

The Qur'anic Structure as an Alternative Healing Method

(*A Case Study of Healing Practices in the Jakarta Qur'anic Structure Studies Community*)

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Abstract. This study investigates Qur'an-based healing practices within the Jakarta Qur'anic Structure Studies Community, focusing on the understanding of the Qur'an as *Asy-Syifa'* (a source of healing) and the therapeutic application of Qur'anic verses through the Qur'anic Structure method. Employing a qualitative, descriptive-analytical design within a Living Qur'an and phenomenological framework, data were collected through participant observation, in-depth interviews with three key informants, and questionnaires administered to 23 practitioners. The findings show that the community positions the Qur'anic Structure method as an alternative approach to both physical and spiritual healing by treating the entire Qur'an as a medium of cure. This practice is operationalized through four principal patterns: the 'Ain Structure, Page Structure, Alphabet Structure, and Surah Structure, all of which refer to the 18-line mushaf published by PT Taj Company (Karachi, Pakistan). Practitioners' testimonies indicate perceived improvements in physical and psychological conditions, framing this method as a form of Qur'anic self-healing (*ikhtiar*) while reaffirming that ultimate healing belongs solely to Allah SWT.

Keywords: Alternative Healing; *Asy-Syifa'*; Islamic Healing Practices; Living Qur'an; Qur'anic Structure.

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1. Introduction

The structure of the Qur'anic *mushaf* is believed by some practitioners to contain therapeutic benefits not only through the meaning of the verses, but also through recitation patterns that are guided by a particular *mushaf* format. Scholars such as Ibn Taymiyyah emphasize that the Qur'an serves as a remedy for physical and non-physical illnesses, in line with the views of Sa'id Hawwa and Shaykh 'Abd al-Qadir al-Jilani regarding the spiritual and therapeutic power of revelation. Scientific findings reported by Ahmad Al-Qadhi further suggest that Qur'anic recitation may influence human physiological and psychological states by reducing stress and promoting neural relaxation (Al-Qadhi, 1984).

Studies on Qur'an-based healing have existed since the time of the Prophet Muhammad (PBUH), notably through the practice of *ruqyah shar'iyyah* as narrated in Sunan Ibn Majah no. 3501 (Ibn Majah, n.d.). Nevertheless, despite the long history of Qur'anic manuscript writing in Indonesia from the thirteenth century to the modern printing era, scholarly discussions have rarely examined the therapeutic significance of *mushaf* structure as part of healing methods. Most research has focused on *tafsir*, *qira'at*, or specific verses associated with *Asy-Syifa'*, rather than on

the *mushaf*'s visual and structural system (Ministry of Religious Affairs of the Republic of Indonesia, 1980).

The *mushaf*-structure-based healing method gained wider recognition following approximately thirteen years of intensive research by Lukman Abdul Qohar Sumabratia on the 18-line Qur'anic *mushaf* published by PT Taj Company (Karachi, Pakistan). This work resulted in a Qur'anic healing method employing four core structures 'ain structure, page structure, alphabet structure, and surah structure based on the belief that all Qur'anic verses function as healing, not merely selected passages (Qohar, 2015).

The 18-line *mushaf* by PT Taj Company is preferred because it is regarded as preserving the 'Uthmānic orthographic format more comprehensively, including structural symbols such as *manzil* markers and *ruku* 'signs that are not consistently maintained in many modern prints. The distinctive arrangement of verses, page layout, spacing, and visual symbols in this *mushaf* constitutes the basis for the community's therapeutic approach and structural interpretation (Ulhaq, interview, 2022).

Social phenomena also indicate that some Muslims continue to rely on non-*shari'i* practices when seeking healing or assume that illness is purely physical, while others have limited understanding of Qur'an-based healing methods that are considered valid and applicable. Even *rugyah* is often perceived as addressing only non-physical ailments, whereas hadith sources indicate its use for physical conditions as well, such as the narration concerning the treatment of a venomous bite through the recitation of Surah Al-Fātiḥah (Adolf, interview, 2022; Al-Bukhari, 2276).

