

HYPNOSIS IN ISLAMIC PERSPECTIVE (AN ANALYSIS OF BIN BAZ'S FATWA)

Adnan Yusufi
Peradaban University
adnanyusufi@peradaban.ac.id

Abstract

In the last decade, a hypnosis approach for various purposes in the life of society is already commonly used. There are some people who use it in the scope of the families such as hypnobirthing, hypnoparenting, etc, and the other one uses it in the field of education such as hypnolearning, hypnoteaching, etc. However, when reviewing the fatwa of Bin Baz, one of the great Islamic Scholars from Saudi Arabia there is a prohibition on the use of hypnosis. The main aim of this study is to analyze the contents of Bin Baz's fatwa relation to the practice of hypnosis in the field of education. The research method that the author uses is the study of literature with an analytical approach of documents that is descriptive qualitative. Data is collected through observation and documentation, then analysis for the content. While the thinking framework, which is used, are deductive, inductive, and comparative methods. The main conclusion from the results of this study that the Bin Baz's fatwa about hypnosis is weak or less because it has fewer arguments can be accounted for. There are a few things that have ambiguous meanings; especially the word hypnosis itself is being converted into "magnetic sleep." Through a study based on the latest science, expected quality of human resources especially in the field of education may continue to increase, as well as should be able to answer the problems of society.

Keywords: *hypnosis prohibition, magnetic sleep, Islamic scholar, fatwa perspective.*

A. INTRODUCTION

Humans as social beings need education to meet the necessities and enhance the degree of life, both in this world and in the hereafter. Education is a conscious guidance or leadership by educators against physical and spiritual development of the students towards the formation of the main personality (Tafsir, 1991, p. 12). Education is also interpreted as a conscious and deliberate effort to create an atmosphere of learning and the learning process so that learners are actively developing the potential for him to have the spiritual strength of religious, self-control, personality, intelligence, noble character, and skills needed him, society, nation and state (Government, 2003, p. 5). Thus, education means all the effort of adults in association with the children to lead the physical and spiritual development toward maturity (Ramayulis, 2004, p. 1).

To realize active learners develop their potential to have a religious spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by himself, society, nation and religion through education, management education is needed (Usman, 2011, p. 13).

One of the studies of educational management is the evaluation. Usman Husaini says that schools could implement periodic evaluation of the learning process, at least two times a year, at the end of the academic semester (Usman, 2011, p. 656). With regard to the national exams (UN) in bloom yesterday discussed in education in Indonesia, other studies of management education are motivation. According to research Fyan and Maehr, there are three (3) factors that influence a learner's achievement that family background, conditions or school context, and the latter is the motivation (Suprijono, 2009, p. 162).

Motivation literally means impulse that arises in a person consciously or not to take action with a purpose (Authors, 2007, p. 756). Motivation from motivate that has meaning encourage, stimulate, cause. Push to do that based on the action as the impetus to make ends meet (Sudarsono, 1993, p. 160). In the encyclopedia, motivation is defined as a process to develop and direct the behavior of individuals or groups, to individuals or groups that produce the expected output, in accordance with the goals or objectives desired by the organization (Authors, 1999, p. 378).

Various efforts have been made both by the school and the parents in order to prepare learners for maximum national exams (UN) especially with regard to the mental condition of (psychological), among others, the activities of prayer together (*istigotsah*), pilgrimage to the tomb of the cleric, and a variety of motivational therapy with a variety of methods and techniques used. One form of motivation lately used particularly rampant in some educational institutions is hypnosis method.

In practice, often resulting in the phenomenon of the use of hypnosis pros and cons in the midst of the general public. It is common place due to lack of information about what, why, and how exactly the mechanism of action of hypnosis. The author collected data about the opinion of agreeing and disagreeing of this phenomenon of the use of hypnosis, such as:

1. Quantum Hypnosis Indonesia (QHI) established by Adi Wijaya Gunawan is hypnotherapy training institution in Indonesia that taught Scientific EEG and

Clinical Hypnotherapy which contents have received academic recognition and taught in the Master of Psychology (S2) Surabaya University (UBAYA) with a standard 100 hours of face-to-face class or equivalent semester of college (Gunawan, 2009, p. 292),

