqi’ quotes them to ask Allah to protect himself and remove the jinn from the patient’s body. Sandarupa (2013), defines entextualization is the process of transferring the segment text into another context.

Other linguistic feature that contributes in building power is parallelism. Lowth in Fox (1988), states that parallelism consists of parallel lines and parallel terms. Parallelism also occur in the ruqyah ritual speech. It can be seen below.


Oh jinn! Jin, you are weak.

(110). /Sekarang/ /kamu/ /sdh/ /lemah/ /now/ /2sg/ /already/ /weak/

Now, you are already weak.

Based on the data, the utterance above are repeated several times. From the researcher view, the rooqi’ does not only assert that the jinn are weak but also he wants the jinn leave the patient’s body so the patient healed.

The speech that is done by the rooqi’ is what Austin called illocutionary act. This illocutionary act also occur in the level of parallelism. Austin (1969), states that illocutionary act is the act that the speaker intents to do in saying something. In conclusion, the result of the data support the theory of speech act by Austin.

Furthermore, related to the theory of power, Mooney has divided into two kinds of power; institutionla power and symbolic power. The results above are the part of what
Mooney called as symbolic power. Symbolic power means power comes through the language used by the speakers. Unfortunately Mooney just focuses her theory on the identifying the type of power. She did not mention what elements of language that build a power to affect. It can be argued that based on the ruqyah ritual speech data, the researcher developed the theory of power.

In addition, based on the English and Indonesia data, it was found that both of them have similarities and differences in ruqyah healing ritual. The data show that both of them have the same purpose, it is to heal/cure the patient. Besides, both of them also use quotation of the Qur’an verses in performing the treatment.

The most basic different is ruqyah in Indonesia just focus on how to heal/cure the patient. In other words, the rooqi’ just focuses his treatment in removing the Jinn from the patient’s body by giving some doctrines and asking/ordering the Jinn to come out. While ruqyah in English data shows that the rooqi’ not only focuses his treatment on how to remove the Jinn but also the target of rooqi’ is to persuade the Jinn to become Muslim. He does it by showing the Jinn about the rightness of Islam and the greatness of Allah by reciting some verses related to what he will show to them. Finally, when the jinn have become Muslim, the jinn leave the patient’s body.

Another different is the rooqi’ (English data) does jinn catching. In this case, the jinn catching means the rooqi’ brings the Jinn from their world to the real world through human body by asking Allah and reciting certain verse. Jinn catching is when the person has been possessed by jinn and stood possesional in his body and had spoken by his tongue. So, that person is treated and the jinn and the socrery have gone. So, that is an opening between him and the jinn’s world. That opening allows the rooqi’ to bring jinn through him. While ruqyah in indonesia, the rooqi’ just tries to remove the jinn without bring them to the real world.

CONCLUSION AND SUGGESTION

Based on the findings and discussion, the researcher concludes that there are four linguistic features used in the speech of ruqyah healing ritual in building power, they are contextualization which indicated by the use of person deictic first singular “a/ana and saya (I), person deictic first plural kami/kita (we), deictic ini (this), and deictic itu (that), entextualization which is indicated by the quotation of hadiths of the Prophet Muhammad and Qur’an verses, and parallelism. The researcher hopes that there will be researcher which conduct research on power of ritual speech especially ritual speech in Indonesia because as
long as most of the researchers on ritual speech just focus on meaning but in fact ritual speech can be also seen from power side.

REFERENCES