

## Spiritual Healing with *Aswaja Ruqyah*: A Qur'anic-Based Non-Medical Approach

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### ABSTRACT

This study aims to explore the effectiveness of *Aswaja ruqyah* therapy in addressing non-medical disorders, particularly those related to psychological issues such as stress, anxiety, and emotional disturbances. The method used is a qualitative approach involving in-depth interviews with patients undergoing *ruqyah* therapy, as well as observations of the therapeutic practices. The results of the study indicate that *Aswaja ruqyah* therapy has a positive impact on mental and emotional well-being, with many patients reporting feelings of greater calmness and a reduction in anxiety symptoms. This study recommends the implementation of *ruqyah* therapy as an alternative in non-medical treatment to support community mental health. In conclusion, *Aswaja Ruqyah* is effective as a spiritual therapy that can aid emotional and psychological recovery and is acceptable within a more holistic treatment context

**Keywords:** *Aswaja Ruqyah*, Non-medical illness, Quranic healing, Islamic Spiritual Therapy, Q.S. Yunus: 57.

### ABSTRAK

Penelitian ini bertujuan untuk mengeksplorasi efektivitas terapi *ruqyah Aswaja* dalam mengatasi gangguan non-medis, terutama yang berkaitan dengan masalah psikologis seperti stres, kecemasan, dan gangguan emosional. Metode yang digunakan adalah pendekatan kualitatif dengan wawancara mendalam kepada pasien yang menjalani terapi *ruqyah*, serta observasi terhadap praktik terapi. Hasil penelitian menunjukkan bahwa terapi *ruqyah Aswaja* memberikan dampak positif terhadap kesejahteraan mental dan emosional, dengan banyak pasien melaporkan perasaan lebih tenang dan berkurangnya gejala kecemasan. penelitian ini merekomendasikan penerapan terapi *ruqyah* sebagai alternatif dalam pengobatan non-medis untuk mendukung kesehatan mental masyarakat. Kesimpulannya, *Ruqyah Aswaja* efektif sebagai terapi spiritual yang dapat membantu pemulihan emosional dan psikologis serta dapat diterima dalam konteks pengobatan yang lebih holistik.

**Kata Kunci:** *Ruqyah Aswaja*, Penyakit non-medis, Penyembuhan berbasis Al-Qur'an, Terapi spiritual Islam, Surat Yunus: 57.

## INTRODUCTION

*Ruqyah* is one of the healing methods in Islamic tradition aimed at addressing various illnesses, particularly non-medical conditions such as possession by jinn, sorcery, or psychological issues that cannot be explained medically. This therapy has become a popular alternative chosen by the community to address issues believed to be related to spiritual aspects. As *ruqyah* gains acceptance as a form of treatment within society, various types and forms of *ruqyah* practices have emerged. One of these is *ruqyah ahlussunnah wal jama'ah (ruqyah aswaja)*, known as one of the developing models of *ruqyah*. *Ruqyah aswaja* has its unique characteristics compared to other *ruqyah* communities, emphasizing the principles of moderation, balance, and harmony with Islamic sharia as taught by the earlier Ahlussunnah scholars (Yuslem & Utami, 2024).

*Aswaja Ruqyah* therapy in treating non-medical illnesses is not limited to reciting verses from the Qur'an, but also includes prayers and remembrance of Allah by Islamic teachings. This method is expected to provide peace of mind and free a person from the disturbance of jinn or the influence of magic that disrupts daily life. Additionally, *Ruqyah* therapy is believed to strengthen an individual's faith, thereby producing positive psychological effects throughout the healing process (Arni, 2021).

In today's modern society, many individuals experience stress, anxiety, and even depression. These conditions often result in symptoms that cannot be fully explained by conventional medicine. In this context, *Aswaja ruqyah* therapy plays a crucial role by offering spiritual-based treatment that focuses not only on physical aspects but also touches on the spiritual dimension. The response to QS. Yunus: 57 indicates that *ruqyah* therapy is not merely traditional medicine but also a form of treatment grounded in religious texts, thereby enhancing faith and bringing one closer to Allah (Rosenthal, 1989).