2. The establishment of a boarding school in Chester Hypnotherapy is taken care of by Asep Haerul Ghani, a professor of psychology faculty Islamic University (UIN) Syarif Hidayatullah Jakarta (Gani, 2010, p. 168),
3. Impressions hypnosis to show or entertainment (stage hypnosis) on television that often popularized by Rommy Rafael and Uya Kuya,
4. The increase in the circulation of literature that can be found in bookstores various derivatives of hypnosis, for a variety of purposes, or areas, such as hypnoparenting, hypnoteaching, hypnobirthing, hypnoselling, hypnoslimming, hypnodontics, hypnosex, hypno for quit smoking, etc.,
5. The emergence of various health clinics and licensed hypnotherapy training institute that develops so rapidly, especially in the country of Indonesia, some of which are entered into a collaboration with universities in particular,
6. The rise of application form of hypnosis and therapy training activities especially ahead of replications or National Exams (UN) from SD/ MI to SMA/ SMK/ MA as well as for the teachers as well as parents or guardians of the students, not the exception in Pre-service training activities employess and students research in the exam,
7. The phenomenon of hypnosis applications such suspected of carrying the mission of the New Age Movement other illicit stigma of some Muslims and the Christians who are considered black magic. Concerns this view once spawned a variety of products "Islamization" that is no less controversy as Islamic Hypnotherapy, Qalbu-Linguistic Programming (QLP), Spiritual Emotional Freedom Technique (SEFT), Quantum Ikhlas, Quranic Law of Attraction, Emotional Spiritual Quotient (ESQ), etc. (Anonymous, 2011),
8. In 2009 the Indonesian Ulema Council (MUI) as Java and Lampung issue a fatwa for the television program called "The Master" in which there are scenes hypnosis stage (stage hypnosis), in 2010 the South Sumatra MUI set infotainment program looking for a mate and hypnosis as illicit spectacle, and in

2011 not only the Chairman of MUI, MUI Banjarmasin, and *Bahtsul Masail* Institutions of Nahdlatul Ulama (LBM NU) also support the fatwa of Boarding Schools Consultative Forum (FMPP) Java and Madura, which forbids stage hypnosis, “Uya Emang Kuya” infotainment (Ulum, 2011), and

9. The fatwa of Saudi Arabia scholars especially Bin Baz’s fatwa says about hypnosis is a form of behavior shamanism (sorcery) is done through the help of the Genie, and this is shirk (*Maktabah Shameela*, p. 313-315).

Based on a variety of the above description, the author interested would like to examine more deeply in last point about hypnosis in Islamic perspective that is the fatwa presented by Bin Baz.

B. DISCUSSION

1. Definition of Hypnosis

According to the Encarta Dictionary (Gunawan, 2007, p. 3), hypnosis has meaning:

- a. A condition resembling sleep that can be deliberately done to people, where they will provide responses to the questions asked and very open and receptive to the suggestions given by the hypnotist.
- b. Techniques or practices in influencing others to enter into a hypnotic state.

The word hypnosis literally means sleep. While the term, hypnosis can be defined as a condition very focused inward experienced by a person. This focus condition can be focused towards memory, ideas, thoughts, internal representations, feelings, and others (Yuliawan, 2010, p. 184-185).

Jack Elias (2009, p. 8) tries to explain some of the most expert definition of hypnosis, including:

- a. According to Dave Elman, hypnosis is the use of suggestion, either directly or indirectly, to induce better conditions of suggestibility that in those conditions, there is a shortcut for critical-thinking skills, as well as creating selective attention to the suggestions given.
- b. Michael Preston argues that hypnosis is a conscious state is dominated by the subconscious mind.
- c. Milton Hyland Erickson states that hypnosis is a state of focused attention discouraging.

Hypnosis can also be interpreted as a state of relaxation, focus, or concentration, which is characteristic of the condition sensors human senses become much more active. That is the secret of why the condition occurs often-hypnotic phenomena beyond human reason (Hakim, 2011, p. 2).

More simply Joe Vitale says that Milton Hyland Erickson also says that hypnosis is all successful communications. Moreover, he himself defines hypnosis as everything that caught our attention. He concluded that hypnosis is just a means, not to control people or give anyone the power like a God (Vitale, 2008, p. ix & xvii).