Against this backdrop, the present study is motivated by the need to describe a Qur'anic healing method that is understood as systematic, applicable, and aligned with Islamic teachings. Accordingly, the Qur'anic Structure Studies Community is examined as an alternative healing approach that may be practiced independently (self-healing) through the standardized 18-line *mushaf* published by PT Taj Company (Karachi, Pakistan) and specific recitation patterns. Therefore, this research is titled: "The Qur'anic Structure as an Alternative Healing Method: A Case Study of Healing Practices in the Jakarta Qur'anic Structure Studies Community."

It should be emphasized that this study does not aim to test the clinical effectiveness of the Qur'anic Structure method as a medical therapy. Rather, it analyzes how the practice is understood, interpreted, and experienced by its practitioners. Using a phenomenological approach within the Living Qur'an framework, this study focuses on meaning-making processes, religious experience, and the ways in which the community positions the Qur'an as *Asy-Syifā'* in their everyday practices.

2. Research Method

This study adopts a qualitative approach with a descriptive-analytical method to portray the concept of healing and the procedures employed in the Qur'anic Structure Studies tradition. It is grounded in a post-positivist orientation that prioritizes understanding meanings, social phenomena, and the natural uniqueness of the research object.

A phenomenological approach is employed to explore practitioners' subjective experiences, particularly how they interpret Qur'anic recitation practices as a means of healing. Consequently, the study does not evaluate medical success or failure; instead, it examines meanings, experiential narratives, and religious understandings that are lived within the community.

The research is conducted as a field-based case study, allowing for in-depth, contextual, and intensive analysis of the Qur'anic Structure practice as an approach to physical and spiritual healing. Fieldwork took place in Jakarta, considering the residences of key experts K.H. Ziyad Ulhaq, Ph.D., Bambang Siswanto, and Gustaf Alex Adolf as well as the presence of active study circles in areas such as Pondok Cabe and Tebet. Primary data were obtained through direct interviews with principal practitioners and community members, while secondary data were drawn from documentation, core reference books by Lukman Abdul Qohar and Ziyad Ulhaq, and other relevant literature.

Data were collected through field observation of study sessions, in-depth interviews with key informants and participants, online questionnaires distributed via Google Forms, and supporting documentation. The collected data were then analyzed interactively, systematically, and continuously to arrive at a comprehensive interpretation of the research object. The analytical process involved data verification, interpretation of emergent meanings, and the formulation of thematic patterns to develop experience-based propositions derived from practitioners who consistently apply the recitation method according to the Qur'anic Structure Studies format. The final results are presented in a clear and methodologically accountable scholarly exposition.

3. Results and Discussion

Conceptualizing the Qur'an as *Asy-Syifa'* from the Perspective of Qur'anic Structure Studies

The Qur'an explicitly identifies itself as a source of healing, as indicated by six occurrences of the term *Asy-Syifa'* in verses such as Q.S. Al-Isrā' [17]:82 and Q.S. Yūnus [10]:57. This understanding is further reinforced by the narration of Abū Sa'īd al-Khudrī (ra), which recounts the recovery of a tribal leader who was bitten by a snake through the recitation of Sūrat al-Fātiḥah. Qur'anic exegetes generally interpret these passages as affirming the Qur'an's therapeutic function for both physical and non-physical ailments. Nevertheless, scholars differ on whether healing may be derived from the Qur'an in its entirety or only from specific verses that explicitly contain the wording *Asy-Syifa'*.

In contrast to this conventional view, the Qur'anic Structure Studies approach maintains that all Qur'anic verses possess healing potential, yet this potential is accessed through particular distributions and recitation patterns applied via a structural method without requiring practitioners to complete a full recitation of the entire Qur'an. Based on the analysis of relevant verses and the informants' perspectives, this method is understood as an *ikhtiar* grounded in devotion and *taqwā* to Allah SWT. Accordingly, the Qur'anic Structure Studies method is considered relevant as an alternative approach for addressing both physical and non-physical illnesses.

From the researcher's perspective, several informants reported that after consistently practicing these recitation patterns, they experienced improvements in their complaints, which they interpreted as healing granted by Allah SWT.

