



Internalization of Islamic Education Values Through Ruqyah at the Ruqyah Al Hikmat Institute in Sidenreng Rappang Regency

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ABSTRACT

The research entitled Internalization of Islamic Education Values Through Ruqyah at the Ruqyah Al Hikmat Institute in Sidenreng Rappang Regency, aims to: a. Describe the Ruqyah technique applied at the Al Hikmat Ruqyah Institute, b. Describe the process of internalizing Islamic educational values for Ruqyah patients at the Al Hikmat Ruqyah Institute, c. Describe the implications of internalizing Islamic educational values through ruqyah for ruqyah patients at the Al Hikmat Ruqyah Institute.

This type of research is field research using qualitative data processing techniques. The research subject is the Internalization of Islamic Education Values and the research object is ruqyah activities carried out at the Ruqyah Al Hikmat Institute. Data collection in research includes interviews, observation and documentation. The data collected is carried out by data reduction to select appropriate data, then data interpretation and data presentation are carried out and conclusions are drawn.

The research results show; 1) The Ruqyah technique applied at the Al Hikmat Ruqyah Institute includes prayer through the media of water, salt and oil or read directly to the patient, Ruqyah with verses from the Qur'an, Hypnotherapy, motivational advice. 2) The process of internalizing the values of Islamic education for Ruqyah patients at the Al Hikmat Ruqyah Institute includes: The Value Transformation Stage is implemented through a lecture or preaching model involving Aqidah, Morals and Worship. The da'wah is delivered both individually and to audiences such as the patient's family. The da'wah theme is adapted to the patient's needs. The Value Transaction Stage is implemented by establishing two-way communication between the Team, the patient and the patient's family. This communication is not only established directly, but can also be done through other media such as WhatsApp. It can be seen from several observations that Peruqyah has to be patient in listening to his patients' stories and this has an effect on the patient because he can listen to Peruqyah's advice because he feels cared for and never pushed into a corner. The stages of internalization include knowledge and awareness, practice and habituation and characterization of the value of Islamic education in patients. One of the most important factors of internalization is the example that makes an impression on the ruqyah patient so that even without the physical presence of the ruqyah, the preaching and teaching of Islamic values for the patient will continue to be remembered and become a practice which ultimately becomes a character for the patient. 3) This form of internalization has implications on the practice of Islamic values in daily life with full self-awareness and that is part of the characterization that occurs in ruqyah patients, such as there are patients who after recovering no longer leave prayers and even always pray in congregation at the mosque, there are patients who since recovering have not I like to argue or argue with my neighbors

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INTRODUCTION

The rise of media showing ruqyah as synonymous with non-medical disease disorders, both on television and on YouTube, has created public interest in linking ruqyah with things that are identical to supernatural matters. Like the Ruqyah program on the Trans 7 television channel and also shown on the

Muhammad Faizar Official YouTube channel, starring Ustadz Muhammad Faizar, it can be seen that ruqyah is synonymous with things such as jinn, black magic, possession, magic gussets, and so on. So when people see the video it will give the impression that ruqyah is scary.

Apart from the distortion of the meaning of ruqyah so that the meaning of ruqyah is very narrow and limited to non-medical treatment, some ruqyah groups also use ruqyah as a medium to spread radical and intolerant ideologies, as is done by the Indonesian Qur'anic Healing (QHI) community in the ruqyah. there is a doctrine carried out by the peruqyah that community religious activities in the form of yasinan, tahlilan, grave pilgrimages are heretical behavior which causes the perpetrators to incur major sins, and there is even an opinion that the illnesses suffered are the result of practicing amaliyah as mentioned above. Not only that, they forbid keeping keris on the view that it is a source of polytheism, even though keris is a Javanese cultural product in Indonesia whose existence must be preserved, so it can potentially create problems and disputes in society.

This is as told by one of the QHI ruqyah patients in Makassar, who said that when he attended ruqyah at a mosque in Makassar in 2019. When the ruqyah process took place, the ruqyah told the participants to purify their monotheism to Allah swt. and abandon all forms of heretical acts that could cause harm to the perpetrator.

Therefore, it is important to have a ruqyah treatment movement that limits the group's movement, as is done by the Al Hikmat Ruqyah Institute (LRA).

The Ruqyah Al Hikmat Institute of Sidrap Regency uses ruqyah not only as a method for curing illnesses, but also as a means to internalize the values of Islamic education through ruqyah. Ruqyah is used as a medium for internalizing the values of Islamic education. It is hoped that it can have an impact on the ruqyah patients of the Al Hikmat Ruqyah Institute in Sidrap Regency so that they are able to practice the values of Islamic education and at the same time get healing for the illnesses that ruqyah patients are suffering from. Of course, there are a series of processes that ruqyah patients must undergo in order to truly succeed in achieving the goals of ruqyah.