On another occasion, Milton Hyland Erickson defines hypnosis as a method of communication, both verbal and non-verbal, persuasive and suggestive to a client or the subject so that he became creative (imagine the emotional and open internal insight), then react (either approval or rejection) in accordance with the basic spiritual value system possessed. In other words, hypnosis is a game of imagination of the human brain through persuasive communication techniques and suggestive (Noer, 2010, p. 17 & 19).

Definitions issued by the United States Department of Health and Human Services (HHS), formerly known as United States Department of Education, Human Services Division, as quoted by the majority of hypnosis practitioners in Indonesia stated hypnosis is the bypass of the critical factor of the conscious mind and followed by the establishment of acceptable selective thinking (Gunawan, 2012, p. 51).

2. Hypnosis in Daily Life

Usefulness of hypnosis can be applied in so many areas. Here are some examples of applications of hypnosis in everyday life, such as:

a. Birthing

Hisyam A. Fachri says that the process of giving birth using hypnosis has been started since 1826 (Fachri, 2009, p. 20). According to Indonesian Wikipedia relaxation method over a period of pregnancy is actually not a new method, however, has been used since the 50s in the United States. It's just the end - this end, many names who appear and serve as a new trademark for the pregnancy relaxation methods such as Hypnobirthing, HypnoBabies,

and HypBirth and so on. Such relaxation techniques can help a lot in reducing the pain and emotional distress during the birth process without the need to use drugs.

b. Parenting

Hypnosis in parenting with more emphasis on “environmental hypnosis”, meaning parents and the child's environment are “the programmer” of the most responsible for a child mental program.

To apply hypnoparenting technique, parents must build trust for children through verbal approval or non-verbal, body language and choice equation language, and eye contact (Sutiyono, 2012, p. 72).

c. Selling

In principle hypnosis for selling utilizes hypnotism rules in communicating with the subconscious mind to be applied to the field of sales. The patterns of hypnotic language are used in this hypnoselling refer to the principle of submission of suggestions how permissive style (call), which indirectly, not directly the type of suggestion authoritarian (command) (Aji, 2017, p. 167).

d. Slimming

One practitioner hypnoslimming in Indonesia is July Triharto. In his official website, he says that hypnoslimming a weight-loss program using hypnosis and Neuro-Linguistic Programming (NLP). Hypnoslimming performs identification and trim installation program in the subconscious mind, so the excess diet and follows a more easily controlled emotions and body activity to be much better with the hypnoslimming program in our subconscious mind.

Hypnoslimming not identical must enter a state of "hypnotic sleep", but also use formal hypnosis and hypnosis informal, meaning that participants do not have to always in a state of hypnotic sleep, but also the informal hypnosis; participants remained under a state of waking, and interwoven discussion. There is a cognitive process that is taught in the form of concrete steps and simple for slimming, so participants still easy to understand suggestions given in the waking condition.

3. Hypnosis Practice in Education

The world of education is very familiar in the practice of hypnosis. Hypnosis is a very significant role during the learning process takes place. Without realizing it, an educator hypnosis practice to the learners while teaching. Educators, either as teachers or lecturers, who are naturally seen as an authority figure by the learners, classroom conditions neat, teaching methods used in delivering teaching material, a hypnotic feel.

Ease of delivery of instructional materials by teachers or lecturers, ease of acceptance of the subject matter, and educational success for students closely related to hypnotic feel. Unconsciously teaching situation requires calm condition's factor or shades of hypnosis (Karyadi, 2013, p. 26-27).

The application of hypnosis in education does not mean that teachers have to euthanize all the students during the learning process. Use the core and substance of the science of hypnosis, namely communication and suggestions. Pull interest and attention of students with persuasive communication language are soft, smooth, and effective. After that, put positive constructive suggestions on students.

An inclusive teacher and therapists of children with special needs, Muhidin Isma Almatin stated that the success through the use of hypnosis in learning is determined if we can determine *tipologi* children first, then we can determine the child's learning modalities, and finally, we could master ourselves and the students (Almatin, 2010, p. 54-70).

