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Asosiasi Dosen Peneliti
Ilmu Keislaman dan Sosial

The Value of Education in Sharia Ruqyah

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Abstract

Ruqyah is one of the spiritual healing practices in Islam that functions not only as a means of treatment but also as an educational medium in shaping the personality of a Muslim. Ruqyah practice shares similarities with the educational process because it involves specific objectives, guidance processes, and values instilled in individuals. This study aims to analyze the Islamic educational values contained in sharia ruqyah practices and explain their contribution to the development of Islamic educational institutions. This study employed a qualitative approach using a library research method. Data were obtained through a review of various literature sources related to sharia ruqyah, Islamic education, and the values of *aqidah* (faith), *ibadah* (worship), and *akhlaq* (morality). The data were analyzed using a descriptive-analytical approach to identify and interpret the educational values embedded in ruqyah practices. The results of the study indicate that sharia ruqyah contains three main values of Islamic education. First, the value of *aqidah* strengthens faith and belief in the power of Allah SWT and reinforces the concept of *tawhid* (monotheism). Second, the value of *ibadah* guides individuals to enhance their relationship with Allah SWT and develop *istiqamah* (consistency) in practicing religious teachings. Third, the value of *akhlaq* contributes to the formation of noble character reflected in daily attitudes and behaviors. Thus, ruqyah should not only be understood as a spiritual healing method but also as an educational medium that develops religious awareness and spiritual independence. This study contributes to Islamic educational institutions by promoting the development of educational approaches based on spiritual and character values. The integration of sharia ruqyah values can serve as an alternative approach to strengthening Islamic character education by incorporating faith, worship, and morality dimensions. Therefore, the educational process is not only oriented toward academic achievement but also toward the formation of students' personalities with noble character.

Keywords: *Islamic education values; sharia ruqyah; aqidah; ibadah; akhlaq.*

Abstrak

Ruqyah merupakan salah satu praktik pengobatan spiritual dalam Islam yang tidak hanya berfungsi sebagai sarana penyembuhan, tetapi juga memiliki nilai edukatif dalam membentuk kepribadian seorang Muslim. Praktik ruqyah memiliki kesamaan dengan proses pendidikan karena di dalamnya terdapat tujuan, proses pembimbingan, dan nilai-nilai yang ditanamkan kepada individu. Penelitian ini bertujuan untuk menganalisis nilai-nilai pendidikan Islam yang terkandung dalam praktik ruqyah syariah serta menjelaskan kontribusinya terhadap pengembangan lembaga pendidikan Islam. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kepustakaan (*library research*). Data diperoleh melalui kajian terhadap berbagai sumber literatur yang berkaitan dengan ruqyah syariah, pendidikan Islam, serta nilai akidah, ibadah, dan akhlak. Data dianalisis secara deskriptif-analitis untuk mengidentifikasi dan menginterpretasikan nilai-nilai pendidikan yang terdapat dalam praktik ruqyah. Hasil penelitian menunjukkan bahwa ruqyah syariah mengandung tiga nilai utama pendidikan Islam. Pertama, nilai akidah yang memperkuat keimanan dan keyakinan terhadap kekuasaan

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Allah SWT serta menanamkan konsep tauhid. Kedua, nilai ibadah yang membimbing individu untuk meningkatkan kedekatan kepada Allah SWT dan membangun sikap istiqamah dalam menjalankan ajaran agama. Ketiga, nilai akhlak yang berperan dalam membentuk perilaku terpuji yang tercermin dalam sikap dan tindakan sehari-hari. Dengan demikian, ruqyah tidak hanya dipahami sebagai metode penyembuhan spiritual, tetapi juga sebagai media pendidikan yang membangun kesadaran religius dan kemandirian spiritual. Penelitian ini memberikan kontribusi bagi lembaga pendidikan Islam dalam mengembangkan pendekatan pendidikan berbasis nilai spiritual dan karakter. Integrasi nilai-nilai ruqyah syariah dapat menjadi alternatif dalam memperkuat pendidikan karakter Islam yang mengintegrasikan aspek keimanan, ibadah, dan akhlak, sehingga proses pendidikan tidak hanya berorientasi pada pencapaian akademik, tetapi juga pembentukan kepribadian peserta didik yang berakhlak mulia.

