

|   |   |
|---|---|
|    | <p style="text-align: center;"><b>International Conference on Islam, Law, and Society (INCOILS)<br/>2022<br/>Conference Proceedings</b></p> |
| <p><b>Article</b></p>   |   |
| <p><b>Phenomenon of Soul Purification Ritual “Melukat” From an Extreme Murji’ah School Theological Perspective</b></p>  |   |
| <p><b>Saskia Isna Aulia<sup>1</sup>, Abad Badruzaman<sup>2</sup></b><br/> <sup>1</sup> UIN Sayyid Ali Rahmatullah Tulungagung, <a href="mailto:contact.auliyasaskia@gmail.com">contact.auliyasaskia@gmail.com</a><br/> <sup>2</sup> UIN Sayyid Ali Rahmatullah Tulungagung, <a href="mailto:abad.badruzaman@uinsatu.ac.id">abad.badruzaman@uinsatu.ac.id</a></p>  |   |
| <p><b>ABSTRACT:</b></p> <p>Bali is an island that is rich in culture. The existence of the Melukat ritual from Bali which has become a phenomenon in society, especially among Indonesian Muslim artists, has raised many pros and cons, considering Melukat is a Hindu self-purification ritual. Melukat is also often equated with Ruqyah, a therapy from Islamic religion. This phenomenon is analyzed from the theological perspective of the extreme Murji’ah school. The result is that Muslims who follow Melukat ritual cannot be said to be infidels. No one can erase faith, because it lies in the heart. They are still perfect believers. In addition, for the grave sins they have committed because they have performed rituals of other religions, only Allah has the right to determine their punishment in the hereafter. No human being has the right to determine whether that person is an infidel or not.</p> <p><b>Key words:</b> <i>Theology, Melukat, Murji’ah, Phenomenon</i></p> |   |

## INTRODUCTION

Spirituality is an important element that must be involved in achieving a sense of health physically and spiritually. The spiritual dimension has an important role in order to gain awareness of the nature actualization as a human being who can comply with prevailing values. But it turns out that modern human have a tendency to experience a spirituality crisis<sup>1</sup>. To overcome this, there are various ways that people do to get peace of mind, one of which is through the ritual of spiritual cleansing in the form of self-cleansing. Balinese people are known to have a variety of cultures with values contained in them, including religious values, aesthetic values, solidarity values, harmonious values, and balance values<sup>2</sup>. Melukat is a Balinese and ritual that contains these values. This ritual become a phenomenon that begin to bloom among the wider community.

Initially, Melukat was only intended for Balinese Hindus. However, because the area which is often called “Island of the God” has a high appeal for domestic and foreign tourists, now the

---

<sup>1</sup> Alfiyah Laila Afiyatin, “RUQYAH SEBAGAI PENGOBATAN BERBASIS SPIRITUAL UNTUK MENGATASI KESURUPAN,” *Hisbah: Jurnal Bimbingan Konseling dan Dakwah Islam* 16, no. 2 (March 25, 2020): 216–26, <https://doi.org/10.14421/hisbah.2019.162-09>.

<sup>2</sup> I Made Gede Anadhi, “Wisata Melukat: Perspektif Air Pada Era Kontemporer,” no. 2 (2016): 5.

Melukat ritual is reserved for public, regardless of ethnicity, race, or religion. This happens because there are people who think that the Melukat ritual can cure medical or non-medical diseases. In addition, the Melukat ritual makes them feel clean both physically and mentally. It can be said that Melukat creates a self-suggestion about feelings of cleanliness and religiosity that are increasing and deepening<sup>3</sup>.

There are already several Indonesian public figures and artists who have performed the Melukat ritual, for example Rizky Febian, Karin Novilda, and Pevita Pearce. They have even campaigned for the Melukat ritual through social media, even introducing Melukat as a spiritual tour that is worth trying to purify oneself spiritually. Even though the public figures and artists are Muslim, which of course raises various speculations in society, both from the pros and cons. In addition, Melukat is also often mentioned as having similarities with Ruqyah therapy from Islam.

Therefore, the author tries to provide a point of view in understanding this phenomenon through the perspective of the extreme Murji'ah school. It should be noted that the Murji'ah school itself is one of the classical theological schools in Islam, because this school has existed since the first century of the Hijriyah. This is also the reason why the founder of the Murji'ah school is not known for certain until now.

## METHOD

Research on this phenomenon uses library research, which is a series of activities regarding library data collection methods. It can be said that library research is a research that uses methods to obtain data and information by utilizing various kinds of literary sources such as books, magazines, documents, journals, or historical records. In addition, library research can also be interpreted as a data collection technique by conducting a review of books, literature, notes, and various writings related to a problem to be solved.