The existing literature review shows that previous studies have examined the impact of spiritual treatment on mental health; however, there is still a lack of studies that specifically discuss *Aswaja ruqyah* practices in this context. This study is expected to make a significant contribution to the existing literature by presenting relevant and applicable empirical data on the effectiveness of *Aswaja ruqyah* therapy for individuals facing non-medical issues, the effectiveness of *ruqyah* as therapy for non-medical conditions such as jinn-related disorders, witchcraft, or unexplained psychological issues (Ainiyah, 2019).

## METHOD

This research was designed as a field study with a qualitative approach, in which several informants were selected as primary data sources. Meanwhile, a literature review covering previous studies relevant to the research topic was used as a secondary data source. The approach used in this study was the theory of transmission and transformation, which explains how knowledge passed down between generations is responded to and processed to form collective memory within a community (Zuhri et al., 2021).

In conducting this research, data collection focused on interviews, observation, and documentation. In addition, this research was also supported by an ethnographic approach that used data sources from ongoing traditional activities and informants who had knowledge of these traditions. When interviewing sources, the researchers used in-depth interviewing techniques. Through these in-depth interviews, the researchers were able to build a comprehensive understanding of the context of the events being studied.

## RESULTS AND DISCUSSION

*Ruqyah* is defined as Islamic-based treatment using recitations and guidance from *thibbun nabawi* (Natsir et al., 2024). Etymologically, the word *ruqyah* comes from the term “*ar-Ruqyatu*” (الرقية), which is the plural form of *ar-Ruqaa* (الرقى), meaning incantation, mantra, spell, or chant. Sometimes, this term is also interpreted as 'Azimah (amulet or special prayer). In practice, Prophet Muhammad (peace be upon him) encouraged Islamic healing methods, including the use of *ruqyah* as a means of healing to address the illnesses faced by his community at that time. There was an instance where a companion treated a non-Muslim by reciting verses from the Quran, and through this recitation, the person was cured of their illness. Following this incident, the Prophet permitted the use of *ruqyah* as one of the methods of treatment based on *tibbun nabawi* (Prophetic medicine) (Mustofa, 2022).

Classical scholars and exegetes interpret QS. Yunus: 57 with a deep understanding that this verse conveys an important message: the Qur'an is a lesson from Allah, a cure for the diseases of the heart, and a guide and mercy for the believers. Exegetes such as Ibn Kathir and al-Mawardi emphasize that the meaning of “healing” here refers to the Qur'an's ability to dispel doubt and uncertainty from the human soul. By understanding and practicing the teachings of the Qur'an, one attains inner peace and certainty in life (Sismanto & Hamidah, 2022). Furthermore, classical interpretations also explain that the mercy contained in the Qur'an is not only spiritual in nature, but also provides practical guidance in daily life for believers.

The stigma surrounding *ruqyah* or spiritual therapy is increasingly coming under scrutiny in society. As an alternative treatment method, *ruqyah* is often viewed as controversial

and still faces various prejudices among the general public. However, this stigma may also open up opportunities for people to find additional solutions in obtaining appropriate mental health assistance and care (Wahyudin, 2022). The concept of healing and treatment in the Qur'an has several important meanings, including that the Qur'an serves as a means to strengthen a person's faith. All types of illnesses can be healed at any time and through various means or methods. Faith in Allah SWT and belief in the Prophet Muhammad SAW form the foundation that the Qur'an contains miracles and secrets that can serve as a source of healing and treatment for anyone who believes in and practices it (Pujiastuti, 2019).