Kata kunci: nilai pendidikan Islam; ruqyah syariah; akidah; ibadah; akhlak.

Introduction

Education can be simply defined as a conscious effort by adults to develop the personalities of immature students in accordance with the values prevailing within the family, society, and their social environment. No matter how simple a society's development, it inevitably involves an educational process, as education automatically occurs throughout human civilization (Zaini Fasya, 2021).

People will not internalize and practice Islamic Sharia if they are only taught, but must be taught through an educational process. The Prophet has invited people to believe and do good deeds and behave in accordance with Islamic teachings using various methods and approaches. From one perspective, we see that Islamic education is more aimed at improving mental attitudes which will be realized in good deeds, both for the needs of oneself and others. On the other hand, Islamic education is not only theoretical, but also practical. Islamic teachings do not separate faith and good deeds. Therefore, education is at the same time faith education and charity education. And because Islam contains teachings about the personal attitudes and behavior of society, towards the welfare of individual and collective life, Islamic education is both individual education and community education.



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Initially, the people in charge of education were the Prophets and Apostles, then the scholars and intelligent people became the successors of their duties and obligations (A. Rosmiaty Azis, 2019).

One of the basic needs that must be met by humans is the need for health. Where in fulfilling these health needs, humans have their own knowledge and behavior in handling it, the manifestations shown by humans to fulfill their health needs form two behaviors, namely, preventive (prevention) and curative (treatment), where to prevent the entry of disease into the human body, preventive measures are carried out, then if for example the disease has entered the human body, curative measures (treatment) are carried out (Mukhtamar Hayat, 2020).

Among the Islamic teachings concerning healing is Islamic ruqyah (Islamic religious practice). Muslims believe that Islam is the most perfect and relevant religion in every place and time. Therefore, nothing, anywhere, or at any time, is exempt from Islamic teachings, including those related to treatment or healing. The enthusiasm of the Muslim community today for ruqyah as an alternative treatment is something to be grateful for. Although their motives and goals in choosing ruqyah as a therapeutic treatment vary, it at least signals a growing awareness among some Muslims of the teachings of their religion. Perhaps many of us don't understand or realize that ruqyah is a form of Islamic medical therapy derived from Allah and His Messenger, namely the Quran and the Sunnah. Therefore, ruqyah is an act of worship, and its truth has been proven by the previous generations of this community (Arni, 2021).

In this article, we will explain the value of education in ruqyah syar'iyyah, starting from the introduction, the need for complete human education, the values of Islamic education, the definition of ruqyah



syar'iiyyah, types of ruqyah, the benefits of ruqyah syar'iiyyah treatment, the values of Islamic education in ruqyah syar'iiyyah, and the conclusion.

Research Method

This research uses a qualitative approach with a descriptive method. The qualitative approach was chosen because this study aims to explore and understand the educational values contained in the practice of Sharia Ruqyah. Data collection was carried out through library research by examining various sources related to Sharia Ruqyah, Islamic education, the Qur'an, hadith, and previous studies discussing the relationship between ruqyah and Islamic educational values.

The data sources in this study consist of primary and secondary sources. Primary sources include Islamic texts related to ruqyah practices, while secondary sources include books, scientific journals, articles, and previous research discussing the educational dimensions of ruqyah. Data analysis was conducted through data reduction, data presentation, and drawing conclusions. The analysis focused on identifying the values of Islamic education reflected in Sharia Ruqyah, including faith (aqidah), worship (ibadah), morality (akhlak), and spiritual awareness.