## DISCUSSION

### The Murji'ah School: Origin and Theological Doctrine

There are two opinions regarding the origin of the name of the Murji'ah school. The first opinion is taken from the word *arja-yurji-irja'-murji* which has various meanings. First, "Delay" (suspend) which means that in dealing with conflicting friends, they do not immediately judge or justify who made a mistake, but choose to postpone the settlement of the problem in the afterlife by Allah SWT. This school is said to be Murji'ah, because it postpones the settlement of problems between Ali ibn Abi Talib, Mu'awiyah ibn Abu Sufyan, and the Khawarij school until the afterlife. This school also believes that Allah SWT will only determine the punishment for those who commit major sins in the afterlife<sup>4</sup>. In addition, another main doctrine of Murji'ah school is that they prioritize faith rather than deeds and give appreciation to Muslims who commit major sins in order to receive the mercy and forgiveness of Allah SWT.<sup>5</sup>

Murji'ah itself arises because of political problems, more precisely about the caliphate. After the caliph Usman ibn Affan was killed, there was a split within the Islamic groups, namely the Ali and Mu'awiyah groups. Furthermore, Ali's group was still divided into two followers, the first was the followers that defended Ali with full loyalty, or hereinafter referred to as Shia. The second was the followers that opposed Ali, or better known as the Khawarij.

---

<sup>3</sup> Nyoman Mahardika, "Esensi Ritual Melukat sebagai Daya Tarik Wisata Spiritual," *PARIWISATA BUDAYA: JURNAL ILMIAH AGAMA DAN BUDAYA* 3, no. 2 (November 22, 2018): 51, <https://doi.org/10.25078/pba.v3i2.599>.

<sup>4</sup> Muhamad Nurudin, "Peranan Aliran Murji'ah Dalam Membangun Kehidupan Toleransi Di Masa Modern," *Fikrah: Jurnal Ilmu Aqidah dan Studi Keagamaan*, (2017): 125-150.

<sup>5</sup> Rubini, "KHAWARIJ DAN MURJI'AH PERSPEKTIF ILMU KALAM," *Jurnal Komunikasi dan Pendidikan Islam, Volume 7, Nomor 1*, (2018): 95-114.

At that time, the Mu'awiyah group formed the Umayyah dynasty when they had succeeded in seizing power and overpowering the Shia and Khawarij groups. The two followers strongly opposed Mu'awiyah's rule. The Shia were so aggressive against Mu'awiyah on the grounds that they had usurped the power that should have been owned by Ali and his descendants. Meanwhile, the Khawarij opposed Mu'awiyah because his doctrines deviated greatly from Islam. In the middle of the fierce conflict between the three groups, there was a group of people who stated that they were neutral and did not want to get involved in the ongoing political conflict. This group is called the Murji'ah school<sup>6</sup>.

Murji'ah is divided into two groups, namely the moderate group and the extreme group. Moderate Murji'ahs think that those who commit major sins do not become infidels, even if they are punished in hell, they will not remain there forever depending on what sins they have committed. This group is also has the idea that there is the widest possibility of forgiveness from Allah SWT, then that person can be freed from the torments of hell or may not even go to hell at all. Moderate Murji'ah school include Al-Hasan bin Muhammad Ali bin Abi Talib, Abu Hanafi, Abu Yusuf, and several Hadith experts.

Meanwhile, the Murji'ah extreme group is a group which has the view that faith lies in the heart, even if they worship idols and perform rituals of other religions and then die, they have a statement that person is still a believer in the eyes of Allah SWT. In addition, this group is also believes that what is meant by worship is faith, whereas prayer, fasting, zakat, and pilgrimage are only forms of expression of a believer's obedience<sup>7</sup>. The extreme group of the Murji'ah school are as follows:

- J The Al-Jahmiyah group, followers of Jahm bin Shafwan. This group believes that a person who believes in the existence of Allah but says his disbelief orally is not disbeliever because faith and disbelief are in the heart;
- J Al-Shalhiyyah group, followers of Al-Hasan Al-Salihi. They argue that faith is defined as knowledge of Allah, kufr is not having knowledge of Allah, worship is belief in Allah. Other acts of worship, such as zakat, fasting, pilgrimage, are only forms the expression of a Muslim's obedience;
- J Al-Yunusiyah group, followers of Yunus bin Un Al-Namiri. This group believes that immorality or evil deeds will not be able to damage the faith even though the person has died;
- J Al-Ubaidiyah group, followers of Ubaid Al-Muktaib. This group has more or less the same opinion as the Al-Yunusiyah group;
- J Al-Ghassaniyyah group, followers of Ghassan Al-Kufi. They assume if someone says, "I know Allah forbids me from eating pork, but I do not know that this goat is forbidden pork" or says, "I know Allah obliges me to go on pilgrimage to the Kaaba, but I do not know where Kaaba in India or elsewhere", then that person is still a believer<sup>8</sup>.