Another term used to describe applications in learning hypnosis is hypnoteaching. Ali Akbar Navis outlines some principles in hypnoteaching, among others: agreement, focus, and relaxation (Navis, 2013, p. 133-146).

4. Bin Baz's Fatwa about Hypnosis

Bin Baz is a contemporary scholar who is expert in science Hadith, Aqeedah, and Fiqh. He was born in the city of Riyadh - Saudi Arabia in 1330 AH/ 1909 CE. At first, he could see normally, but in the teen-age years, his eyesight slowly deteriorated to a peak around the age of 20 years he had suffered total blindness.

His full name is Abdul Aziz bin Abdullah bin Muhammad bin Abdullah Ali Baz known as Bin Baz. His father died when he was three, and his mother died when he was twenty-six years.

Bin Baz gives a fatwa about hypnosis in terms at-Tanwim al-Maghnatisi (التنويم المغناطيسي) in some Arabic literature, enforced starting in about the year 1395 AH/ 1975 CE to the present.

In this case, the author refers only to three sources in the literature namely the official website of Bin Baz (<http://ibnbaz.org.sa/mat/8582>), and two softwares or computer programs in the form of a free program called *Maktabah Bin Baz* from www.islamspirit.com and in *Maktabah Shameela*, exactly in the book *Majmu fatwa Ibn Baz*, Juz 3, Chapter Hukm ma Yusamma Bi ‘Ilm Tahdir al-Arwah

(حكم ما يسمى بعلم تحضير الأرواح), page 313. The hypnosis fatwa complete his original text is as follows:

ولقد أصدرت اللجنة الدائمة للبحوث العلمية والإفتاء في دار الإفتاء السعودية فتوى عن التنويم المغناطيسي الذي هو أحد أنواع تحضير الأرواح هذا نصها: (التنويم المغناطيسي ضرب من ضروب الكهانة باستخدام جني يسلطه المنوم على المنوم فيتكلم بلسانه ويكسبه قوة على بعض الأعمال بسيطرته عليه إن صدق مع المنوم وكان طوعا له مقابل ما يتقرب به المنوم إليه, ويجعل ذلك الجني المنوم طوع إرادة المنوم يقوم بما يطلبه منه من الأعمال بمساعدة الجني له إن صدق ذلك الجني مع المنوم, وعلى ذلك يكون استغلال التنويم المغناطيسي واتخاذ طريقا أو وسيلة للدلالة على مكان سرقة أو ضالة أو علاج مريض, أو القيام بأي عمل آخر بواسطة المنوم غير جائز بل هو شرك لما تقدم, ولأنه التجاء إلى غير الله فيما هو من وراء الأسباب العادية التي جعلها الله سبحانه إلى المخلوقات وأباحها لهم) انتهى كلام اللجنة

ومن كشف حقيقة هذه الدعوى الباطلة الدكتور محمد محمد حسين في كتابه [الروحية الحديثة حقيقتها وأهدافها]، وكان ممن خدع بهذه الشعوذة زمنا طويلا، ثم هداه الله إلى الحق وكشف زيف تلك الدعوى بعد أن توغل فيها ولم يجد فيها سوى الخرافات والدجل، وقد ذكر أن المشتغلين بتحضير الأرواح يسلكون طرقا مختلفة، منهم المبتدئون الذين يعتمدون على كوب صغير أو فنجان ينتقل بين حروف قد رسمت فوق منضدة، وتتكون إجابات الأرواح المستحضرة - حسب زعمهم - من مجموع الحروف بحسب ترتيب تنقله فيها، ومنهم من يعتمد على طريقة السلة يوضع في طرفها قلم يكتب الإجابات على أسئلة السائلين، ومنهم من يعتمد على وسيط كوسيط التنويم المغناطيسي.

ومما ذكرناه في أول الجواب وما ذكرته اللجنة والدكتور محمد محمد حسين في التنويم المغناطيسي يتضح بطلان ما يدعيه محادثوا الأرواح من كونهم يحضرون أرواح الموتى ويسألونهم عما أرادوه، ويعلم أن هذه كلها أعمال شيطانية وشعوذة باطلة داخلية فيما حذر منه النبي صلى الله عليه وسلم من سؤال الكهنة والعرافين وأصحاب التنجيم ونحوهم، والواجب على المسؤولين في الدول الإسلامية منع هذا الباطل والقضاء عليه وعقوبة من يتعاطاه حتى يكف عنه، كما أن الواجب على رؤساء تحرير الصحف الإسلامية أن لا ينقلوا هذا الباطل وأن لا يدنسوا به صحفهم، وإذا كان لا بد من نقل فليكن نقل الرد والتزييف والإبطال والتحذير من الأعياب الشياطين من الإنس والجن ومكرهم وخداعهم وتلييسهم على الناس.