Results and Discussion

The results of this study indicate that Sharia Ruqyah is not only understood as a method of spiritual healing but also contains important educational values in shaping the religious character of Muslims. The practice of ruqyah becomes a medium for strengthening faith, improving worship, and building noble character. Previous studies have shown that ruqyah syar'iiyyah contains values of Islamic education such as tauhid, sincerity, trust in Allah (tawakkal), and moral development.



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The Value of Faith and Tawhid Education

One of the main educational values in Sharia Ruqyah is the strengthening of faith and tawhid. The practice teaches that healing ultimately comes only from Allah SWT, while ruqyah, prayer, and treatment are only forms of human effort. This understanding educates individuals to avoid dependence on supernatural practices that contradict Islamic beliefs and encourages a stronger relationship with Allah. Through the recitation of Qur'anic verses and prayers, ruqyah builds awareness that the Qur'an is not only a source of guidance but also a means of spiritual protection. Therefore, Sharia Ruqyah has an educational role in restoring the believer's understanding of divine power and dependence on Allah.

The Value of Worship Education

Sharia Ruqyah also contains educational values related to worship. The process encourages individuals to improve their relationship with Allah through prayer, remembrance (dhikr), recitation of the Qur'an, repentance, and sincerity. The person receiving ruqyah is not only treated spiritually but is also guided to improve religious practices in daily life.

This shows that ruqyah functions as a form of non-formal Islamic education because it provides religious guidance outside formal educational institutions. The healing process becomes an opportunity to educate individuals about the importance of obedience and consistency in worship.

The Value of Moral Education

Another important finding is that Sharia Ruqyah contains moral education values. The interaction between the practitioner (raqi) and the patient (marqi) reflects values such as patience, compassion, honesty, and



responsibility. A ruqyah practitioner is expected to provide guidance with good manners and avoid exploiting the spiritual condition of others.

Thus, Sharia Ruqyah contributes to the formation of Islamic character by teaching humility, sincerity, and reliance on Allah. The educational process occurs through advice, spiritual guidance, and the example shown by the practitioner.

Ruqyah as a Medium of Islamic Education

The findings also show that Sharia Ruqyah can be viewed as a medium of Islamic education because it combines spiritual therapy with religious instruction. Through ruqyah sessions, individuals gain knowledge about Islamic beliefs, strengthen their spirituality, and develop better attitudes toward life's problems. Research on ruqyah practices also highlights that ruqyah can function as a form of community-based education and da'wah.

Therefore, the educational value of Sharia Ruqyah lies not only in the healing aspect but also in its ability to transform individuals spiritually and morally. Ruqyah becomes a process of educating Muslims to strengthen faith, improve worship, and develop noble character according to Islamic teachings.

The Need for Whole Human Education

Religious guidance on various aspects of human life, as found in its sources: the Qur'an and the Hadith. Islam teaches a dynamic and progressive life, respecting reason through the development of science and technology, maintaining a balance in meeting material and spiritual needs, and fostering noble morals and other positive attitudes. Religion is increasingly being called upon to actively participate in solving the various problems humanity faces in daily life (Muhammad Shaleh Assingkily, 2021).



Education is the most important element in life. Through education, humans can achieve their goals and gain a deeper understanding of the true meaning of life. Every form of education must have a foundation, as does Islamic education. Islamic education has four foundations: 1) Religious foundation, 2) Legal foundation, 3) Psychological foundation, and 4) Sociological foundation (Achmad Patoni, 2022).

Islamic education is an integral part of the lives of Muslims. Education is the most important element for humans to increase their faith in Allah SWT. The more people understand the fundamentals of Islamic education, the more likely they are to know and understand the process of becoming a faithful servant. Humans living in this world without understanding the fundamentals of Islamic education clearly find it difficult to draw closer to Allah SWT, let alone become faithful servants. In relation to the statement above, it can be defined as the need for deeper study of Islam (Achmad Patoni, 2022).

