

Konstruksi Makna Psikologis dan Praktik Penanganan terhadap Fenomena Kerasukan: Perspektif Praktisi Ruqyah

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Abstrak

Kerasukan yang dipahami sebagai gangguan supranatural sering muncul dalam masyarakat, khususnya pada masyarakat Muslim di Indonesia. Distres yang diyakini berasal dari jin sering ditangani oleh praktisi spiritual, sementara layanan psikologi menghadapi tantangan karena kurangnya pemahaman terhadap makna dan cara penanganan yang diyakini masyarakat. Situasi ini menunjukkan pentingnya penelitian psikologi terhadap makna dan bentuk penanganan kerasukan dari sudut pandang praktisi *ruqyah*. Penelitian ini bertujuan untuk memahami bagaimana praktisi *ruqyah* memaknai kerasukan jin dan proses penanganannya dalam konteks keyakinan agama mereka. Metode penelitian yang digunakan adalah kualitatif dengan pendekatan fenomenologi interpretatif. Empat praktisi *ruqyah* berpartisipasi dalam penelitian ini melalui teknik *purposive sampling*. Data dikumpulkan menggunakan wawancara semi-terstruktur dan dianalisis dengan pendekatan *Interpretative Phenomenological Analysis* (IPA). Kredibilitas data dijaga melalui teknik *member checking* dan triangulasi peneliti. Hasil analisis mengungkap empat tema superordinat: (1) keyakinan tentang kerasukan jin; (2) persepsi penyebab kerasukan jin; (3) ambiguitas antara kerasukan jin dan gangguan mental; dan (4) penanganan kerasukan jin. Temuan menunjukkan bahwa makna kerasukan dibentuk melalui atribusi eksternal dan spiritual yang menunjukkan ketegangan epistemologis antara keyakinan agama dan psikologi. Penelitian ini memberikan kontribusi terhadap pemahaman psikologis tentang kerasukan sebagai ekspresi distres yang dimaknai secara agama serta pentingnya pendekatan sensitif budaya dalam layanan psikologi, baik klinis maupun nonklinis.

Kata kunci: *atribusi spiritual, distres, kerasukan, ruqyah*

Abstract

Possession, perceived as a supernatural disturbance, frequently occurs in society, particularly within Muslim communities in Indonesia. Distress believed to be caused by jinn is often addressed by spiritual practitioners, while psychological services face challenges due to a lack of understanding of the culturally embedded meanings and treatment practices. This situation underscores the need for psychological research on how possession is understood and managed from the perspective of ruqyah practitioners. This study aimed to explore how ruqyah practitioners make sense of jinn possession and its treatment within the context of their religious beliefs. A qualitative method was employed using an interpretative phenomenological approach. Four ruqyah practitioners participated through purposive sampling. Data were collected via semi-structured interviews and analyzed using Interpretative Phenomenological Analysis (IPA). Data credibility was ensured through member checking and researcher triangulation. The analysis revealed four superordinate themes: (1) beliefs about jinn possession; (2) perceived causes of possession; (3) ambiguity between possession and mental disorders; and (4) treatment of possession. The findings indicate that the meaning of possession is shaped by external and spiritual attributions, reflecting epistemological tensions between religious belief systems and psychological frameworks. This study contributes to a psychological understanding of possession as a culturally and religiously mediated expression of distress and highlights the importance of culturally sensitive approaches in both clinical and non-clinical psychological services.

Keywords: *possession, ruqyah, spiritual attribution, distress*