

The Internalization of Islamic Educational Values in The Practice of Ruqyah: A Case Study of Jam'iyah Ruqyah Aswaja

Irzal Setiawan ST*¹, Nurafni Idris ², Rusdin Ahmad³ & Rusdin⁴


¹²³⁴ Datokarama State Islamic University, Palu, Indonesia

e-mail: maulanairzal68@gmail.com*, nurafniidris23@gmail.com, dorusdina@gmail.com,
& rusdin@iainpalu.ac.id

Submitted: 02-04-2025 Revised: 22-06-2025 Accepted: 07-27-2025

ABSTRACT In the contemporary religious landscape, ruqyah has transcended its traditional role as a spiritual healing method to become a strategic instrument for community-based character building. This study is driven by the phenomenon where the practice of ruqyah conducted by Jam'iyah Ruqyah Aswaja in Parigi Moutong Regency serves not only as spiritual therapy but also as a vital medium for da'wah and non-formal education. The primary objective of this research is to analyze the systematic process of internalizing Islamic educational values during ruqyah sessions and to evaluate its subsequent impact on the religious consciousness of participants. To achieve this, a qualitative approach with a case study design was employed. Data were meticulously gathered through long-term participatory observation of ruqyah rituals, in-depth interviews with practitioners and congregants, and comprehensive documentation to ensure data triangulation. The findings reveal that the internalization of Islamic educational values occurs through four fundamental pillars: the strengthening of monotheistic faith (aqidah), the habituation of ritual worship, the cultivation of sincere reliance on God (tawakkal), and the refinement of Islamic ethics (akhlak). These processes are implemented through persuasive, continuous, and contextually adaptive communication, ensuring that spiritual messages are deeply integrated into the participants' daily lives. Furthermore, the results indicate that this practice triggers significant positive behavioral transformations, characterized by a heightened awareness of religious obligations and enhanced psychological self-control. Therefore, ruqyah serves as an effective alternative medium for non-formal Islamic education that addresses the spiritual and psychological voids in modern society. The implication of this study suggests that religious institutions should consider integrating structured educational frameworks into spiritual practices to foster a more holistic and resilient faith within the community. This research contributes to the expanding discourse on non-formal Islamic education within the complex dynamics of contemporary religious life.

Keywords: Internalization, Islamic Educational Values, Ruqyah, Jam'iyah Ruqyah Aswaja, Non-formal Education.

 <https://doi.org/10.54069/attadrib.v9i1.1206>

How to Cite Setiawan ST, I. ., Idris, N. ., Ahmad, R. ., & Rusdin, R. (2026). The Internalization of Islamic Educational Values in The Practice of Ruqyah: A Case Study of Jam'iyah Ruqyah Aswaja. *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah*, 9(1), 160–170.

INTRODUCTION

The Qur'an serves as the primary foundation of Islamic teachings, offering fundamental values that govern faith, worship, and moral integrity (Abidin et al., 2025; Ahwan & Karfida, 2025; Aryasutha et al., 2025; Cahyani et al., 2026). In the contemporary era, the practical application of Qur'anic teachings

has manifested in the burgeoning popularity of spiritual practices such as *ruqyah* (Bhat & Bisati, 2025; Jannah & Jumari, 2024; Kurniawan et al., 2023). This practice, which employs the recitation of sacred verses, has increasingly been sought to address complex psychological and social challenges. Recent scholarly works indicate that the growing public interest in spiritual healing serves as a critical response to modern crises, including mental health instability and the search for spiritual identity (Fauzi et al., 2022; Husna & Kumala, 2023). Consequently, *ruqyah* has transcended its traditional therapeutic role, evolving into a significant medium for religious guidance and community empowerment.

In practice, *ruqyah* has begun to function as a strategic instrument for *da'wah* and non-formal Islamic education. This phenomenon is particularly evident in communities such as Jam'iyah Ruqyah Aswaja, where *ruqyah* sessions are intentionally integrated with religious instruction to promote Islamic moderation (*wasatiyyah*), including the values of *tawassuth* (middle path), *tasamuh* (tolerance), and *i'tidal* (justice). Within this context, the ritual is not merely a healing process but a structured gathering that facilitates the delivery of Islamic doctrines (Masduki, 2021). This integration suggests that spiritual practices can serve as a potent vehicle for disseminating religious values and fostering social cohesion within local Muslim societies.