Based on the various views regarding the elements and needs of humans, which consist of physical and spiritual elements, humans require a complex, complete, and holistic education. According to the theory of the soul of education, holistic human education teaches that human personality is a unified whole between physical and spiritual potential, as well as physical and spiritual. Therefore, holistic human education is a conceptual analysis of what and how the embodiment of a complete human being is. The fundamental concept of human being can be divided into two: 1). The integrity of the potential of the human subject as a developing subject. Seven universal human subject potentials: Physical potential, thought potential, feeling potential, will potential, creative potential, work potential and conscience potential. 2). The integrity of human insight (orientation) as a value-conscious subject. Humans as value-conscious subjects mean that humans internalize, believe in, and practice certain value systems both



socially and personally. Four insights or orientations toward life and values exist in human life: the insight into the afterlife, individuality and social, physical and spiritual, and past and future.

Thus, a complete educational perspective is the answer to the continuity of human life, both the suitability and appropriateness of worldly affairs as physical needs and the afterlife as the fulfillment of spiritual needs (Zaini Fasya, 2021). Education directs humans towards goodness, will provide assistance in knowing what should be done and what should be left behind.

Islamic Educational Values

Value according to Mustansyir and Munir is something that has value and that value is appreciated. In essence, value is one of the themes in philosophy, specifically in axiology, which is a branch of philosophy that studies science that first appeared in the mid-nineteenth century. Value is the essence that is attached to something that is very meaningful for human life, abstract, ideal, value is not a concrete object, not a fact, not only right and wrong that requires empirical proof, but also a matter of experiencing what is desired and what is not desired, liked and disliked (Muhammad Solekhin, 2022).

Human life is inseparable from values, and these values are subsequently institutionalized. In Islamic education, various Islamic values support the implementation of education and even form a series or system within it. These values serve as the foundation for the development of children's souls, thus producing educational outcomes that meet the expectations of the wider community. The main educational principles that must be instilled in students are faith, health, worship, and sex.



Faith is a belief deeply rooted in the heart, devoid of doubt and influencing one's life orientation, attitudes, and daily activities. Al-Ghazali defined faith as stating a belief with the tongue, acknowledging its truth with the heart, and practicing it with the limbs. Faith education is an aspect of education that deserves primary and primary attention from parents. Providing this education to children is a necessity that should not be neglected. Faith is the pillar that underlies a person's Islam. Faith formation must be given to children from an early age, in line with their personality development. The values of faith should be introduced to children through: a). Introducing the name of Allah SWT. And His Messenger; b). provide an overview of who the creator of the universe is through exemplary stories; c). Introducing the Greatness of Allah SWT (M. Luthfi, 2017).

Islamic values consist of two words: "nilai" (value) and "keislaman" (Islamic). The concept of value is limitless; everything in the universe has value. The definition of value itself is an application or quality of an object that involves a type of appreciation. Islamic values have a comprehensive, whole, and integrated meaning, not a series of parts that each stand independently (stand alone). Another meaning explains that the Islamic values to be formed in students' personalities as a whole can be classified into norms. For example, Islamic legal (sharia) norms, moral norms, and so on (Nur Widiastuti, 2023).

Values in education focus on the formation of noble morals. Therefore, the Islamic morals instilled and developed in education are based on norms that refer to Islamic values. Some examples of Islamic values or values of conscience include honesty, courage, peace, self-confidence, potential, discipline, awareness of boundaries, purity, and conformity. There are also several fundamental religious values that must be instilled in children, and the activity of instilling these educational values is truly the core of



religious education. The fundamental core values of Islamic teachings that must be instilled or possessed by children or Muslims are religious education, which includes faith, Islam, ihsan, piety, sincerity, trust, gratitude, and patience, as an integral whole that cannot be separated from one another (Badrudin, 2024).