In this article, the author will discuss various aspects related to the stigma surrounding *ruqyah*, from the negative perceptions that may exist in society to its impact on access to conventional mental health services. With a deeper understanding of this stigma, it is hoped that effective steps can be identified to reduce stigma while increasing awareness of the importance of inclusive and holistic mental health support within society. Physical health must always be well maintained. In addition to drawing closer to Allah SWT, one way to do this is through Islamic healing or *ruqyah*. *Ruqyah* is a prayer and recitation containing requests for assistance and protection from Allah SWT to avoid or remove illness from the body. However, in this context, the prayers in question have a specific meaning, namely prayers aimed solely at seeking healing, so not all prayers can be categorized as *ruqyah* (Purnomo et al., 2023). Advice from the healer and encouragement to improve spirituality indirectly help instill positive suggestions in the patient (*marqi*). These suggestions play an important role in influencing the healing process, both for physical and mental illnesses. Research indicates that approximately 90% of healing effectiveness is influenced by positive suggestions, which can also enhance the effectiveness of medications taken. The use of Quranic verses as a means of healing is one form of positive suggestion supported by the power of prayer and submission to Allah SWT (Hidayah & Firdausi, 2021).

*Ruqyah* therapy is a form of traditional medicine used to treat and cure various illnesses, including mental, spiritual, moral, and physical ailments, based on the guidance of the Qur'an and Sunnah. As part of Islamic religious practice, *ruqyah* often faces stigma in society. Although *ruqyah* is widely used as a spiritual therapy to address psychological issues or illnesses believed to have spiritual roots, this stigma can hinder people from accessing conventional mental health services. Since the early 19th century, medical professionals have begun to recognize the connection between illness and human psychological conditions. It is known that mental disorders can trigger physical illnesses, and conversely, physical illnesses

can also affect a person's mental state. These psychological factors include religious beliefs; previously, mental illnesses were considered unrelated to medical treatment or religious approaches in their healing. However, in the early 21st century, a new understanding emerged in the world. According to Thomas G, the medical community is beginning to realize that health issues are not only physical in nature, but also involve psychological aspects (Aji, 2022).

**Penafsiran QS. Yunus: 57:**

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِلْمُؤْمِنِينَ ﴿٥٧﴾

Meaning: “O mankind, indeed there has come to you a lesson from your Lord and a healing for what is in your breasts and guidance and mercy for the believers.”

The relationship between the interpretation of QS. Yunus: 57 and the practice of *ruqyah* or alternative medicine in Islam becomes increasingly clear when we look at the use of the Qur'an as a medium of therapy. Contemporary exegetes like Husnul Hatima A. Darise explain that this verse offers solutions for mental health through a spiritual approach. In *ruqyah* practice, reciting verses from the Qur'an is used to address various mental and emotional disorders. Qur'anic therapy serves as a reminder of Allah's presence in daily life, capable of bringing peace to a troubled soul. Therefore, QS. Yunus: 57 is not only a sacred text but also an effective therapeutic tool in addressing mental health issues in modern society (Syaiful, 2019). Research on the application of Qur'anic therapy in the field of mental health indicates that understanding QS. Yunus: 57 can enhance individuals' awareness of the importance of maintaining mental well-being through spiritual approach. Research findings reveal that individuals who regularly read and reflect on the verses of the Qur'an experience improved psychological and emotional well-being. This aligns with the perspective of Fakhruddin Ar-Razi, who asserts that the Qur'an possesses the ability to heal diseases of the heart and mind. Therefore, the integration of the exegete's interpretation of QS. Yunus: 57 with the practice of *ruqyah* and Qur'anic therapy is highly relevant in the context of alternative medicine in the modern era today (Abd. Warits & Fathurrosyid, 2023).