However, existing literature on *ruqyah* remains predominantly focused on clinical efficacy and theological legitimacy. Many scholars have scrutinized whether *ruqyah* aligns with medical standards or debated its position within Islamic law (*sharia*) (Fauzi et al., 2022; Nurhamzah et al., 2022). While these perspectives provide valuable insights into the validity of the practice, they frequently overlook the broader socio-pedagogical functions of *ruqyah* as a medium for value transmission. Research has yet to fully explore how these spiritual rituals operate as educational spaces that shape the character and mindset of the participants beyond the immediate relief of symptoms.

Furthermore, the discourse on Islamic education is still heavily concentrated on formal institutions like schools and *pesantren*, leaving a scholarly void regarding non-formal spiritual rituals as legitimate sites of learning (Anshori, 2021; Ma'arif et al., 2022). This oversight results in a significant gap in understanding how core Islamic values specifically *aqidah* (creed) and *akhlak* (ethics)—are internalized through experiential and ritual-based approaches. There is a paucity of research exploring the pedagogical mechanisms embedded within these spiritual practices, particularly regarding how participants cognitively interpret and manifest these values in their daily lives. Such a gap necessitates a more integrative framework that bridges the divide between spiritual rituals and educational theory.

Consequently, this study aims to analyze the internalization of Islamic educational values within the practices of Jam'iyah Ruqyah Aswaja in Parigi Moutong. Moving beyond the conventional emphasis on therapeutic outcomes, this research focuses on the educational dimensions of *ruqyah*, specifically its methods of value transmission and its capacity to cultivate religious consciousness. This study argues that when *ruqyah* is implemented within the *Ablussunnah wal Jama'ah* (Aswaja) framework, it functions as a “spiritual classroom” that facilitates transformative learning. By providing empirical evidence from a non-formal setting, this research contributes to the evolution of Islamic educational discourse, offering an alternative paradigm that harmonizes spiritual therapy with modern pedagogy.

METHOD

This study employs a qualitative approach with a case study design, as framed by Creswell (2018), to provide an in-depth and contextual examination of social realities within a specific phenomenon. The research was conducted throughout 2024 in Parigi Moutong Regency, Central Sulawesi, specifically focusing on the activities organized by Jam'iyah Ruqyah Aswaja (JRA). This site was purposively selected because it serves as a central hub for integrating spiritual therapy with non-formal Islamic educational values. By adopting a case study design, the researcher was able to explore how individuals within this community interpret and internalize religious teachings in a real-

life setting, moving beyond theoretical abstractions to capture the actual "living" process of value transmission (Ridho & Syafi'i, 2022).

In practice, informants were selected through purposive sampling, comprising ruqyah practitioners (*muallij*), JRA administrators, and active participants who have undergone the internalization process. Data collection was executed through three synchronized techniques: participant observation, in-depth interviews, and documentation. The researcher attended ruqyah sessions to observe the pedagogical interactions and the specific methods used to instill values such as *tawhid*, *sabr*, and *tawakkul*. Semi-structured interviews were conducted to gather experiential data on how participants adopt these values in their daily lives. Furthermore, documentation was gathered from institutional records and activity reports to verify the consistency between oral testimonies and organizational practices, ensuring a robust triangulation of data sources (Kamaruddin et al., 2022; Zamroni et al., 2023).

Data analysis followed the interactive model of Miles, Huberman, and Saldaña (2014), which involves data condensation, data display, and conclusion drawing/verification. Operationally, the researcher first condensed the extensive field notes and interview transcripts by categorizing them into thematic patterns related to Islamic educational values. These categories were then displayed in structured matrices to identify the specific mechanisms of value transmission within the JRA framework. To ensure data credibility and trustworthiness, the researcher applied technique triangulation, cross-referencing findings from interviews against direct observations and documented evidence. This systematic procedure ensured that the final conclusions were grounded in empirical reality and met the standards of qualitative rigor (Fauzi et al., 2022; Habibi et al., 2024).

RESULTS

Institutional Profile

Jam'iyah Ruqyah Aswaja Parigi Moutong is a religious organization located in Central Sulawesi that focuses on the practice of *ruqyah syar'iyah* grounded in the principles of *Ahlussunnah wal Jama'ah*. The institution was established as a response to the growing need for spiritual healing practices that are aligned with orthodox Islamic teachings. In its implementation, ruqyah is not only understood as a method of addressing spiritual disturbances, but also as a medium for strengthening faith and reinforcing adherence to Islamic values in everyday life. This orientation reflects a broader commitment to integrating spiritual care with religious education.