Definition of Sharia Ruqyah

Ruqyah linguistically means al-'udzah wa at-ta'widzah (spell, amulet, spell and protection), namely a therapy by reciting certain readings (Badrudin,, 2024). In another sense, Ruqyah is linguistically derived from Arabic, namely the word raqiya-yarqā-ruqyān wa ruqyatan, which means protection, fame. Ibn al-Aṣir said that ruqyah is asking for protection from Allah from all kinds of diseases such as fever, shara' and other diseases. Ibn Taymiyyah said that Ruqyah is a singular noun whose plural form is Ruqā, which means words specifically spoken and intended for the healing of the sick. This means prayers asking for protection from Allah from all kinds of diseases such as shara' and fever. Al-Qarafi added that ruqyah is anything that brings benefits, while something that brings harm or danger is not ruqyah but magic. Among the ruqyah that is not sharia is ruqyah in the era of ignorance and ruqyah of the people of the Indies who believed that with ruqyah they could cure diseases and causes of destruction (Rohmansyah,, 2018).

Ruqyah, in its literal sense, is the recitation of Surah al-Fatihah and Surah al-Mu'awwizāni (Surah al-Nās and Surah al-Falaq) for someone suffering from the evil eye. The evil eye can be caused by a person's admiration for something, followed by an evil spirit. To unleash its poison, the spirit seeks help by gazing at the envied person. This evil eye influence can occur either by one's own will or by an involuntary force (Rohmansyah,, 2018).



Sheikh Dr. Sa'ad Said Ahmad 'Abduh concluded a practical and easy-to-understand definition of ruqyah. He stated that ruqyah is a sentence that can be understood, prescribed, and recited through prayer, directly in front of the patient, to hope for healing (Muhammad Faizar, 2023).

As explained above, this ruqyah is also mentioned as a prayer asking for protection from Allah SWT from all kinds of diseases, so it is hoped that this will become capital to strengthen faith and obtain guidance to continue carrying out Allah's commands and abandoning his prohibitions.

Types of Islamic Ruqyah

At first ruqyah was forbidden based on a hadith narrated by Abu Dawud which was validated by Sheikh Al-Albani from Ibn Mas'ud radhiyallahu 'anhu. However, another, more recent hadith came along and shifted the initial law from haram to permissible and even sunnah. Ruqyah is divided into two: 1. Ruqyah Hak. 2. Ruqyah Bathil (Muhammad Faizar,, 2023).

Ruqyah is divided into two types: shirk (polytheistic) and syar'iyyah (shari'ah). Shirk (polytheistic) linguistically means a polytheistic spell. Terminologically, shirk (polytheistic) refers to treatment (therapy) using methods that contradict the principles of monotheism or Islamic creed, both in terms of recitation and movement. Ruqyah that uses verses from the Qur'an sometimes carries indications of polytheism. It is not the verses of the Qur'an that constitute polytheism, but rather the actions and methods employed by the ruqyah therapist. Shirk (polytheistic) ruqyah includes unknown words or incantations, and phrases whose meanings are unknown (Muhammad Ihsan Ramadhan, 2020).

Islamic ruqyah should be given a noble place in the eyes of society. The image of Islamic ruqyah as a solution therapy to overcome jinn and magic

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disturbances is true, but a ruqyah practitioner should not be labeled only as an "exorcist of jinns" or, worse, equated with a "ghost hunter." Ruqyah only helps people in treating physical and mental illnesses or those caused by jinn disturbances. The law of using ruqyah to treat illness is *mubah* (permissible). In fact, sharia encourages it. Based on textual texts in the Qur'an and As-Sunnah, Shaykh Muhammad bin Salih Al 'Uthaymeen (rahimahullah) also explained: ruqyah, for those who perform it (for others) is sunnah, because this action is a form of *ihsan* (good deed) for the person being treated. As for those who (request) ruqyah, it is permissible (Muhammad Ihsan Ramadhan, 2020).

Ruqyah syar'iyah is what is permitted in Islam, ruqyah syirkiah must be abandoned because it is contrary to Islamic teachings. The only thing that provides goodness is Ruqyah syar'iyah to be practiced in everyday life, both regarding non-medical illnesses and medical illnesses.