5. Islamic Perspective about Hypnosis: An Analysis of Bin Baz's Fatwa

a. Textual Analysis

Literally, look at Bin Baz's fatwa about hypnosis, there is an interesting discussion related to the analysis of the definition of hypnosis that in English is called by the term "hypnosis", but in Arabic using the term "magnetic sleep". This is according to the author of the source of the differences and the debate surrounding the legality of the use of hypnosis in the society, especially Muslims.

The author think need to convey that the use of the term "magnetic sleep" is not relevant to the real meaning of hypnosis. It is based on the historical development of hypnosis, especially in the present or the present era.

On the Free Online Dictionary and Bing Translation, the author explored the meaning of the word hypnosis in more than 40 languages around the world in addition to Arabic. Moreover, some of them still use the standard commensurate with the origin of the term "hypnosis".

The selection of "magnetic sleep" in Arabic as the words that represent hypnosis may be based on the current state of society and this; we can browse through the history of hypnosis. Unfortunately, the term is already overdone "ingrained" in the name of Islam and used as a guide or reference in a policy or take a decision on a matter related to it, especially among Muslims to this day.

In the literature various dictionaries, both print and on-line meaning of the word hypnosis, some of which also have meaning alias shallow stagnant or weak, except in English-language dictionaries on-line as www.oxforddictionaries.com a fair and proportionate giving meaning to the word hypnosis based on the British system and the American system, namely "The induction of a state of consciousness in which a person apparently loses the power of voluntary action and is highly responsive to suggestion or direction. Its use in therapy, typically to recover suppressed memories or to allow modification of behaviour, has been revived but is still controversial." And "The induction of a state of consciousness in which a

person apparently loses the power of voluntary action and is highly responsive to suggestion or direction. Its use in therapy, typically to recover suppressed memories or to allow modification of behavior by suggestion, has been revived but is still controversial.”

In making decisions such as the above definition is certainly not for no reason. They are well aware that the science of hypnosis is dynamic, always evolving and has many views, so it is not easy to limit or provide a definition that can represent and be accountable.

b. The Background and Social Impact of Fatwa

Islam, the whole law is really trying to save the faith into the hearts of every muslim to always stick to the guidance of Allah Almighty through the Qur'an and Hadith and legal foundations of another in dealing with various problems in the life, and no hope except confronts referred to Him. This is what the writer considers of the main background Bin Baz issued a fatwa about hypnosis.

Lajnah Daimah is a branch of *Haiah Kibaar Al-'Ulama* (the Higher World League Council) stand-by letter of Saudi Arabia's royal decree on Rajab 8, 1391 AH/ August 29, 1971 CE. This decree issued by King Faisal bin Abdul Aziz Al Saud at the time. One of the main tasks of the agency that has the full name "*al-Lajnah ad-Daimah Lil Buhuts al-Ilmiah wal Ifta*" (Permanent Committee for Islamic Research and Issuing Fatwas) this is a fatwa issued regarding certain laws.

Saudi Arabia known as the birth of the Prophet Muhammad PBUH as well as the growth and development of the religion of Islam, so that there are two sentences creed flag, which means "There is no God (worthy) to be worshiped but Allah and Prophet Muhammad PBUH is the messenger of Allah." In general, simple, Saudi Arabia is seen as a reference or guide for Muslims in the world such as the monument sacred to Muslims, the Kaaba in the Grand Mosque in Mecca as a benchmark Qiblah direction for the things that are of worship such as prayer. Included in this is the authority *Lajnah Daimah*, the fatwa commission of the kingdom of Saudi Arabia

which of course has no effect or a very significant impact on the attitudes of Muslims in the world in dealing with contemporary issues or present.