This process requires cooperation between the ruqyah and the ruqyah patient, and the main key to successful ruqyah is being convinced that the Qur'an is *Assyif āa'*.

This research is important to conduct to determine the educational values contained in ruqyah at the Al Hikmat Ruqyah Institute, Sidrap Regency.

METHODOLOGY

This type of research is field research using qualitative data processing techniques. The research subject is the Internalization of Islamic Education Values and the research object is ruqyah activities carried out at the Ruqyah Al Hikmat Institute. Data collection in research includes interviews, observation and documentation. The data collected is carried out by data reduction to select appropriate data, then data interpretation and data presentation are carried out and conclusions are drawn.

RESULTS AND DISCUSSION

Ruqyah techniques applied at the Al Hikmat Ruqyah Institute

From the presentation in the description of the research results, information can be obtained that the Ruqyah LRA method includes:

Prayers through the media of water, salt and oil or read directly to the patient

Prayer method using water as a medium

In implementing this method, the Ruqyah Al Hikmat Institute prepares bottled mineral water that has been recited with Healing Prayers and Zikr at certain times such as Friday nights or after evening prayers. Prayer water media is also commonly used to detect a patient's condition by reciting a prayer over water in a glass and then dropping it into the patient's eyes. Usually when the patient has a disease that is related to mysticism, he will feel stinging in his eyes.

The level of pain depends on the severity of the patient's illness. It is also common that after drinking it, there is a reaction, namely vomiting in the patient, and some cannot even see or smell the prayer water.

For patients who do not experience mystical disorders, they will feel normal.

On average, in the researchers' observations, patients brought ruqyah water home after the ruqyah process. This water is used as a medium for further treatment.

There are even families of patients who have not received ruqyah who take the water to use as medicine for themselves and their families.

From the information obtained by researchers, patients generally feel that ruqyah water is very useful in healing them.

Prayer method using salt as a medium

Ruqyah method using salt media or known as ruqyah salt, this salt media is well known and is in great demand by the public.

Bar salt is recited prayers and ruqyah verses with a certain frequency, then packaged in ½ liter packages.

This salt is used by sprinkling it in the yard, or by dissolving it in water to be used to mop the floor. This serves as a medium to offer magic influence through mystical objects that people usually keep in the hall or at home.

In using this salt medium, there are testimonials from patients who received sparks when they sprinkled ruqyah salt and it hit mystical objects in their house.

The use of ruqyah salt can also be dissolved in bath water and used in bathing, as a medium for self-medication. Taking a medicinal bath is recommended in the last third of the night and then performing evening prayers afterwards.

Prayer method using oil as a medium

The oil is made specifically using spices that have medicinal properties such as cloves, cinnamon, turmeric, ginger, nutmeg and sunflower seeds. The concoction is dried and finely ground and then cooked in pure coconut oil.

The oil medium is recited prayers and ruqyah verses before being put into packaging bottles. Ruqyah oil is in great demand among patients because it can be used as a medicine for various diseases, including high fever in children, body aches and tingling.

Prayer method by reading directly to the patient

This method is used for ordinary illnesses such as fever, headaches or other illnesses that are not considered mystical illnesses.

Ruqyah with verses from the Qur'an

Ruqyah with verses from the Qur'an as explained in the description of the research results is carried out if there is an initial detection of a mystical illness suffered by the patient or another illness that is related to a mental condition. Peruqyah reads special verses from the Qur'an to his patients and waits for a reaction from the patient, some just cry, some struggle, some want to communicate, some are silent, some have no reaction.

Hypnotherapy

Hypnotherapy techniques are carried out on patients who specifically experience mental/psychiatric disorders due to problems, trauma or mental stress. Sometimes this hypno is done individually using a coaching technique, sometimes also using an induction technique (the patient is relaxed until he falls asleep).

Some patients whose chests often get tight due to holding back anger, harboring problems, feel comfortable after being relaxed through hypnotherapy techniques so that they tend to repeat themselves when they feel the pressure of the problem or mental pressure they are suffering from again.

Motivational advice

The next technique is motivational speaking. Patients who have had ruqyah are given advice, advice and practices that can further strengthen their mental state and increase their knowledge about Islam.

Paien can consult via What Shap or Instagram media and listen to advice or preaching from the peruqyah.