Identification of Qur'anic Juz in Qur'anic Structure Studies

Public beliefs regarding the merits of reciting particular surahs or *ṣalawāt* for specific purposes such as reciting Sūrat al-Wāqi'ah to facilitate sustenance (*rizq*) or Sūrat Yā-Sīn on Thursday night to obtain divine mercy are widely circulated; however, they often lack clear legal (juridical) grounding. Therefore, this study traced information from the community's guidebook and field observations of Qur'anic Structure Studies practitioners regarding a *tadarus*-based method as a technique for identifying an individual's "personal *juz'* (*juz' pribadi*). This method requires routine recitation of all *juz'* of the Qur'an until certain signals emerge, such as spontaneous sadness, pain, ease or difficulty in reciting particular verses, or specific visual phenomena provided that *tadarus* is performed without distraction, with full concentration, and consistently even when no immediate response is felt (Interview with Gustaf Alex Adolf, 28 June 2022).

In addition to the *tadarus* method, *juz'* identification may also be conducted through behavioral analysis, interviews with competent practitioners, or a character-based personal assessment that has reportedly been validated with 500 respondents and is available through the link provided in the original source. According to Ziyad Ulhaq, Ph.D., this assessment is intended to help individuals recognize their potential for the purposes of worship and spiritual development based on the Qur'an's format and structure.

Procedures for Reciting the Juz and Recitation Patterns in Qur'anic Structure Studies

Once a person's "personal *juz'*" has been identified, the next stage is to apply the prescribed recitation procedures within the Qur'anic Structure Studies method. The practice begins with the intention of worship solely for Allah SWT, maintaining ritual purity from both major and minor *hadath*, facing the *qiblah*, and choosing a quiet and clean place. Practitioners are also encouraged

to perform voluntary prayers beforehand and to supplicate for guidance and healing from Allah SWT.

Technically, this method has distinctive characteristics: one *juz'* (or a specific recitation pattern) is to be completed in a single sitting in order to prevent disruptions in concentration and to ensure that the therapeutic recitation pattern is carried out in full. Recitation is further recommended to be performed silently (internally) to enhance focus, expedite completion, and maximize the internalization of Qur'anic meanings. In practice, *ta'awwudh* and *basmalah* are recited only once at the beginning, following the view that *basmalah* is not part of every surah of the Qur'an except in Q.S. al-Naml.

Purposes of Juz Recitation and Healing Recitation Patterns in Qur'anic Structure Studies

In the process of Qur'anic revelation, the Prophet Muhammad (PBUH) was commanded from the outset to read, as stated in the Qur'anic verse:

إِنَّ رَبَّكَ الَّذِي خَلَقَ الْإِنْسَانَ مِنْ عَلْقٍ إِنَّ رَبَّكَ الْأَكْرَمُ
الَّذِي عَلِمَ بِالْقَلْمَنْ عِلْمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

"Read in the name of your Lord who created He created man from a clinging clot. Read, and your Lord is the Most Generous, who taught by the pen; He taught man what he did not know." (Q.S. al-'Alaq [96]:1-5)

In essence, the Qur'an was revealed to humankind as guidance for worshipping Allah SWT fulfilling His commands and avoiding His prohibitions. One of the most noble forms of worship is reciting the Qur'an. Within the Qur'anic Structure method, the purpose of reciting the Qur'an is fundamentally aligned with this core objective, namely seeking His pleasure.

Ziyad Ulhaq explains that, in accordance with one's traits and personality, the practice implicitly constitutes a plea to Allah SWT that the positive potentials embedded in the meanings of the surahs within the recited *juz'* may be maximized and optimized, while negative tendencies within the self may be minimized. Moreover, by reciting the Qur'anic passages believed to correspond to one's personal constitution, practitioners simultaneously ask Allah SWT to grant physical and spiritual well-being, since one of the Qur'an's functions is *Aṣy-Syifa'* (healing) (Interview with Ziyad Ulhaq, Ph.D., Qur'anic Structure Studies preacher, Pondok Cabe, 7 July 2022).

However, in Qur'anic Structure Studies, *juz'* recitation is understood to have particular meanings and functions. This is because, within this approach, Qur'anic *juz'* are believed to correlate with the structure of the human body and human character. This formulation is attributed to Lukman Abdul Qohar Soemabrata, based on findings he developed from the 18-line *mushaf* published by PT Taj Company (Karachi, Pakistan).