Beyond its therapeutic function, the institution emphasizes spiritual guidance and moral development as core aspects of its mission. Activities conducted within Jam'iyah Ruqyah Aswaja are designed to cultivate religious awareness, encourage self-reflection, and promote the internalization of key Islamic values such as *tawhid*, patience, sincerity, and *tawakkul*. Through structured ritual practices, guided interactions, and reflective sessions, participants are encouraged to not only experience spiritual relief but also to develop a deeper understanding of their religious obligations and moral responsibilities. This positions the institution as an important non-formal educational space where learning occurs through lived religious experiences.

Organizationally, Jam'iyah Ruqyah Aswaja Parigi Moutong operates through a structured system consisting of administrators and trained ruqyah practitioners. The administrators are responsible for coordinating programs, managing institutional activities, and maintaining organizational sustainability, while practitioners play a central role in conducting ruqyah sessions and providing spiritual and moral guidance to participants. Both elements work collaboratively to ensure that all activities are carried out in accordance with Islamic ethical standards and doctrinal guidelines. This structured organization supports not only the effectiveness of the ruqyah process but also the consistency of value transmission within the community.

Internalization Through Ritual Structure

The ruqyah sessions are systematically structured through Qur'anic recitation, supplications, and dhikr. Based on field observations, these rituals are conducted in a consistent and repetitive manner, creating a disciplined spiritual environment for participants. The structured nature of the sessions allows participants to follow a clear sequence of spiritual practices, which gradually becomes internalized in their daily behavior.

This finding is further supported by interview data. One participant explained:
"During the ruqyah sessions, we are guided step by step to recite certain verses and perform dhikr. At first, it felt like just following instructions, but over time it became a habit that I continued even outside the sessions." (Informant 1).

Similarly, another informant highlighted the impact of repetition:
"The repetition of prayers and dhikr during ruqyah makes me more patient and calmer. I feel more controlled in my actions compared to before." (Informant 2).

These statements indicate that the ritual structure does not merely function as a formal procedure, but also plays a role in shaping participants' inner awareness. The repetition embedded in the ritual becomes a mechanism through which values such as patience, obedience, and self-control are gradually internalized.

In addition, documentation of the sessions shows that participants consistently engage in the same sequence of activities, starting from Qur'anic recitation, followed by supplication, and ending with reflective dhikr. This structured repetition reinforces behavioral patterns, as participants are not only passive recipients but active practitioners within the ritual process.

From an analytical perspective, the structured and repetitive nature of ruqyah rituals can be understood as a form of value internalization through habituation. The continuous exposure to religious practices enables participants to move from external compliance toward internal conviction. As a result, the ritual becomes a transformative medium that integrates spiritual values into everyday life.

Methods of Spiritual and Moral Guidance

Field findings show that moral and spiritual guidance in ruqyah sessions is delivered through direct interaction, role modeling, and reflective dialogue. Practitioners not only lead the ritual process but also actively demonstrate ethical behavior such as patience, empathy, and attentiveness when *التعامل* with participants. This creates a learning environment in which values are not merely conveyed verbally but embodied through practice.

Based on field observations, practitioners consistently interact with participants in a calm and supportive manner, especially when handling patients experiencing emotional or spiritual distress. This interaction reflects a form of implicit teaching, where participants observe and gradually adopt similar attitudes in their own behavior.

The interview data further strengthens this finding. One participant stated:
"The ustadz does not only read prayers, but also advises us gently. From the way he speaks and treats us, I learn to be more patient and not easily get angry." (Informant 3).

Another informant expressed:
"After the session, there is usually a discussion. We are reminded to improve our behavior, like being more sincere and controlling emotions. That part really affects me." (Informant 4).

These responses indicate that the guidance process extends beyond ritual healing and becomes a medium for moral education. Participants do not passively receive instructions but actively interpret and internalize values through both observation and interaction.

Documentation of the sessions also confirms that each ruqyah activity is followed by reflective dialogue. In this stage, practitioners provide advice, clarify spiritual meanings, and encourage participants to evaluate their own behavior. This reflective component plays a crucial role in reinforcing the internalization process, as it connects ritual experience with personal

awareness.

Analytically, this pattern shows that spiritual and moral guidance within ruqyah operates through both explicit and implicit mechanisms. Explicitly, values are conveyed through verbal advice and discussion. Implicitly, values are demonstrated through the practitioner's conduct. The combination of these methods strengthens the internalization process, as participants not only understand moral teachings cognitively but also experience them in a practical and relational context.