The Murji'ah school emerged with different beliefs or perceptions about major sins. The problem which has initially political, eventually developed into a theological problem<sup>9</sup>. In the political field, Murji'ah chooses silence as an expression of neutrality<sup>10</sup>. Broadly speaking, the core of the theological thoughts of the extreme Murji'ah school is as follows<sup>11</sup>:

---

<sup>6</sup> Amir Hamzah Amir and Asriadi Asriadi, "Gerakan dan Dakwah Islam (Peran Murji'ah dalam Membangun Peradaban Islam)," *Jurnal Mimbar: Media Intelektual Muslim dan Bimbingan Rohani* 6, no. 1 (April 30, 2020): 73–85, <https://doi.org/10.47435/mimbar.v6i1.375>.

<sup>7</sup> Rizem Aizid, *Sejarah Peradaban Islam Terlengkap*, 2015, Yogyakarta: DIVA Press.

<sup>8</sup> Amir and Asriadi, "Gerakan dan Dakwah Islam (Peran Murji'ah dalam Membangun Peradaban Islam)."

<sup>9</sup> Eri Susanti, "ALIRAN-ALIRAN DALAM PEMIKIRAN KALAM" 1, no. 1 (2018): 20.

<sup>10</sup> Rubini, "KHAWARIJ DAN MURJI'AH PERSPEKTIF ILMU KALAM."

<sup>11</sup> Ishak Hasibuan, "Teologi Pemikiran Klasik Mu'tazilah dan Murji'ah," *Ability: Journal of Education and Social Analysis*, July 18, 2021, 52–64, <https://doi.org/10.51178/jesa.v2i3.218>.

- ) There are two pillars of faith, namely faith in God and faith in God's messenger;
- ) A person who commits a grave sin remains a believer as long as he/she confirms faith in his/her heart, and if he/she dies in a state of sin, all of his/her provisions will still depend on Allah SWT in the hereafter;
- ) If you have faith, immoral acts do not have any effect on a person;
- ) The good deeds done while being a disbeliever do not have any meaning. This means that these good deeds cannot erase someone's disbelief and if someone becomes a Muslim, it is also not beneficial because this was done before converting to Islam;
- ) Charity is not as important as faith, because deeds cannot describe what is in the heart<sup>12</sup>;
- ) A Muslim who believes in the existence of Allah, then says disbelief orally, is not a disbeliever. This is because faith is in the heart, even though the person performs the rituals of other religions<sup>13</sup>.

### **Melukat: Definitions and Its Conditions**

The Melukat purification ritual is an activity of self-purification using water as the medium. Melukat itself comes from the word *sulukat*: *su* which means good and *lukat* which means purification. It can be concluded that Melukat is a ceremony to purify someone in order to obtain goodness. The Melukat purification ritual is carried out by Hindus for generations for various purposes, but basically the essence is the same, namely as a means for self-purification. Melukat has a synonym for "melting", while the short definition itself is "detached".

In Hindu philosophy, Melukat is defined as an activity of self-cleaning from all the dirty and bad things that have been done by humans to others and to themselves, either intentionally or unintentionally. For the Hindu community in Bali, Melukat serves to break away from the bad qualities that are still inherent in humans. The Melukat ritual also cleanses and purifies the mind in the human body, both spiritually and holistically<sup>14</sup>.

Melukat is synonymous with bathing, because this ritual really upholds the essence of the purity of the water itself. In the beginning, Melukat had the meaning of a bathing ritual which was bathed by religious leaders or priests. The person who wants to carry out the ritual is called a *pemedek*, while the person who directs and leads the implementation of the ritual is known as a *jero mangku*. People who want to do *pemedek* must first wear Balinese traditional clothing, or at least dress modestly with a scarf tied around their waist. It is a traditional ritual for Balinese Hindus, therefore the clothes and offerings Melukat used are also in accordance with the customs of the Balinese people as well<sup>15</sup>.

The first stage in melukat is to do it in a pond. After that, the holy water that has been prayed for or given mantras is sprinkled slowly on the head and drunk first, then the rest is poured from the crown, rubbed all over the body to the feet. Melukat like this can also use ivory coconut water and some offerings according to the suggestions of stakeholders. Next is asking for prayer according to what is expected and desired<sup>16</sup>. The best day to do Melukat is on a birthday, a full moon night, or when you experience constant anxiety within yourself due to a problem you are facing<sup>17</sup>.

---

<sup>12</sup> Muhamad Nurudin, "Peranan Aliran Murji'ah Dalam Membangun Kehidupan Toleransi Di Masa Modern."

<sup>13</sup> Rizem Aizid, *Sejarah Peradaban Islam Terlengkap*.