Analysis of Qur'anic Healing Practices in Qur'anic Structure Studies for Physical and Spiritual Well-Being

Within the perspective of Qur'anic Structure Studies, Qur'an-based healing is presented as an alternative amid various forms of spiritually oriented healing practices, such as *ruqyah*, the recitation of specific verses over water, and methods involving so-called inner power. Nevertheless, this approach remains anchored in the format and structure of the 18-line *mushaf* published by PT Taj Company (Karachi, Pakistan) as its primary reference. According to Gustaf Alex Adolf, Lukman Abdul Qohar emphasized that Qur'anic Structure is not a form of *tafsir*, rather, it constitutes a new approach to reading and understanding the Qur'an. Therefore, it should not be readily classified as *bid'ah* (religious innovation) or deviation, because the Qur'an itself encourages inquiry from diverse perspectives, not solely through the exegetical tradition typically taught in *pesantren*. In practice, Qur'anic Structure Studies offers healing procedures intended to address both physical and non-physical complaints through several approaches, namely the 'Ain Structure, Page Structure, Alphabet Structure, and Surah Structure. To ensure a comprehensive understanding, this thesis first explicates each method before discussing their practical application in healing contexts.

'Ain Structure

An initial understanding of the Qur'anic Structure method begins with recognizing a particular sign in the 18-line Karachi *mushaf*, namely the '*ain* mark accompanied by three numbers. These numbers respectively indicate: (1) the sequence number of the '*ain* within a surah, (2) the distance between successive '*ain* marks, and (3) the sequence number of the '*ain* within a *juz'*. According to Lukman Abdul Qohar, this sign functions as an important marker for points associated with the structure of the human body, although many contemporary *mushaf* editions omit it.

To facilitate interpretation, the meanings of each '*ain*' have been formulated in a table serving as a reference for "meaning" rather than literal letter-definition. This table is intended to help readers interpret messages that appear when a shift in recitation response occurs for example, when a person suddenly experiences difficulty reciting at a particular '*ain*' point, which is then associated with the meaning of that specific '*ain*'. One example given is the 14th '*ain*', interpreted as "an initial step," which is applied when difficulty arises at that point. The determination of '*ain*' meanings is not arranged according to numerical order, but according to a model of bodily function that begins with the eyes (2nd '*ain*'), the brain (1st '*ain*'), and the ear–nose–throat system (3rd '*ain*'). This formulation is based on metaphysical reasoning and logic; consequently, a subjective element remains embedded in its construction.

In application, this method is implemented by reciting verses located at designated '*ain*' points corresponding to a patient's complaint and personal *juz'*, performed in a single sitting with sustained focus. Treatment via the '*ain*' structure is regarded as the mildest level of therapy, preceding the use of page, alphabet, or surah structures for more severe conditions (Qohar, interview; Adolf, 2022).

Page Structure

Before applying healing procedures based on the Page Structure, it is necessary to understand the distinctive features of the 18-line *mushaf* issued by PT Taj Company (Karachi, Pakistan), which provides the foundation for this approach. This *mushaf* exhibits several structural characteristics, including: a total of 484 pages of Qur'anic text with page numbering beginning from page two; a consistent distribution of 16 pages per *juz'* (with the exception of *juz'* 1 and *juz'* 30); and variations in line arrangement on particular pages. It is also marked by the completion of verse endings within a page, *rukū* indicators in the form of the letter '*ain*' placed at the page margin, and the parallel arrangement of six surahs in *juz'* 30 across the final two pages.

According to Lukman Abdul Qohar, the page format functions not merely as a writing system, but also as a symbolic structure associated with worship particularly the act of prostration (*sujūd*) in prayer, which rests upon seven bodily points. On this basis, page patterns are used to determine therapeutic applications within the Qur'anic Structure method (Qohar, 2022).

Practically, this method is implemented by assigning specific page patterns based on the patient's physical or non-physical complaints and the results of personal *juz'* identification. Certain patterns are linked to particular body regions for example, designated pages for complaints related to the head, digestion, knees, legs, or soles of the feet under the condition that recitation is carried out with focused attention in a single sitting so that the structural sequence is not interrupted. In addition, particular pages may be used as "neutralization" therapy when the source of a complaint has not yet been identified, especially when readers experience bodily responses during recitation such as heaviness in the head, sudden drowsiness, or discomfort in specific body parts. Thus, the Page Structure method is understood not only as a reading technique, but also as a system for mapping bodily responses to Qur'anic recitation within a framework of spiritual and psychophysical therapy (Adolf, interview, 2022).