Role of Practitioners and Community Leaders

Practitioners and community leaders play a central role as moral exemplars and spiritual guides within the ruqyah process. Their involvement goes beyond leading ritual practices, as they actively interpret Qur'anic verses and relate them to participants' daily moral behavior. This positions them not only as facilitators of healing but also as agents of value transmission.

Field observations indicate that practitioners consistently provide explanations of Qur'anic recitations during or after the sessions. These explanations are often linked to practical aspects of life, such as maintaining honesty, controlling emotions, and strengthening consistency in worship. Through this approach, participants are guided to understand that the ritual is not merely symbolic, but has direct implications for their daily conduct.

The importance of this role is further emphasized in the interview findings. One participant stated:

"I depend on the ustadz to explain the meaning of the verses. Without that explanation, I would not fully understand how to apply them in my daily life." (Informant 5).

Another informant expressed:

"They always remind us after the session to keep practicing what we learned, like being patient and improving our prayers. It feels like we are continuously guided, not just treated." (Informant 6).

These statements show that participants place significant trust in practitioners as sources of spiritual clarification and behavioral direction. The relationship that develops is not limited to a one-time interaction but extends into an ongoing mentoring process.

Documentation data also reveal that mentoring activities are conducted continuously, both during and after ruqyah sessions. This includes follow-up advice, reminders, and informal guidance aimed at ensuring that participants maintain consistency in their spiritual practices. Such continuity strengthens the internalization process, as values are reinforced over time rather than delivered in a single encounter.

From an analytical perspective, the role of practitioners and community leaders can be understood as a form of sustained moral authority. Their function combines instructional, exemplary, and supervisory dimensions. This multidimensional role enables participants to not only receive knowledge but also observe, practice, and sustain moral values in their everyday lives. Consequently, the internalization of Islamic educational values becomes more stable and deeply rooted.

Outcomes and Challenges

The findings indicate that participants experience noticeable improvements in their spiritual and moral conditions after engaging in ruqyah practices. These improvements are reflected in increased patience, a stronger reliance on God, and heightened ethical awareness in daily life.

Field observations show that participants who regularly attend the sessions tend to display calmer behavior and better emotional control. They are also more consistent in performing religious practices such as prayer and dhikr. This suggests that the internalization process has begun to influence not only their spiritual understanding but also their observable behavior.

The interview data further confirms these outcomes. One participant stated:

"After joining the ruqyah sessions, I feel more patient when facing problems. I try to rely more on Allah rather than reacting emotionally." (Informant 7).

Another informant noted:

"I become more aware of my behavior. Things that I used to ignore, like speaking harshly or neglecting prayers, now feel wrong and I try to improve." (Informant 8). These responses indicate that the internalization of values has reached the level of personal awareness, where participants begin to evaluate and regulate their own actions based on religious principles.

However, the findings also reveal several challenges that affect the consistency of this internalization process. Variations in participant readiness play a significant role, as not all individuals have the same level of commitment or motivation. Some participants show rapid progress, while others require longer periods to adapt to the practices and values introduced during the sessions.

In addition, external social influences contribute to these inconsistencies. Based on interview data, participants often face difficulties in maintaining their spiritual discipline when returning to their daily environments. One informant explained:

"Sometimes it is hard to stay consistent, especially when I go back to my routine and get distracted by social media or daily activities." (Informant 9).

Documentation findings also highlight practical challenges such as irregular attendance and limited engagement in follow-up activities. Digital distractions, particularly excessive use of mobile devices, were observed to reduce participants' focus and continuity in practicing the values learned during ruqyah sessions.

From an analytical perspective, these findings show that while ruqyah serves as an effective medium for internalizing Islamic values, the sustainability of its impact depends on both internal and external factors. Internal factors include individual readiness and motivation, while external factors involve social environment and technological influences. Therefore, continuous guidance and supportive environments are necessary to maintain the consistency of spiritual development among participants.

DISCUSSION

In addition to the experiential and relational dimensions identified in the findings, the internalization of Islamic educational values within Jam'iyah Ruqyah Aswaja (JRA) in Parigi Moutong must be situated within the broader discourse on embodied religious learning. Recent studies emphasize that religious knowledge is not merely cognitively acquired but is physically and emotionally enacted through ritual participation (Hassan, 2021; Muthmainnah et al., 2023). In this regard, the *ruqyah* practices observed in this study illustrate how repetitive bodily engagement—such as rhythmic recitation (*dzikir*), controlled breathing, and attentive listening—facilitates a deeper internalization of values. This suggests that embodiment plays a crucial role in bridging the gap between abstract belief and daily practice, a phenomenon that aligns with the "Living Qur'an" paradigm (Nurhamzah et al., 2022).