Benefits of Sharia Ruqyah Treatment

Scientifically, when the mind is agitated, stomach acid will rise and stomach problems arise. When reciting the Quran with therapeutic intentions, the devil, who works in the spiritual heart, panics and runs away. This has an impact on the biological heart. The biological heart beats fast, feelings of fear, anxiety, and other discomfort. The next reaction is that feelings influence thoughts, while those thoughts occur in the brain or at the crown of the head. When the mind is agitated and stomach acid suddenly rises, severe nausea and vomiting occur immediately. Scientifically, this is called detoxification or the process of removing toxins, which ends with vomiting, leaving you feeling refreshed and light.

Scientists at the Islamic Medical Institute in America conducted a series of laboratory experiments to prove the healing power of the verses of

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the Quran. With these experiments, they hoped to be able to answer various frequently asked questions, namely: Do the verses of the Quran have healing power? Is their influence physical or psychological or both at the same time. A number of researchers at the Islamic Medical Institute in America said that the first phase of research proved that the Quran has a calming effect in 97% of the experiments conducted. This effect was seen in physiological changes that indicated a decrease in the degree of the autonomic nervous system (*autonomic nervous system*). Observation of precession with a computer provides clear results that can be used as a basis for indicating the existence of various significant changes.⁴⁶ This proves that the Qur'an is not only a cure for psychological illnesses but also has a major impact on medical illnesses (Muhammad Ihsan Ramadhan. 2020).

There are three benefits of treatment using Ruqyah Syar'iyah as stated by Perdana Akhmad in his book entitled Quranic Healing Technology, namely: a). Ruqyah Syar'iyah can help provide an Islamic way out for people who are experiencing life problems, whether in the form of natural illnesses or illnesses caused by magic, so that they can avoid and be free from the tricks of jinns and demons. b). Inviting people who do not yet know the path of sharia to solve their problems intelligently by returning to the Quran and can protect them from negative things that threaten them. c). Resolving problems without causing new problems, in the form of slander that befalls the heart, slander of lust and skepticism, slander of mistakes and error, slander of immorality and heresy, slander of injustice and stupidity which results in the destruction of knowledge, views, knowledge and belief in Allah SWT (Muhammad Faiz Bin Mohd Nazri, 2016). Of course, many people have felt the benefits. With this Sharia Ruqyah, those who have undergone Sharia Ruqyah feel physically and mentally healthy, although sometimes they have



not been completely cured, but they have felt the benefits of this Sharia Ruqyah.

Islamic Educational Values in Sharia Ruqyah

Based on the explanation above, it is clear that Ruqyah Syar'iyah therapy has a strong relevance to education. The National Education Objectives according to Law No. 20 of 2003 article 1 paragraph 1 reads: "Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have spiritual religious strength, self-control, personality, intelligence, noble morals, and skills needed by themselves, society, nation and state." Thus, the National Education Objectives are in accordance with the objectives of Ruqyah Syar'iyah; Strengthening faith in Allah SWT because the ruqyah action uses verses of the Qur'an and prayers of the Prophet Muhammad SAW. Forming the spiritual religious strength of the perpetrator or recipient Ruqyah therapy will have a controlled (non-emotional) nature and attitude. They will have a strong fighting spirit and strong trust in Allah SWT. They will have noble morals and a polite demeanor (M. Luthfi, 2022).

Every activity or activity has value. Value depends on the theme and desired goal. For example, economic value, legal value, cultural and historical value, educational value, and so on. Ruqyah activities can be categorized similarly to education, as they have the goal of achieving knowledge and independence. A ruqyah practitioner and those being treated cannot be separated from the inherent values inherent in them, namely the characteristics and requirements for being a ruqyah practitioner and being treated (M. Luthfi, 2022).