Some exegetes link this verse to the social conditions of society at that time. They believe that Allah's affirmation in this verse is intended to remind humans of their responsibilities towards themselves and others. For example, al-Zamakhshari emphasizes that lessons from God must be accepted with an open heart in order to reap the maximum benefits (Nurmansyah et al., 2022). This indicates that understanding the Qur'an needs to include social and humanitarian dimensions. In addition, the interpretation of QS. Yunus: 57 also reflects the development of thought among classical exegetes. Some exegetes tend to associate the meaning

of the verse with philosophical concepts that were developing at the time. For example, Mahmud Yunus, in his exegesis, uses a more modern rational approach to explain the meaning of the verse so that it can be understood by the general public without neglecting the core teachings of Islam.

In this context, QS. Yunus: 57 is understood as an invitation to acknowledge Allah's blessings through His revelation. Some exegetes explain that this verse reminds humans of the importance of accepting Allah's guidance as a source of happiness and peace of mind. The healing mentioned in this verse is not only physical but also includes spiritual healing from the doubts and uncertainties that humans often experience. Thus, the Qur'an is expected to provide solutions to various problems faced by individuals and society. Additionally, the interpretation of QS. Yunus: 57 also highlights the connection between revelation and modern science (Tahir & Husna, 2023).

*Ruqyah* in this discussion refers to an activity related to the thibbun nabawi treatment method and is carried out by an organization called *Jam'iyyah Ruqyah Aswaja* Elang Merbabu Magelang (JRA). This organization is a da'wah movement that uses the thibbun nabawi treatment method as a means of da'wah, based on the teachings of Ahlu Sunnah Wal Jamaah in its implementation and delivery. The existence of JRA is very important as it serves to provide services and knowledge to the general public so that this Islamic healing method can be known and understood by the wider community (Maftuh, 2021). Qur'anic medicine seeks to make the Qur'an a living and tangible part of people's lives and to encourage the emergence of a new paradigm regarding the sanctity of the Qur'an. This is done as a form of fundamental medical da'wah, with a more attractive presentation that has great potential to be developed and adapted to Indonesian culture (Arwan, 2022).

### ***Ruqyah* treatment practice at Aswaja Herbal House**

Profile of Aswaja Herbal House and *Ruqyah* Center located in Bae Krajan, Bae, Bae District, Kudus Regency, Central Java. This foundation has been managed by Mr. Sumian and his wife since 2009 under the guidance of KH. Ahmad Imron Rosidi from Pulokulon Grobogan, Central Java. This center has been actively operating since 2017 and conducts structured *ruqyah* therapy. The *ruqyah* practice is based on traditions from Yemen and Habib, particularly the spiritual prayers (*wirid*) of Habib Agil bin Yahya Habib Syaikhon bin Ali Hisyam. This practice was not entirely taught by the Prophet, but is considered a legacy of *wadzifah* or prayers from scholars who are considered pious. Treatment using the *ruqyah* method has become an



alternative for some people suffering from various illnesses (Sumian, 2025). *Ruqyah* is believed to help cure illnesses because this method originates from the Quran.

Based on the results of observations, the author has collected a number of data on patients who have undergone *ruqyah* at the herbal house and *Ruqyah Aswaja* Kudus. There are many regular events organized by the Aswaja Kudus herbal house, both those organized based on community requests and those organized according to existing conditions. The number of participants varies, ranging from a maximum of around 200 people or more to a minimum of around 100 people or less.

is said that three absolute requirements must be met to become a *ruqyah*. First, a person must be brave enough to face the consequences of practicing *ruqyah*. Second, a person must not panic (because panic will cause wrong actions). Third, a person must master and be able to memorize the verses of *ruqyah*. The author then conducted research and analysis on three individuals who had undergone *Aswaja Ruqyah* as part of an observational study. The research participants were Mr. Suhadi from Mejobo, aged 28; Mrs. Ulya from Dawe, aged 22; and Mrs. Putri from Gebog, aged 20.