Every age has its own characteristic problems that arise in that era. Therefore, the Sholars take *ijtihad* with respect to the texts and generality, as well as discussion on the matter and the facts like it. One issue that is still being debated especially among Muslims is about the hypnosis application. Bin Baz's fatwa about hypnosis which also refers to the fatwa commission kingdom of Saudi Arabia and some other points mentioned above, was originally expected to be an alternative solution in the midst of the social dynamics, especially Muslims in the present era.

But unfortunately, there are some peculiarities of the arguments and the arguments presented in the fatwa, so the impact is expected to be less effective initially to be accepted by all people, especially Muslims in various countries around the world. This is evident, especially in Indonesia country as a country of a majority Muslim population, the more prevalent type of training or implementation of hypnosis, whether in health or education. The writer takes a small example when approaching National Examinations months ago, many educational institutions both public and private, and both general and Islam utilizing hypnosis as a method to motivate the learners to be confident and calm in taking the test.

The big difference in confidence between the conditions on the field with the fatwa issued by Bin Baz about hypnosis is certainly making ordinary Muslim communities, especially in Indonesia's worry and doubt, and even tends to make a difference because the separation of viewpoints held. Fatwa means less can help or answer some of the social problems facing the reality of today, particularly in the field of education.

c. Definition of Hypnosis Analysis

Source of the problems that make hypnosis into a prolonged polemic is located on the definition given. Included in this was a Bin Baz's fatwa editorial about hypnosis is equated to the term "magnetic sleep" (تنويم)

(مغنطيسي) and interpreted as a form of witchcraft or sorcery or science of bringing souls that are prohibited by religion.

Speaking about the formation of the definition, the writer reminded one presupposition of Neuro-Lingustic Programming (NLP) as an expression of modern hypnosis saying that “the map is not the territory.” That is, although the context and content of the same, no matter what others think is not necessarily the same as what we think (Salim, 2009, p. 47). This confirms that the way we perceive the world is not the same as the workings of the real world. The way we view the world is our interpretation of the world. In other terms, we are in some degree always separated by reality (Hayes, 2008, p. 42-43). As well as "menu is not food", or "not music musical notes", we get the experience of the world is not at all the world itself. “Map” that exists in our brain is our perception of the world. “Territory” is the fact, which the physical world exists independently.

Many people feel that their internal map is a true representation of reality. However, the reality is a mental map of the brain is just an interpretation of reality (Bavister, 2009, p. 32). Put simply said by Adi W. Gunawan that every event we experience is actually neutral. Our mind gives meaning in the event. This meaning can be positive and negative. Positive meaning that subsequently leads to a positive belief gave rise to positive emotions. Conversely, negative meaning would lead to a negative belief that led to the emergence of negative emotions (Gunawan, 2007, p. 202).

The author argues that the choice of the term "magnetic sleep" is closely related to the historical development of hypnosis at the time. When looking back at history, then in 1975 in which Bin Baz first issued the fatwa was the year that the era figures hypnotic trip Milton Hyland Erickson (1901-1980). As we know that at the time of hypnosis has experienced a long history that is scientifically initiated by Franz Anton Mesmer (1734-1815) as the inventor of Mesmer therapy that utilizes elements of magnetism in the human body.

When we look back on the history of hypnosis, it is actually in 1975 hypnosis has long expressed by the British Medical Association (BMA), the 1955 and the American Medical Association (AMA) in 1958 as a viable method used for the treatment of hysteria and is used as an anesthetic. Even in 1960, the American Psychology Association board of assessors establishes eligibility to become a hypnotist. Moreover, the start of this year is regarded as the heyday of hypnosis, because it has been used as part of the humanism movement within the field of psychology.

The author assumed that when determining Bin Baz's fatwa about hypnosis that he named by the term "magnetic sleep" less attention or look at how the history from the beginning of the term hypnosis is used by the world in general. It is very possible that relate to conditions or geographical factors and the urgent need in the community at that time, so that his top priority as a great scholar in the kingdom of Saudi Arabia that held fatwa is how to save the Islamic belief of something that is the truth is still ambiguous due to the lack of information or knowledge. He finally just basing the definition on the history stops began on Franz Anton Mesmer (1734-1815) as the inventor of Mesmer therapy known as Magnetism therapy.