<sup>14</sup> Irma Rahyuda, "MANDI RITUAL: TRADISI PURIFIKASI MELUKAT SEBAGAI ATRAKSI DAN DESTINASI WISATA SPA," In *RAJA UDAYANA WARMADEWA*, by Pemerintah Kabupaten Gianyar, (2014) 515-533. Denpasar: Pusat Kajian Bali Universitas Udayana.

<sup>15</sup> Ni Wayan Mekarini, "DINAMIKA TEKS MELUKAT SEBAGAI BENTUK WISATA RELIGIUS MASYARAKAT BALI" 4, no. 2 (2020): 8.

<sup>16</sup> Desak Nyoman Seniwati and I Gusti Ayu Ngurah, "TRADISI MELUKAT PADA KEHIDUPAN PSIKO- SPIRITUAL MASYARAKAT BALI," n.d., 14.

<sup>17</sup> Mekarini, "DINAMIKA TEKS MELUKAT SEBAGAI BENTUK WISATA RELIGIUS MASYARAKAT BALI."

Melukat, which is interpreted as a sacred ritual, requires the willingness of stakeholders or religious leaders regarding the time of implementation and the equipment for offerings that must be prepared. But nowadays, Melukat is not something that is considered sacred. Currently, Melukat has undergone a shift in meaning, from which it was originally interpreted as a sacred ritual, has changed into a bathing and praying tourism activity that takes place at a certain spring. This ritual can also be followed by everyone regardless of ethnicity, race, and religion. The offerings needed for Melukat are also very easy to find, because they are sold in various places. In addition, it does not require special appointments with the stakeholders because they are always ready to serve visitors who want to do the ritual. Related to the Melukat purification ritual in Bali, this is a local wisdom that is owned by the Balinese Hindu community. An understanding of the essence of the Melukat purification ritual is as follows<sup>18</sup>:

- J In the Melukat ritual, water has a noble function and maintains harmony as well as purification;
- J The spiritual need that humans have is a sense of belief in God Almighty. Like this can provide suggestions closeness for a sense of security and psychological peace. Spiritual health is closely related to mental health, this is because a healthy self-spirituality is able to prevent humans from stress. The feeling of closeness to God is created by having a healthy and clean mind. When you remember God, you will feel surrendered and believe that whatever is best is a gift from God;
- J In Hinduism there is a belief that illness is not suffering, and this is very closely related to the Almighty. The disease referred to here is not only physical illness, but also psychological illness. Good spirituality will bring confidence and faith that God will surely provide healing.

There are certain requests from *pemedek* which are submitted to the *jero mangku* prior to carrying out the *lukatan*, usually specifically, they believe that by performing the *melukat* ritual it can expedite the business. But more than that, the majority of *pemedek* ask for healing from medical and non-medical illnesses, especially non-medical illnesses<sup>19</sup>. Because of this, *melukat* is often equated with *ruqyah* therapy in Islam.

### **Ruqyah Therapy: Definitions and Its Conditions**

In Indonesian, *ruqyah* is defined as an incantation or spell. Furthermore, when connected with the Islamic healing process, *ruqyah* is a method of treatment as well as healing certain diseases through the guidance of the Al-Qur'an and as-Sunnah, in other words the process of healing with the *ruqyah* method uses readings from the verses of the Al-Qur'an and the prayers of the Prophet<sup>20</sup>. *Ruqyah* can also be defined as praying to Allah by wiping hands and blowing on parts of the body that are experiencing physical or non-physical pain by reciting *dhikr*, prayers, and reciting the Al-Qur'an accompanied by a feeling of fullness belief and hope that no one can cure all kinds of diseases except Allah SWT<sup>21</sup>. This *ruqyah* therapy is not limited to healing from *jinn* disturbances, but also physical and mental healing.

In general, there are two types of *ruqyah* therapy, namely *Ruqyah Syar'iyah* and *Ruqyah Syirkiyyah*. *Ruqyah Syar'iyah* is *ruqyah* which is guided by the Al-Qur'an or hadith. In *ruqyah syar'iyah* there is a principle that must be adhered to, namely that reading the verses of the Qur'an and hadith is a means of healing, while the one who has the will for healing itself is only Allah SWT. While *Ruqyah Syirkiyyah* is *ruqyah* by asking for help from other than Allah, or you can also

---

<sup>18</sup> Seniwati and Ngurah, "TRADISI MELUKAT PADA KEHIDUPAN PSIKO- SPIRITUAL MASYARAKAT BALI."

<sup>19</sup> Seniwati and Ngurah.

<sup>20</sup> Afyatin, "RUQYAH SEBAGAI PENGobatan BERBASIS SPIRITUAL UNTUK MENGATASI KESURUPAN."