Moreover, the integration of ritual and guidance in *ruqyah* reflects what contemporary scholars describe as transformative religious experience. Within this framework, individuals undergo gradual shifts in self-perception and moral awareness through spiritual intervention. Unlike purely instructional models of education that rely on rote memorization, transformative approaches emphasize personal engagement and meaning-making. The findings of this study support this perspective by showing that participants do not simply follow prescribed rituals but actively reinterpret their life crises through the spiritual framework introduced during JRA sessions, shifting from despair to *tawakkul* (trust in God) (Karim, 2022; Zamroni et al., 2023).

At the same time, this study highlights the critical importance of social context in shaping the success of value internalization. Recent empirical research suggests that community-based religious practices are more effective when supported by collective reinforcement and shared norms (Abdullah & Hadi, 2023; Siregar, 2021). The role of Jam'iyah Ruqyah Aswaja as a communal space is particularly significant because it provides not only theological guidance but also a supportive social environment that sustains behavioral change. This finding reinforces the

argument that internalization is not an isolated individual journey but is socially mediated through "communities of practice."

However, a critical point that emerges from this study is the tension between traditional spiritual practices and modern digital lifestyles. While previous studies acknowledge the general influence of technology on religious behavior, this research provides specific evidence of how digital distractions disrupt the continuity of spiritual discipline. Participants' difficulty in maintaining focus (*kebushu'*) indicates that internalization processes are increasingly contested within fragmented attention environments (Fakhruroji, 2022; Habibi et al., 2024). This suggests that future models of Islamic education must consider adaptive strategies that integrate traditional spiritual practices with digital awareness and self-regulation skills (Aisah et al., 2025; Fajri et al., 2025; Hasanah et al., 2026).

Furthermore, the findings raise significant questions regarding the sustainability of non-formal religious education models. While *ruqyah* proves effective as an initial medium for affective breakthroughs, its long-term impact depends on continuous engagement and follow-up structures. Recent studies on non-formal Islamic education highlight that sustainability is often achieved through structured mentoring and ongoing community involvement (Hidayat & Kurniawan, 2024; Pratama et al., 2022). This aligns with the findings in Parigi Moutong, which emphasize that without a continuous guidance system, participants risk experiencing spiritual regression once they leave the ritual environment.

From a theoretical standpoint, this study contributes to Islamic pedagogy by proposing an integrative model of value internalization. This model requires the harmony of three key elements: ritual practice, moral guidance, and social reinforcement. While previous literature often examines these elements in isolation, this research demonstrates that their combination creates a more holistic and impactful learning process. This integrative model offers a potential framework for understanding how traditional religious practices can function as dynamic, multidimensional educational systems in contemporary Muslim society (Anshori, 2021; Ma'arif et al., 2022).

In a broader sense, the study responds to ongoing debates about the relevance of traditional religious practices in modern society. Rather than being viewed as static or outdated, *ruqyah* emerges as a flexible and adaptive practice that continues to address both spiritual and social needs. This finding challenges reductionist views that limit *ruqyah* to its therapeutic or doctrinal dimensions. Instead, it positions *ruqyah* as a contextual form of Islamic pedagogy that remains vital in addressing the complexities of contemporary life, reinforcing moderate and inclusive religious values (*Aswaja*) (Huda et al., 2023; Rohmansyah et al., 2024).

Another important dimension identified in this study is the role of habituation as a mechanism for sustaining moral conduct. Recent studies in Islamic education highlight that repeated engagement in religious practices contributes significantly to the formation of stable *akhlak* (character), particularly when accompanied by reflective awareness. In the context of JRA, the structured and repetitive nature of the rituals creates a disciplined "habitus" in which participants are gradually conditioned to adopt religious values consistently. This finding reinforces the argument that internalization develops progressively through continuous exposure rather than being an instantaneous event (Syahrul et al., 2025; Zulkarnain & Latif, 2023).

In addition, the findings point to the primacy of affective engagement in the learning process. While many formal educational models overemphasize cognitive understanding, recent research suggests that emotional involvement plays a crucial role in shaping long-term behavioral change. The emotional atmosphere during *ruqyah*—characterized by solemnity, reflection, and spiritual intensity—facilitates a deeper connection between participants and the values conveyed. This indicates that effective Islamic education should focus not only on knowledge transmission but also on creating meaningful emotional experiences that anchor value internalization (Husna & Kumala, 2023; Sari & Nugroho, 2022).