Understanding of magnetism in the body element is no less a long history. Clearly, the use of automatic sliding doors which include using sensors PIR (Passive Infra Red), which detect human body heat, then the system is a CT (Computed Tomography) and MRI (Magnetic Resonance Imaging) is starting to bloom are used in various hospital areas, and also the discovery of EEG (Electroencephalography) have shown that in our bodies there is a great energy that represent the natural energies that are still ongoing study or research.

That is likely the underlying meaning of hypnosis in Arabic to "magnetic sleep". However, unfortunately, until now, the term is already overdone used especially in the Islamic world, because if we look back, the fact that the role of Saudi Arabia is more likely to be a guideline for other countries predominantly Muslim, as well as Indonesia. The use of this term

can be seen through the literature, especially Arabic dictionary and encyclopedia. Despite the fact now, hypnosis has a variety of uses in a variety of branches or domains of life include education.

d. Some Lasing Arguments in Fatwa

The author cautions that the analysis of the main issues of Bin Baz's fatwa about this hypnosis is a prohibition decision and its implementation in the field, especially in Indonesian education. This gap will continue until at a proportional understanding with basis or argument that can be justified.

Although previous the author has concluded earlier that the problem lies there on the definition given to the term hypnosis. However, it still needs to be studied in depth the arguments reinforcing what made by Bin Baz as a basis in determining the fatwa against hypnosis.

As the provisions of the general fatwa, Bin Baz also did *istinbath*, which issued new laws to the problems that arise in the community by doing *ijtihad* based on the arguments contained in the Qur'an or Sunnah (Anonymous, 2012). Some verses of the Qur'an, which he so basic is QS. An-Nisa: 59, QS. Al-An'am: 112, 113, 128, QS. Al-Isra: 85, QS. An-Naml: 65, QS. Az-Zumar: 42, and QS. Al Jin: 26-27. From some of the verses that have *asbabun nuzul* is QS. An-Nisa: 59 and QS. Al-Isra: 85 (as-Suyuthi, 2008, p. 173 & 350).

Process of *istidlal* or it could also be said search argument outside the Qur'an, Hadith, *Ijma'*, and *Qiyas* which Bin Baz did in setting the fatwa hypnosis was more referring to the *maslahah mursalah*, meaning to give a law on something that is not explained by sharai, it is required consideration of benefit and danger factors, as stated by Ibn Taymiyyah that a change in the law to be illegal or may depend on the losses and profits (Karim, 2001, p. 83-84).

C. CONCLUSION

In the fatwa Bin Baz defines hypnosis as "magnetic sleep." He also equates hypnosis with the understanding of science to bring the ghost (spirit) which is one type of shamanistic practices (witchcraft) by using the help of the genie. Bin Baz assumes that hypnosis is an act of fraud that may aim to get treasures or demonstrate

an ability not shared by others. In fact, he adds that it may also intend to destroy religion and theology, in particular, Muslims. He was also quoted in the book *Ar-Ruhiyyah wa al-Haditsah Haqiqatuha Ahdafuha* written by Dr. Muhammad Muhammad Husayn to strengthen his fatwa. Thus, hypnosis is an act that is forbidden or haram according to Sharai of Islam, even the biggest category of sin as a branch of infidelity.

This fatwa consciously or unconsciously has long been a debate quite warm, especially among Muslims in the country of Indonesia. Through proper understanding and accountable, is expected to bridge the gap between what is intended in Bin Baz's fatwa to the implementation by the Muslims in general in the field.

One of the efforts that can be done is like this study or an analysis of the controversy fatwa both textual and contextual. In general, the result of this an analysis Bin Baz's fatwa about the prohibition of hypnosis that have been decided are too textual and less relevant to this time, so it cannot be acceptable in a holistic manner by all people in countries that is predominantly Moslem. One of disadvantages of that fatwa is a change in the definition of "hypnosis" to be "magnetic sleep".

In the fatwa also does not include the dynamics of social phenomena that occur in the community, which should be revised, as the previous fatwa on earth is considered flat and not around the sun. In other words, emerging social issues or present but trying to solve past texts without adjusting the proportional meaning context, so should the term Islam as a mercy to all the worlds could be maintained as it should be.

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