<sup>21</sup> Rohmansyah Rohmansyah et al., "HADIS-HADIS RUQYAH DAN PENGARUHNYA TERHADAP KESEHATAN MENTAL," *Jurnal Ilmiah Islam Futura* 18, no. 1 (October 7, 2019): 75, <https://doi.org/10.22373/jiif.v18i1.3189>.

ask for help from Allah but also ask others<sup>22</sup>.

Every patient who comes for ruqyah has their own background, but they have one goal in common, which is to get peace of mind as well as healing from their illness. Ruqyah therapy can cure all diseases, both physical and non-physical, medical and non-medical, because in essence it is only Allah SWT who can cure all kinds of diseases. In ruqyah therapy, the patient prays to Allah SWT to get healing from the disease.

The process of treating ruqyah therapy in outline is to perform ablution first for those who do not have any obstacles. Next, enter the ruqyah room and perform two cycles of sunnah prayers, after which the therapist asks about the patient's complaints to get information about the background of the disease he is suffering from. The process of ruqyah itself is to read istighfar and repent in the hope that God will grant the prayer. Then the therapist recites ruqyah verses. Often there are certain reactions in the middle of the ongoing ruqyah process, such as a tingling sensation, dizziness, nausea, vomiting, screaming, and so on<sup>23</sup>.

In addition, ruqyah therapy can provide a calming effect, and some patients may even experience a state of purification of the soul (*taḥkiyah*) which aims to eliminate all the dirt and uncleanness that is within them, both psychologically and spiritually. This is also what can cause unconscious conditions such as crying suddenly and releasing all the tension that is in him, even his body movements can become uncontrollable when there are so many sins and disobedience within, both the mind, heart, senses, physical and mental.

Ibnul Qayyim Al-Jauziyah said that there are several things contained in ruqyah therapy, namely chanting the name of Allah, submitting all matters or surrendering to Allah, and asking for protection from pain by the glory and power of Allah. All of these methods can eliminate pain and are then repeated continuously to make it more effective and effective. In addition, ruqyah also contains elements of tawassul to Allah through His mercy and perfection of rububiyah, that is because only Allah is able to provide healing from illness. It can be concluded that ruqyah contains elements of tawassul to Allah through monotheism, ihsan, and belief in the rububiyah of Allah<sup>24</sup>.

Ruqyah therapy has various positive impacts on each patient to build a healthier mentality accompanied by the strength of the patient's belief in the oneness of Allah SWT. This is because prayer has a spiritual power that can awaken and increase self-confidence as well as optimism. Ruqyah therapy can be an antidote for people who have anxiety in the soul and are not healthy in terms of mental quality. Apart from that, it is also very effective for maintaining calm and peace of mind<sup>25</sup>. The human mentality can also become stable thanks to ruqyah, because reciting verses from the Qur'an and dhikr to Allah can bring peace to the heart. Anxiety disorders caused by fear or worry about something, whether it is a physical or non-physical creature, can also be cured through ruqyah therapy<sup>26</sup>.

### **Comparison Between Melukat and Ruqyah Therapy: Similarities and Differences**

Because there is an assumption in society that Melukat and Ruqyah are similar to each other, there are points that can be drawn from the two things when compared. Broadly speaking, there are similarities and differences, including the following:

#### **1. Similarities between *Melukat* and Ruqyah**

- a. Having the same goal, getting healing from medical or non-medical illnesses and spiritual clarity;
- b. There is a belief that only God is able to heal humans from all kinds of diseases;

---

<sup>22</sup> M Darajat Ariyanto, "TERAPI RUQYAH TERHADAP PENYAKIT FISIK, JIWA DAN GANGGUAN JIN," n.d., 12.

<sup>23</sup> Khusnul Khotimah, "Terapi Ruqyah dalam Pemulihan Kesehatan Mental," n.d., 15.

<sup>24</sup> Ariyanto, "TERAPI RUQYAH TERHADAP PENYAKIT FISIK, JIWA DAN GANGGUAN JIN."

<sup>25</sup> Khotimah, "Terapi Ruqyah dalam Pemulihan Kesehatan Mental."

<sup>26</sup> Rohmansyah et al., "HADIS-HADIS RUQYAH DAN PENGARUHNYA TERHADAP KESEHATAN MENTAL."

- c. Gives a spiritual calming effect.
- 2. Differences between *Melukat* and *Ruqyah***
- a. Both are rituals from two different religions: *Melukat* comes from Hinduism, while *Ruqyah* comes from Islam;
  - b. The process or implementation steps of the two have very significant differences;
  - c. *Melukat* greatly exalts the essence of the sanctity of water as a means of healing and uses certain offerings and incantations to support the implementation of the ritual, while *Ruqyah* believes that recitations from the Al-Qur'an and Hadith are a means, while only Allah SWT can heal;
  - d. *Melukat* underwent a shift in meaning, which was originally a sacred ritual of the Hindu community, turning into a phenomenon of tourism bathing and praying at certain springs. While *Ruqyah* from the beginning was still interpreted as an Islamic therapy for healing all kinds of diseases.