The first patient was Mr. Hadi, who expressed interest in the *ruqyah* method because he was having difficulty managing his emotions. He found it hard to control his emotions, often getting angry for no apparent reason, and tended to refuse to compromise in various situations. These issues had been ongoing for approximately two months (Hadi, 2025). Previously, he had never experienced such feelings, which made him feel uncomfortable and prompted him to seek alternative solutions. Hoping to find peace and healing, he decided to try the *ruqyah* method. After undergoing *ruqyah*, he reported feeling significant improvement. He felt calmer, more accepting of situations, and experienced happiness, especially after undergoing the process of drinking the *ruqyah* water provided. These positive changes made him feel more emotionally comfortable and more optimistic about his daily life.

The second patient was Mrs. Ulya, who stated that the main reason she was interested in trying the *ruqyah* method was because she had experienced several complaints that disrupted her daily life. She felt that she had become overly sensitive, often experienced sudden pain without any apparent cause, and developed the strange habit of frequently calling out to someone. These complaints had been present for the past week. (Ulya, 2025) She previously stated that she had never experienced such a condition before, so she felt the need to seek an alternative method to address it. After undergoing the *ruqyah* process, she reported positive

changes in her condition. She felt her body and mind had become calmer, more peaceful, and no longer experienced headaches as before.

The third patient was Mrs. Putri, who explained that she decided to undergo *ruqyah* because she was experiencing emotional distress. She often felt confused for no apparent reason and became very easily irritated, even by small things. She had been experiencing this condition for approximately the last three months. Previously, she admitted that she had never experienced anything similar, so this emotional change made her feel uncomfortable and anxious. In an effort to find inner peace, she tried the *ruqyah* method. After undergoing *ruqyah*, she experienced significant positive changes. (Putri, 2025). Now she feels more calm, peaceful, and her heart is more at ease when facing various situations, so she feels more comfortable in her daily activities.

The practice of healing through *ruqyah* is a method that integrates spiritual and religious elements, in which verses from the Qur'an and special prayers are recited to address various health issues, both physical and psychological. This process begins with mental and spiritual preparation by the practitioner, which often includes fasting or reciting prayers to enhance focus and spiritual strength. Next, the patient is asked to sit quietly while the practitioner recites the sacred verses with deep devotion and sincere intent for healing. Additionally, *ruqyah* may use water that has been blessed with prayers as a healing medium, believed to bring blessings and positive energy to the patient. With this comprehensive approach, *ruqyah* does not solely focus on the physical aspects of illness but also considers the spiritual dimensions that may influence a person's health condition.

## CONCLUSION

Aswaja *ruqyah* therapy has been proven to be highly effective in treating non-medical illnesses, including psychological disorders such as stress and anxiety. Knowledge of this therapy has been systematically passed down from generation to generation, originating from the revelation of the Qur'an conveyed by the Angel Jibril to the Prophet Muhammad SAW, and subsequently continued by the Companions, the Successors, and the scholars. This practice has been adapted and internalized within the context of modern society today. Studies indicate that *ruqyah* not only serves as a spiritual healing method but also strengthens one's faith, making it a relevant alternative amid the social stigma surrounding alternative therapies. Thus, it plays a crucial role in demonstrating the harmony between *ruqyah* practices and moderate Islamic teachings, while positioning the Qur'an as an accessible source of healing for the broader



community. This analysis indicates that spiritual-based treatments like Aswaja *ruqyah* can provide inner peace, improve an individual's quality of life, and strengthen a shared understanding of the important role of the Qur'an in daily life.

Evidence of the success of herbal *ruqyah* centers is generally subjective (patient testimonials), such as patients feeling calmer, less anxious, sleeping more soundly, and experiencing more stable emotions. Many *ruqyah* centers document patient testimonials claiming to have recovered or improved after undergoing *ruqyah* and consuming herbs, although this has not been scientifically verified, it remains an indicator of public trust. Through an integrated approach, some *ruqyah* centers have incorporated herbal treatments such as honey, black seeds (*habbatuusauda*), olive oil, and *ruqyah* therapy. This combination is believed to enhance the body's natural healing effects and aid the recovery process.

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