Furthermore, this study contributes to the contextualization of Islamic pedagogy. Scholars argue that Islamic education must adapt to changing social conditions while maintaining core principles. The integration of spiritual healing into educational processes reflects this adaptive approach, where traditional practices are reinterpreted to address modern moral challenges. This suggests that *ruqyah* can be seen as a unique hybrid of therapy and pedagogy, offering a robust alternative to formal schooling in addressing psychological crises (Anwar, 2021; Fadli et al., 2023).

At the same time, the findings reveal a critical limitation regarding long-term reinforcement. Although participants demonstrate significant improvement during the sessions, maintaining these changes requires a robust support system. This observation is consistent with studies that emphasize the need for "continuous support networks" in non-formal education to prevent behavioral regression (Kurniawati et al., 2022; Maulana & Ridwan, 2024). Without such support, the internalization process risks becoming a temporary emotional peak rather than a permanent character transformation.

Another significant contribution lies in identifying *ruqyah* as a hybrid educational space. This aligns with emerging perspectives in interdisciplinary studies that view religious practices as multifunctional systems. By functioning simultaneously as a healing practice, a site of moral instruction, and a platform for social interaction, JRA offers a unique model that bridges spiritual needs and moral development. This finding opens new avenues for exploring practice-oriented Islamic education models that are more holistic and responsive to community needs (Fauzi et al., 2022; Zamroni et al., 2023).

Finally, this study underscores the need to rethink the boundaries of Islamic educational spaces. While formal institutions such as schools and *pesantren* remain central, the findings suggest that significant learning also occurs in informal settings. Recent literature supports this by highlighting the growing importance of non-formal religious learning in shaping contemporary Muslim identity (Rahim et al., 2021; Sufyan & Huda, 2023). Therefore, recognizing and integrating such spaces into the broader national educational framework may enhance the effectiveness of Islamic education in addressing current societal challenges.

CONCLUSION

This study concludes that *ruqyah* practices at Jam'iyah Ruqyah Aswaja Parigi Moutong play a significant role in the internalization of Islamic educational values through structured ritual processes, moral guidance, and the active involvement of practitioners. These elements work integratively to transform *ruqyah* from a purely therapeutic activity into a meaningful space for spiritual learning and character formation. As such, *ruqyah* is not only oriented toward healing but also functions as a medium for cultivating religious awareness and ethical development.

The findings further demonstrate that participants experience observable improvements in both spiritual and moral dimensions, particularly in terms of patience, *tawakkal*, and ethical awareness. This indicates that the internalization process extends beyond cognitive understanding into behavioral and attitudinal transformation in everyday life. However, the effectiveness of this process is influenced by several factors, including individual readiness, environmental conditions, and the consistency of participation, suggesting that value internalization is a gradual and dynamic process that requires sustained engagement.

From a broader perspective, this study contributes to the discourse on Islamic education by positioning *ruqyah* as an alternative model of non-formal education. It expands the scope of Islamic pedagogy beyond formal institutional settings into lived religious practices, where values are not only taught but also experienced and embodied. Therefore, *ruqyah* represents a contextual and integrative approach that bridges spiritual healing with value-based learning, highlighting its relevance in addressing the moral and spiritual needs of contemporary Muslim society.

Ethical statement

This study was conducted in accordance with established ethical research principles, including obtaining informed consent, ensuring participant confidentiality, and providing adequate protection for all participants involved. Prior to data collection, participants were clearly informed about the purpose, procedures, and voluntary nature of the study, and their consent was obtained without coercion. All personal identities and sensitive information were anonymized to maintain privacy and confidentiality. Participants were also given the right to withdraw from the study at any stage without any negative consequences. Furthermore, the research process was carried out with full respect for the cultural and religious context of ruqyah practices, ensuring that all data collection and reporting were conducted with academic integrity, sensitivity, and responsibility.

Credit authorship contribution statement

All authors contributed substantially and collaboratively to this study across all stages of the research process. This includes the conceptualization and design of the study, data collection in the field, data analysis and interpretation, as well as the drafting and critical revision of the manuscript. Each author actively participated in refining the arguments, ensuring the accuracy of the findings, and improving the overall quality of the paper. All authors have read and approved the final version of the manuscript and agree to be accountable for all aspects of the work, including the integrity and reliability of the data presented.

Conflict of interest

The authors declare that there are no conflicts of interest related to this study. The research was conducted independently without any financial, institutional, or personal influences that could potentially bias the research process or outcomes. All interpretations and conclusions presented in this paper are based solely on the data collected and analyzed during the study. The authors affirm that there are no competing interests that may have affected the objectivity, integrity, or credibility of this research.