### **Ritual “*Melukat*” From Extreme Murji’ah School Theological Perspective and Its Debate**

There is conflict in the midst of the increasing number of people who follow the *Melukat* ritual. Reporting from [mui.co.id](http://mui.co.id), if a Muslim participates in *Melukat* or other religious rituals, the law is unlawful. This is because performing rituals of other religions is tantamount to worshipping idols, and this is strictly prohibited in Islam. *Melukat* is a ritual of the Hindu religion, so it is definitely forbidden even if it has good intentions. The Muslims will be said to be part of the people and labeled as an infidel.

However, when viewed from the perspective of the extreme Murji'ah school, they assume that a Muslim who believes in the existence of Allah, then says disbelief verbally, then he is not a disbeliever, even though that person performs the rituals of other religions. This thinking is in line with the phenomenon of the *Melukat* ritual which is currently being loved by the public, especially Indonesian Muslim artists, which means that Muslims actually have no problem participating in this ritual. Because as long as that person believes in and adheres to the faith in Islam in his heart, then he cannot be labeled as an infidel.

The basis of the argument from the theological perspective of this extreme Murji'ah school is that a Muslim who has committed a grave sin still recites the shahada, which can be interpreted that such a person still has faith in Islam and is not an infidel or a polytheist. The essence of this extreme Murji'ah theological thought is that a person who has committed a grave sin is still a believer, because faith lies in the heart. Nothing can erase a person's faith, but everything will be handed back to Allah to determine his punishment<sup>27</sup>.

This is in line with Muslim people who perform the *Melukat* ritual, it could be that they have committed a grave sin by performing rituals of another religion, but these people are still believers. The faith that they have in their hearts no one can erase it. What the punishment will be like in the afterlife, only Allah SWT has the right to determine. But it could also be because there is something, Allah SWT helps that person so that he is free from punishment in the afterlife. Humans do not have any rights, including giving status regarding their faith or disbelief<sup>28</sup>. There are several supporting arguments used by the Murjiah and related to this thought, including the following:

- ) QS. Az-Zumar verse 53. *Meaning: "Say, O My servants who transgress limits to the detriment of themselves, do not despair of Allah's mercy. Truly Allah forgives all sins, because He is Most Forgiving and Most Wise."*
- ) Hadith of the Prophet Muhammad narrated by Ibn Majah. *Meaning: "It will be released from the torment of hell fire someone who says Lailaha illallah, while in his heart there is goodness even though it is as big as a mustard seed."*

<sup>27</sup> Amir and Asriadi, “Gerakan dan Dakwah Islam (Peran Murji’ah dalam Membangun Peradaban Islam).”

<sup>28</sup> Amal Fathullah Zarkasyi, “Benarkah Kita Murji’ah? Catatan atas Artikel Prof. Dr. Fauzan Saleh,” *TSAQAFAH* 10, no. 2 (November 30, 2014): 413, <https://doi.org/10.21111/tsaqafah.v10i2.195>.

It can be said that the extreme Murji'ah school of thought regarding major sins does not contradict the Al-Qur'an and As-Sunnah, because matters of the hereafter are matters that only Allah knows. The basis for determining it is obligatory to use the argument naqli, because basically no one human being has absolute knowledge about this matter. Human logical reason is unable to reach it because of the limited knowledge possessed by humans. This is also related to religious tolerance. The teachings of tolerance were also put forward by the Murji'ah regarding the claim that the perpetrators of major sins could still be said to be believers or infidels. People from this school strongly reject labeling other schools as "infidel" and always respect different beliefs.

Extreme Murji'ah theological thought also holds that charity is not as important as faith, because deeds cannot describe what is in the heart. A person's words or deeds do not mean that he does not have faith in his heart. From this, it can be interpreted that the Melukat phenomenon which is being followed by Indonesian Muslim artists cannot describe their faith just because they perform rituals of other religions. A person's faith is only Allah SWT and that person who knows it. As long as he still believes in Allah in his heart, then he is still a Muslim.

Melukat is a spiritual tour that can be enjoyed by tourists visiting Bali, without losing its essence as a self-empowerment activity<sup>29</sup>. In addition, Melukat at the 21st century has also experienced a shift in meaning, which was originally interpreted as a sacred ritual for the Balinese Hindu community, to become a spiritual tour of bathing and praying at certain springs. The process of implementing the Melukat has also undergone changes, what is clear is that at the end of the Melukat ritual, the *pemedek* can pray and hope in accordance with their respective religions and beliefs. So it can be concluded that if *pemedek* is Muslim, then he has been given the freedom to be able to pray to Allah even though he is carrying out rituals of other religions, especially Hinduism.