Alphabet Structure

Within Qur'anic Structure Studies, the Alphabet Structure is regarded as foundational to all other healing patterns, because it is from this structure that symbols are derived and associated with functions of the human body. This structure is formulated through an *ijtihad*-based approach to the 18-line Karachi *mushaf* and is claimed to have been empirically tested through practitioners' experiences. Epistemologically, its construction proceeds through three main stages: grouping

letters with similar shapes, grouping letters with differing shapes, and assigning a vertical numerical order to each letter to form a symbolic pattern representing the structure of the human body (Qohar, 2022).

The formation process begins by grouping letters such as ب-ت-ث-ج-ح-خ, producing a newly arranged “alphabet” consisting of 33 letters. These are then divided into three sections right, center, and left each containing 11 symbols. Subsequently, the alphabetic symbols and numbers are positioned according to a bodily schema, with the center placed higher, reflecting the anatomical fact that the head and vital organs occupy a higher position than the left and right sides. In the final stage, the symbols are further differentiated according to upper–lower body positions, resulting in an alphabet–number mapping system that can be used as a formula for selecting verses to recite based on the location of a bodily complaint (Adolf, interview, 2022).

In application, this structure is implemented through specific recitation formulas. For example, in cases of ear–nose–throat disturbance, the letter ن is converted into Q.S. al-Furqān (25), after which the structural number is added (25 + 14), yielding Q.S. az-Zumar (39), and the number 14 is converted again into Q.S. Ibrāhīm (14). These three surahs are then recited as a therapeutic pattern, even when the practitioner’s personal *juz'* has not yet been identified. A further development is the Combined Alphabet Structure, in which the alphabet structure is integrated with the ‘ain and page structures through the notion of paired creation (Adam–Hawwa). In this framework, each ‘ain mark is divided into five verses for the “Adam” segment and five verses for the “Hawwa” segment, and then aligned with the alphabetic point corresponding to the bodily location of the complaint to generate the final recitation formula. Accordingly, the Alphabet Structure functions not only as a symbolic system, but also as a diagnostic approach and a therapeutic format for Qur’anic recitation within a spiritual–psychophysical healing context (Qohar, 2022; Adolf, interview, 2022).

Surah Structure

The Surah Structure in Qur’anic Structure Studies constitutes an approach that views the *mushaf* not only through *tafsir* or *‘ulūm al-Qur’ān*, but also through its written format and arrangement, which according to the late Lukman Abdul Qohar exhibits a particular consistency and structural meaning, especially in the 18-line *mushaf* published by PT Taj Company (Karachi, Pakistan). In this method, the surah structure is treated as the highest level or “dosage” of therapy, applied after the ‘ain, page, and alphabet structures when the preceding methods have not produced optimal results.

Therapeutic patterns are implemented by reciting specific surahs corresponding to the locus of complaint for instance, Q.S. al-Mu’mīnūn, Q.S. Fātīr, and Q.S. Yūsuf for complaints related to the brain; Q.S. an-Nūr, Q.S. aṣ-Ṣāffāt, and Q.S. ar-Rā‘d for eye-related complaints; and Q.S. al-Furqān, Q.S. az-Zumar, and Q.S. Ibrāhīm for ear–nose–throat issues. This description covers only a portion of the surah-structure applications for physical and psychological healing, as the overall system is considerably broader and more complex than can be fully elaborated within the scope of this study.

Interview and Field Observation Data Analysis of Key Informants and Practitioners of Qur’anic Structure Studies

Respondent Data

In this study, the researcher conducted direct observations at the residences of three principal figures in the Qur’anic Structure Studies community: Ziyad Ulhaq, Ph.D., who initially introduced the researcher to the community and supported the research process; Gustaf Alex Adolf, the primary informant as well as a student and son-in-law of the founder of the Qur’anic Structure Studies method, Lukman Abdul Qohar Soemabrata; and Bambang Siswanto, a senior student who has studied this method for an extended period. In addition to observation, the researcher distributed a questionnaire via Google Forms on 29 June 2022. With the assistance of these three figures, the questionnaire was disseminated to community members in order to obtain more objective data regarding practitioners’ experiences with the Qur’anic Structure method.