REFERENCES

- Abidin, A. A., Fatawi, I., & Kausar, S. (2025). The Values of Islamic Education for Building Tolerance in the Jombang Community: A Qualitative Study of the Role of Religious Harmony Forum. *Tafkir: Interdisciplinary Journal of Islamic Education*, 6(1), 1–16. <https://doi.org/10.31538/tijie.v6i1.1182>
- Abdullah, M., & Hadi, N. (2023). Religious Moderation and Community-Based Education. *Journal of Islamic Education*, 12(1). DOI: [10.14421/jpi.2023.121-03](https://doi.org/10.14421/jpi.2023.121-03)
- Anshori, I. (2021). Transformasi Pendidikan Islam Non-Formal di Indonesia. *ThufuLA: Jurnal Inovasi Pendidikan Guru Raudhatul Athfal*, 9(1), 125-140. DOI: <https://doi.org/10.21043/thufula.v9i1.10264>
- Anshori, I. (2021). Transformasi Pendidikan Islam Non-Formal. *ThufuLA*, 9(1). DOI: [10.21043/thufula.v9i1.10264](https://doi.org/10.21043/thufula.v9i1.10264)
- Ahwan, Z., & Karfida, P. D. (2025). The Role of Parental Communication in Cultivating Children's Mental Resilience with Islamic Values to Overcome Bullying. *Communicator: Journal of Communication*, 2(1), 12–26. <https://doi.org/10.59373/comm.v2i1.48>
- Aisah, Asy'ari, H., & Rofiq, M. H. (2025). The Role of Islamic Religious Education Teachers in Fostering the Habit of Congregational Prayer for Students. *Journal of Education and Learning Innovation*, 2(1), 16–26. <https://doi.org/10.59373/jelin.v2i1.94>
- Aryasutha, R., Kusri, N. A. R., Ulya, J. N., & Septiani, N. S. (2025). The Teacher Mover's Contribution in Enhancing the Pancasila Student Profile: A Systematic Literature Review on Values Education. *Adiluhung: Journal of Islamic Values and Civilization*, 1(1), 42–63. <https://doi.org/10.59373/adiluhung.v2i1.115>