This is once again related to the theological thinking of the extreme Murji'ah school which states that one's deeds are not able to describe the faith they have. These people do perform rituals from Hinduism, but in reality, everyone has their own meaning regarding what motivation or encouragement makes them perform the ritual. The majority of people interpret the Melukat ritual as a "spiritual journey", an example of which is what Karin Novilda wrote on her personal Instagram page. He interpreted the Melukat he had done as a spiritual journey, because it turned out that he already had experience doing ruqyah. From that experience of ruqyah, motivation arose in him to try to get another new spiritual experience regarding the ritual of purifying the soul, even if it is a ritual belonging to another religion or belief.

Karin Novilda's Melukat experience is evidence of the extreme Murji'ah theological thinking that the deeds she does cannot describe the faith she has in her heart. He continues to pray according to the religion he believes in, namely Islam. This can also be evidence from the extreme Murji'ah theological thinking that Karin Novilda, or whoever it is, both the artist and other Muslims who perform the Melukat ritual, cannot simply be labeled as an infidel, again because faith is in the heart, and the faith they have is only they and Allah know it. In addition, as fellow Muslims, you should not be able to just label "infidels". All just leave it to Allah, because only Allah SWT has the right to judge and adjudicate as fairly as possible in the hereafter.

Referring back to Ruqyah, which many people say has a resemblance to Melukat, reported by ruqyahcirebon.id, actually Ruqyah patients are also not exclusively for Muslims, considering that this therapy originates from Islam. It turns out that Ruqyah can also be followed by non-Muslims, plus this contains the hope that these non-Muslims will receive guidance and convert to Islam. In fact, if indeed Muslims are not allowed to participate in other religious rituals such as Melukat and others, then Ruqyah therapy should not be intended for non-Muslims either.

The theological thinking of this extreme Murji'ah school can also be said to be very strong with values of tolerance which are often "going too far". If it is connected with the values of tolerance in Ruqyah therapy that is owned by Islam through the theological perspective of the extreme Murji'ah school, the tolerance in Islam should not be one-sided. Non-Muslims may

---

<sup>29</sup> Mahardika, "Esensi Ritual Melukat sebagai Daya Tarik Wisata Spiritual."



perform Ruqyah therapy, but when Muslims perform Melukat, they immediately become infidels. This makes a kind of double standard in Islam. It is unfair and selfish, because as long as they keep their faith and belief in Islam in their hearts, or have committed a grave sin because they have performed rituals of another religion, they are still true believers and cannot be labeled as infidels.

There is a red thread from the theological thinking above that the extreme Murji'ah school really prioritizes belief or faith and gives priority to deeds. This is because a person's immoral acts do not affect the degree of his/her faith, just as the dysfunctional obedience of an infidel. Faith is always seen as higher cannot be equated with deeds. Deeds also do not play an important role in belief, because a person's faith cannot be simply damaged due to the sins and disobedience that he/she has committed. Therefore, the extreme Murji'ah school believes that someone's deeds cannot be used as a benchmark in determining one's faith or disbelief other than faith in someone's heart.

## CONCLUSION

In the past, Melukat was identical with rituals of self-healing from illness or feelings of guilt and dirt. But now, Melukat is one of the tourism activities. People who take part in the Melukat ritual are not people who are being hit by sadness, problems, and so on. They come for the purpose of bathing and praying with the aim of getting peace of mind, physical and spiritual freshness, so that they are not easily ignited by emotions. The freshness of the body is expected to provide peace of mind, be polite in speaking and acting according to the norm. This ritual can also be followed by anyone regardless of ethnicity, race, and religion.

The core perspective of this extreme Murji'ah school is a radical view than the moderate Murji'ah. This school defines faith as sufficient to have knowledge of God, not requiring verbal evidence or deeds. That is why even if he/she says verbal disbelief, he/she cannot be labelled as a disbeliever, he/she still believes in Allah. Even if he worships idols, crosses, or performs other religious rituals, he/she is still not a disbeliever. His faith will remain perfect, because faith and disbelief are only in the heart, not from the deeds done through the limbs themselves.

This phenomenon is very interesting to discuss, considering that many Indonesian Muslim society and artists participate in this ritual. In addition, there are pros and cons regarding the phenomenon of this Melukat ritual. Melukat is also often equated with Ruqyah therapy, which is a therapy from Islam. From an extreme Murji'ah theological perspective, Muslims who follow the Melukat ritual cannot simply be labelled as infidels, because faith lies in the heart. The deeds they do are not able to describe the faith.