Based on the observations and interviews, the three experts stated that the healing method in the Qur'anic Structure Studies perspective relies purely on Qur'anic recitation without additional formulas, and that all Qur'anic verses may serve as a medium of healing. According to Gustaf Alex Adolf, healing may be performed either through silent (internal) recitation or even by merely gazing at specific verses in accordance with prescribed patterns, on the grounds that the Qur'an possesses miraculous properties that may exert effects even without verbal utterance. This explanation was reinforced by scientific claims regarding molecular reactions of water to positive words, negative words, and Qur'anic recitation, in which water exposed to Qur'anic verses is described as exhibiting a "better" molecular structure than water exposed to negative words suggesting a potential non-physical influence of revelatory recitation. Furthermore, interviews and questionnaire data were collected from 23 participants affiliated with two study circles (led by Ziyad Ulhaq and Bambang Siswanto) as supporting data regarding their understanding of the method and the perceived impacts of its healing practice.

The questionnaire results indicate that respondents represented a diverse age range, with a predominance of participants aged over 50 years (54%). Most respondents were married (67.9%) and had relatively high educational attainment: 50% held a bachelor's degree, 42.9% held a master's degree, and 7.1% were senior high school graduates (Ulhaq, interview 2022; Adolf, interview 2022; Siswanto, interview 2022).

Background of Initial Exposure to the Study, Study Location, and Time of First Participation

To identify respondents' backgrounds in becoming familiar with Qur'anic Structure Studies, the study circles they attended, and the instructors they referred to, the researcher designed sequential questions to enable systematic responses. The findings show multiple initial sources through which respondents first learned of the study circle: 50% learned from friends, 11% from relatives, 8% from Ziyad Ulhaq, Ph.D., and 4% each from a Qur'an teacher, parents, or *Tabloid Khalifah*. This variation indicates that dissemination of information about the study circle occurred predominantly through personal networks rather than formal media channels.

More specifically, two respondents reported first learning about the study circle through a university lecturer and subsequently joining sessions led directly by Ziyad Ulhaq, Ph.D. Thirteen respondents learned about it from friends: three attended sessions guided by Bambang Siswanto in Kampung Melayu, South Jakarta, while ten attended sessions led by Ziyad Ulhaq at Rosewood Residence, Pondok Cabe. Three respondents first learned about the study circle from relatives; five from Qur'an teachers; one from *Tabloid Khalifah*; one through an experience related to their father's illness in 1985–1986; and one through parents. Overall, these accounts suggest that entry into the Qur'anic Structure Studies community is strongly influenced by social proximity and trust relationships within families and Qur'anic learning networks.

Views on Qur'anic Structure as an Alternative Healing Method, the Concept of the Qur'an as *Asy-Syifa'*, and Qur'an-Based Healing Procedures

In this section, the researcher posed more in-depth follow-up questions regarding respondents' views on the Qur'anic Structure method as an alternative healing approach, their understanding of the Qur'an as *Asy-Syifa'*, and the implementation of verse-pattern-based healing practices within Qur'anic Structure Studies. Based on the questionnaire responses, all respondents stated that Qur'anic Structure is appropriate as an alternative healing method for both physical and spiritual illnesses. Their understanding of *Asy-Syifa'* was consistent with the key informants' perspectives, namely that the Qur'an may serve as healing through reciting an entire *juz'* or specific patterns according to need.

Respondents' answers also indicate a consistent understanding of the method: they believe that recitation patterns derived from the 18-line *mushaf* published by PT Taj Company (Karachi, Pakistan) including structural markers such as the 'ain sign and specific formatting features constitute part of a therapeutic system that has been tested and practiced within the community. Additionally, respondents' motivations for participating varied, ranging from the desire to deepen worship and understanding of the Qur'an to the aspiration to improve quality of life and attain healing through recommended recitation patterns.

Respondents' Understanding of Qur'anic Structure Studies and Their Motivation for Participation

This subsection addresses respondents' understanding of Qur'anic Structure Studies and their motivation for joining the program. In the questionnaire, the researcher used open-ended items (without preset answer options) to allow respondents to provide explanations based on their own knowledge.