According to Wahid Abdussalam Bali, the criteria and characteristics of a Mu'allij (ruqyah practitioner) are: 1). The creed of the Salafush Shalih is

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a creed that is pure, correct, clean and clear from elements of polytheism; 2). Apply true and pure monotheism in deeds and words; 3). Believing that the word of God has an influence on jinn and demons; 4). Knowing the condition of jinn and devils; 5). Knowing the entry points for jinns and demons into the human body; 6). It is recommended to be married; a). Avoiding Allah's prohibitions (sin and immorality) which can become easy targets for Satan; b). Always do good deeds because it can make Satan suffer; c). Sincere intentions when undergoing treatment; d). Always always pray to Allah and e). Always protect yourself from Satan's traps and attacks.

Meanwhile, the requirements for those who are undergoing ruqyah are: 1). A sick person is a person who is faithful, pious, good, pious, consistent (istiqomah) in religion, away from what is forbidden, immoral, wrongful, because of the word of Allah Subhanahuwa Ta'ala. In Surah Al Isra/17: 82. 2). People who are sick believe that the Qur'an is an antidote, mercy and useful medicine. If he hesitates, then it is useless. For example, he said, "Try ruqyah. If it's useful, Alhamdulillah and if it's not useful, that's okay." But he must firmly believe that these verses are truly useful and in fact these verses are the real antidote, as reported by Allah Subhanahuwa Ta'ala.

Ruqyah is an activity that includes prayers recited to seek healing for an illness or to ask for protection from all kinds of disasters or calamities from Allah SWT. Furthermore, ruqyah can also be a means to internalize Islamic educational values. Islamic educational values are a set of beliefs or feelings within a person that align with Islamic norms and teachings. Islamic educational values are divided into three categories: faith, worship, and morals (Mukhlis Habibi, 2022).

Quoting from research on Islamic Educational Values in Ruqyah Sharia Ustadz Muhammad Faizar, said that the ruqyah practice carried out is not only a means of spiritual healing, but also a medium of Islamic



education which includes three main aspects: 1. Aqidah values, which confirm faith and monotheism. Ruqyah participants are directed to rely only on Allah, abandon shirk practices such as amulets and shamans, and believe in the Qur'an as *syifā'* (medicine) for all diseases. 2. The value of worship, reflected through sincerity, endeavor, trust in God, and steadfastness. These values teach patients to maintain sincerity of intention, strive for maximum effort, surrender to God, and be consistent in daily worship. 3. Moral values, including compassion, patience, forgiveness, and honesty. In the ruqyah process, Ustadz Faizar emphasizes gentleness, patience, openness, and cleansing the heart of resentment as important foundations for developing a Muslim personality.

Thus, the ruqyah syar'iyah practiced by Ustadz Muhammad Faizar integrates spiritual healing with the development of Islamic education as a whole, both from the aspects of belief, worship, and morals (Anis Amanulloh, 2022). As explained above, the objectives of National Education are in line with the objectives of Ruqyah Syar'iyah, to strengthen faith in Allah SWT because the ruqyah action uses verses from the Qur'an and prayers from the Prophet Muhammad SAW.

Conclusion

As explained above, values in education focus on the development of noble morals. Therefore, the Islamic morals instilled and developed in education are based on norms that refer to Islamic values. Some examples of Islamic values or values of conscience include honesty, courage, peace, self-confidence, potential, discipline, awareness of boundaries, purity, and conformity. Ruqyah activities can be categorized similarly to education, as they have goals to achieve: developing knowledge and independence. A ruqyah practitioner and those being treated cannot be separated from the



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expected values inherent in them, namely the characteristics and requirements for being a ruqyah practitioner and being treated.

The practice of ruqyah is not only a means of spiritual healing, but also a medium for Islamic education which includes three main aspects, the value of aqidah, which confirms faith and monotheism, the value of worship, educating or directing those who are ruqyah to be steadfast in worship, moral values, helping so that those who are being ruqyah have good morals which are reflected in their daily attitudes and behavior.

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