## BIBLIOGRAPHY

- Afiyatin, Alfiah Laila. "RUQYAH SEBAGAI PENGOBATAN BERBASIS SPIRITUAL UNTUK MENGATASI KESURUPAN." *Hisbah: Jurnal Bimbingan Konseling dan Dakwah Islam* 16, no. 2 (March 25, 2020): 216–26. <https://doi.org/10.14421/hisbah.2019.162-09>.
- Aizid, Rizem. 2015. *Sejarah Peradaban Islam Terlengkap*. Yogyakarta: DIVA Press.
- Amir, Amir Hamzah, and Asriadi Asriadi. "Gerakan dan Dakwah Islam (Peran Murji'ah dalam Membangun Peradaban Islam)." *Jurnal Mimbar: Media Intelektual Muslim dan Bimbingan Rohani* 6, no. 1 (April 30, 2020): 73–85. <https://doi.org/10.47435/mimbar.v6i1.375>.
- Anadhi, I Made Gede. "Wisata Melukat: Perspektif Air Pada Era Kontemporer," no. 2 (2016): 5.
- Anonim. (2020, September 2). *Bolehkah Meruqyah Non Muslim? Ini Penjelasan Dari Kisah Rasulullah*. Retrieved from Ruqyah Cirebon: <https://www.ruqyahcirebon.com/2020/09/bolehkah-meruqyah-non-muslim-ini-penjelasan-dari-kisah-rasulullah.html>
- Ariyanto, M Darajat. "TERAPI RUQYAH TERHADAP PENYAKIT FISIK, JIWA DAN GANGGUAN JIN," n.d., 12.
- Hasibuan, Ishak. "Teologi Pemikiran Klasik Mu'tazilah dan Murji'ah." *Ability: Journal of Education and Social Analysis*, July 18, 2021, 52–64. <https://doi.org/10.51178/jesa.v2i3.218>.

- Khotimah, Khusnul. "Terapi Ruqyah dalam Pemulihan Kesehatan Mental," n.d., 15.
- Mahardika, Nyoman. "Esensi Ritual Melukat sebagai Daya Tarik Wisata Spiritual." *PARIWISATA BUDAYA: JURNAL ILMIAH AGAMA DAN BUDAYA* 3, no. 2 (November 22, 2018): 51. <https://doi.org/10.25078/pba.v3i2.599>.
- Mekarini, Ni Wayan. "DINAMIKA TEKS MELUKAT SEBAGAI BENTUK WISATA RELIGIUS MASYARAKAT BALI" 4, no. 2 (2020): 8.
- Novilda, Karin. 2022. *MELUKAT*. Juli 25. [https://www.instagram.com/reel/CgcC3u9pWdT/?utm\\_source=ig\\_web\\_copy\\_link](https://www.instagram.com/reel/CgcC3u9pWdT/?utm_source=ig_web_copy_link).
- Nurudin, Muhamad. 2017. "Peranan Aliran Murji'ah Dalam Membangun Kehidupan Toleransi Di Masa Modern." *Fikrah: Jurnal Ilmu Aqidah dan Studi Keagamaan* 125-150.
- Rahyuda, Irma. 2014. "MANDI RITUAL: TRADISI PURIFIKASI MELUKAT SEBAGAI ATRAKSI DAN DESTINASI WISATA SPA." In *RAJA UDAYANA WARMADewa*, by Pemerintah Kabupaten Gianyar, 515-533. Denpasar: Pusat Kajian Bali Universitas Udayana.
- Rohmansyah, Rohmansyah, Muhammad Saputra Iriansyah, Fahmi Ilhami, and Gilang Ari Widodo Utomo. "HADIS-HADIS RUQYAH DAN PENGARUHNYA TERHADAP KESEHATAN MENTAL." *Jurnal Ilmiah Islam Futura* 18, no. 1 (October 7, 2019): 75. <https://doi.org/10.22373/jiif.v18i1.3189>.
- Rubini. 2018. "KHAWARIJ DAN MURJI'AH PERSPEKTIF ILMU KALAM." *Jurnal Komunikasi dan Pendidikan Islam, Volume 7, Nomor 1* 95-114.
- Seniwati, Desak Nyoman, and I Gusti Ayu Ngurah. "TRADISI MELUKAT PADA KEHIDUPAN PSIKO- SPIRITUAL MASYARAKAT BALI," n.d., 14.
- SULSEL, MUI. 2022. *Bagaimana Hukumnya Jika Muslim Ikut Melukat?* Mei 2. <https://mui.or.id/mui-provinsi/mui-sulsel/34871/bagaimana-hukumnya-jika-muslim-ikut-melukat/>.
- Susanti, Eri. "ALIRAN-ALIRAN DALAM PEMIKIRAN KALAM" 1, no. 1 (2018): 20.
- Zarkasyi, Amal Fathullah. "Benarkah Kita Murji'ah? Catatan atas Artikel Prof. Dr. Fauzan Saleh." *TSAQAFAH* 10, no. 2 (November 30, 2014): 413. <https://doi.org/10.21111/tsaqafah.v10i2.195>.