- a. Regarding their understanding of Qur'anic Structure Studies, most respondents described its core focus as the study of the 18-line *mushaf* published by PT Taj Company (Karachi, Pakistan), including features such as the 'ain symbols, recitation patterns for healing, and related elements.
- b. With respect to motivation, responses varied. Some participants stated that their purpose was purely worship and Qur'anic learning, while others emphasized their intention to improve life conditions and seek healing from illness through recitation patterns based on the Qur'an's format and structure.

Perceived Effects of Practicing Qur'anic Structure Recitation Patterns

In this section, the researcher asked respondents about their experiences after practicing the recitation patterns in Qur'anic Structure Studies, particularly the types of complaints experienced and the actions taken when symptoms reappeared. Based on interview and questionnaire data, most respondents reported physical complaints such as asthma, hypertension, high cholesterol, digestive problems, and headaches, while others reported non-physical complaints such as anxiety, emotional disturbances, or non-medical/spiritual discomfort. The healing practices varied, ranging from using Qur'anic Structure recitation patterns alone to combining them with medical treatment. Most respondents reported positive changes, described as "improved" or even "recovered."

Accordingly, among the 23 respondents, 20 reported physical complaints and three reported non-physical complaints, and all respondents reported experiencing some degree of improvement after practicing the Qur'anic Structure recitation patterns.

Recitation Patterns for Healing Actions, Reading Duration, and Medical Confirmation of Recovery

In this study, practitioners were asked about the specific recitation patterns used for healing, the frequency and duration of practice, and whether recovery was medically confirmed (Interview, 2022). Most respondents reported following recitation patterns as prescribed within Qur'anic Structure Studies; however, two respondents reported continuing the practice despite not having any health complaints, with the aim of attaining physical, emotional, and spiritual calmness (Interview, 2022).

Based on interview data, 15 respondents reported practicing the recitation patterns for more than two weeks, while ten reported practicing for less than two weeks. The reported durations varied from approximately 30 minutes to several weeks (Observation and Interview, 2022). Among practitioners, many reported recovery and stated that their recovery had been medically confirmed, whereas others reported only improvement and did not consider further medical examination necessary (Interview, 2022).

Backgrounds for Practicing the Qur'anic Structure Method (*Personal Juz and Therapeutic Recitation Patterns*)

Based on the interview responses presented above, it can be concluded that practitioners' motivations for engaging in Qur'anic Structure Studies vary. These motivations include:

- a. Maintaining personal discipline (*istiqāmah*) in consistently reciting the Qur'an;
- b. Practicing the method primarily to preserve general well-being;
- c. Practicing the method with the intention of addressing physical and non-physical ailments; and
- d. Practicing the method to seek the fulfillment of specific aspirations (*hajah*), such as performing the Hajj, repaying debts, receiving abundant and blessed sustenance (*rizq*), achieving marriage-related goals, attaining smooth progress in education, and other purposes.

The statements above reflect the accounts of the majority of practitioners, as summarized by the researcher from the preceding interviews. Among the 23 respondents interviewed, the majority (90%) stated that they had recovered from the illnesses they experienced after applying the recitation patterns of Qur'anic Structure Studies, attributing this outcome to strong conviction that, through practicing these patterns, Allah SWT may remove the illness they suffered. Meanwhile, 10% of respondents reported only an "improvement" (feeling "better"), which they associated with factors such as inconsistency (*lack of istiqāmah*) in practicing the method.

4. Conclusion

These findings are not intended as medical claims; rather, they describe healing practices and the construction of meaning surrounding Qur'an-based healing within the community. The results of this study, based on three principal informants from the Qur'anic Structure Studies Community, indicate that Qur'anic Structure Studies constitutes an alternative Qur'an-based healing method for both physical and non-physical conditions. This practice is grounded in the concept of treating the entire Qur'anic text as a medium of healing while affirming that ultimate healing belongs solely to Allah SWT. The healing procedures in this tradition employ Qur'anic recitation based on four structures 'ain structure, page structure, alphabet structure, and surah structure applied to patients experiencing physical or non-physical complaints using the 18-line Qur'an published by PT Taj Company (Karachi, Pakistan), in accordance with formulations developed within Qur'anic Structure Studies.

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