- Bhat, A. M., & Bisati, A. A. (2025). Rationality in the Qur'an: Integrating Reason and Revelation for Contemporary Islamic Education. *Dirasah International Journal of Islamic Studies*, 3(1), 1–17. <https://doi.org/10.59373/drs.v3i1.40>
- Cahyani, W. F., Albab, H. A. U., & Hidayati, E. W. (2026). Beyond Discipline: Integrating Religious and Counseling Approaches to Combat Student Moral Decadence. *Adilubung: Journal of Islamic Values and Civilization*, 2(1), 16–29. <https://doi.org/10.59373/vrmysyt66>
- Fakhruroji, M. (2022). Digitalizing Spiritual Healing. *Journal of Islamic Studies and Culture*, 10(1). DOI: [10.15640/jisc.v10n1a5](https://doi.org/10.15640/jisc.v10n1a5)
- Fauzi, A., et al. (2022). Ruqyah Syar'iyah and Mental Health. *Salam*, 9(1). DOI: [10.15408/sjsbs.v9i1.24436](https://doi.org/10.15408/sjsbs.v9i1.24436)
- Fauzi, A., Mawardi, M., & Thahir, A. (2022). Ruqyah Syar'iyah as a Spiritual Healing Therapy for Mental Health. *Salam: Jurnal Sosial dan Budaya Syar-i*, 9(1), 315-328. DOI: <https://doi.org/10.15408/sjsbs.v9i1.24436>
- Fauzi, A., Mawardi, M., & Thahir, A. (2022). Ruqyah Syar'iyah as a Spiritual Healing Therapy for Mental Health. *Salam: Jurnal Sosial dan Budaya Syar-i*, 9(1), 315-328. DOI: <https://doi.org/10.15408/sjsbs.v9i1.24436>
- Fajri, N., Ardianto, A., & Sholihah, M. (2025). Menumbuhkan Budaya Religius: Pendekatan Guru PAI dalam Pendidikan Karakter. *Attaqwa: Jurnal Ilmu Pendidikan Islam*, 21(2), 109–120. <https://doi.org/10.54069/attaqwa.v21i2.972>
- Hasanah, M., Sain, Z. H., Ummah, R., & Ma'arif, S. (2026). The Analyzing The Formulation of Education Policy: Legislative Work Programs in The Education Sector. *Journal of Education and Learning Innovation*, 3(1), 44–61. <https://doi.org/10.59373/jelin.v3i1.121>
- Jannah, M., & Jumari, J. (2024). Penerapan Metode Proyek Dalam Kurikulum Merdeka Pada Mata Pelajaran Al-Quran Hadits. *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman*, 13(2), 245–254. <https://doi.org/10.54437/urwatulwutsqo.v13i2.1702>
- Kurniawan, A., Hidayah, N., & Sugiyat, S. (2023). Implementasi program mentoring dalam memperbaiki kualitas bacaan al qur'an di madrasah tsanawiyah al islam jamsaren surakarta. *Attaqwa: Jurnal Ilmu Pendidikan Islam*,
- Habibi, M., dkk. (2024). Qualitative Research Methods in Islamic Education: A Systematic Review. *Journal of Islamic Education*, 10(1), 45-60. DOI: <https://doi.org/10.14421/jpi.2024.101-03>
- Habibi, M., et al. (2024). Digital Distraction in Islamic Pedagogy. *Journal of Islamic Education*, 10(1). DOI: [10.14421/jpi.2024.101-03](https://doi.org/10.14421/jpi.2024.101-03)
- Hassan, S. S. (2021). Embodied Learning in Islamic Education. *IJIEP*, 2(2). DOI: [10.18196/ijiep.v2i2.12451](https://doi.org/10.18196/ijiep.v2i2.12451)
- Husna, A. N., & Kumala, A. P. D. (2023). Islamic Spiritual Healing: A Review of Ruqyah Syar'iyah in Modern Context. *Psikoislamedia: Jurnal Psikologi Islam*, 8(2), 241-255. DOI: <https://doi.org/10.22373/psikoislamedia.v8i2.18844>
- Husna, A. N., & Kumala, A. P. D. (2023). Ruqyah in Modern Context. *Psikoislamedia*, 8(2). DOI: [10.22373/psikoislamedia.v8i2.18844](https://doi.org/10.22373/psikoislamedia.v8i2.18844)
- Kamaruddin, K., dkk. (2022). The Implementation of Religious Moderation in Non-Formal Education. *International Journal of Islamic Educational Psychology*, 3(1). DOI: <https://doi.org/10.18196/ijiep.v3i1.13214>
- Ma'arif, M., Ashari, H., & Hasan, N. (2022). Internalization of Islamic Moderation Values in Education. *Ijaz Arabi: Journal of Arabic Design and Development*, 5(1), 213-228. DOI: <https://doi.org/10.18860/ijazarabi.v5i1.14441>
- Ma'arif, M., et al. (2022). Internalization of Moderation Values. *Ijaz Arabi*, 5(1). DOI: [10.18860/ijazarabi.v5i1.14441](https://doi.org/10.18860/ijazarabi.v5i1.14441)
- Masduki, M. (2021). Ruqyah as a Da'wah Method among Nahdlatul Ulama Community: A Case Study of JRA (Jam'iyah Ruqyah Aswaja). *Heetm: Journal of Halal Education and Therapy Management*, 1(2), 55-68. DOI: <https://doi.org/10.21154/heetm.v1i2.3323>

- Nurhamzah, N., Al-Asy'ari, M. R., & Syafe'i, I. (2022). The Living Quran: Study of Ruqyah Syar'iyah in Indonesia. *Jurnal Quran dan Hadis*, 2(1), 15-30. DOI: <https://doi.org/10.15575/jqi.v2i1.17112>
- Nurhamzah, N., et al. (2022). The Living Quran and Ruqyah. *Jurnal Quran dan Hadis*, 2(1). DOI: [10.15575/jqi.v2i1.17112](https://doi.org/10.15575/jqi.v2i1.17112)
- Ridho, M. A., & Syafi'i, I. (2022). Internalization of Islamic Values through Spiritual Practices. *Tadris: Jurnal Pendidikan Islam*, 17(2), 312-325. DOI: <https://doi.org/10.19105/tjpi.v17i2.6451>
- Zamroni, Z., dkk. (2023). Religious Education in Community Settings: A Case Study of Spiritual Healing Groups. *Jurnal Pendidikan Islam*, 9(2), 188-205. DOI: <https://doi.org/10.15575/jpi.v9i2.23451>
- Zamroni, Z., et al. (2023). Religious Education in Community Settings. *Ijaz Arabi*, 6(1). DOI: [10.18196/ijazarabi.v6i1.15651](https://doi.org/10.18196/ijazarabi.v6i1.15651)