This technique is closely related to efforts to internalize the values of Islamic education in ruqyah patients. It is hoped that with the knowledge and understanding obtained through this da'wah media, patients will have a tendency to put their knowledge into practice and get used to it so that the value of Islamic education they absorb can become internalized for them.

The process of internalizing Islamic educational values for Ruqyah patients at the Al Hikmat Ruqyah Institute**Value Transformation Stage**

In the transformation of values, the researcher found the reality of the observation that at the Al Hikmat ruqyah institution, a lecture or da'wah model was implemented which concerned Aqidah, Morals and Worship. The da'wah is delivered both individually and to audiences such as the patient's family. The theme of the da'wah is adjusted to the patient's needs

What is interesting about this preaching session is the coaching system for individual preaching. Patients who are experiencing mental stress usually need someone to talk to who can direct their full

attention, listen to their complaints and then give them a way out. This method is effective in building patient awareness in improving themselves.

Apart from that, there are also patients who are given positive suggestions through relaxation hypnotherapy, and this is also effective and instantly improves the patient's emotional condition, the problem is the continuity of maintaining the positive suggestions.

But in general, the transformation of values using da'wah and relaxation media has been proven to be able to make patients understand and practice Islamic values, especially those related to Aqidah, Morals and Worship.

Value Transaction Stage

At this stage, efforts to internalize the values of Islamic education are carried out by creating a reciprocal communication relationship between the peruqyah team and the patient and patient's family.

From several observations made by researchers, the reality shows that the rehabilitation team establishes two-way communication between the team, the patient and the patient's family. This communication is not only established directly, but can also be done through other media such as WhatsApp. It can be seen from several observations that Peruqyah has to be patient in listening to his patients' stories and this has an effect on the patient because he can listen to Peruqyah's advice because he feels cared for and never pushed into a corner.

Value Transinternalization Stage

The orientation of Islamic education applied at the Ruqyah Al Hikmat Institute is strengthening the dimensions of Aqidah and Morals and Worship. This orientation is implemented through the media of da'wah and ruqyah treatment.

Simply put, it is necessary to become an example that is accepted and emulated by the patient so that all the preaching, instructions and directions will be carried out with joy by the patient.

The stages of internalization include knowledge and awareness, practice and habituation and characterization of the value of Islamic education in patients.

One of the most important factors for internalization is the role model that makes an impression on the ruqyah patient so that even without the physical presence of the ruqyah, the preaching and teaching of Islamic values for the patient will continue to be remembered and become a practice which ultimately becomes a character for the patient.

Implications of internalizing the values of Islamic education through ruqyah for ruqyah patients at the Al Hikmat Ruqyah Institute

The orientation of Islamic education applied at the Ruqyah Al Hikmat Institute is strengthening the dimensions of Tauhid and Morals and Worship. This orientation is implemented through the media of da'wah and ruqyah treatment.

Through preaching about monotheism, peruqyah provides ruqyah patients with an understanding of the glory and power of Allah which includes everything so that patients feel safe from various forms of magic and other disturbances.

The preaching regarding morals that is taught is protecting the heart from four bad morals, so the patient gains an understanding that when the heart is healthy, it will have a health effect on the physical so that someone who previously suffered from illness will become healthy when he maintains a healthy heart.

On another occasion, Peruqyah provided an understanding that one of the dimensions of Morals is to avoid prejudice towards other people and strengthen friendship with other people, including most importantly with neighbors.

Another piece of advice that the patient put into practice was implementing the advice of peruqyah by praying five times a day and practicing dhikr and shalawat as well as reading special surahs from the Qur'an so that it became medicine for him.

This form of internalization has implications for the practice of Islamic values in daily life with full self-awareness and that is part of the characterization that occurs in ruqyah patients, such as there are patients who after recovering no longer leave prayer and even always pray in congregation at the mosque, there are patients who, since recovering, no longer likes arguing or arguing with neighbors.

In essence, the characterization process of internationalizing the values of Islamic education was successful for ruqyah patients at the Ruyah Al Hikmat Institute.

CONCLUSION

The research results show; 1) The Ruqyah technique applied at the Al Hikmat Ruqyah Institute includes prayer through the media of water, salt and oil or read directly to the patient, Ruqyah with verses from the Qur'an, Hypnotherapy, motivational advice. 2) The process of internalizing the values of Islamic education for Ruqyah patients at the Al Hikmat Ruqyah Institute includes: The Value Transformation Stage

is implemented through a lecture or preaching model involving Aqidah, Morals and Worship. The da'wah is delivered both individually and to audiences such as the patient's family. The da'wah theme is adapted to the patient's needs. The Value Transaction Stage is implemented by establishing two-way communication between the Team, the patient and the patient's family. This communication is not only established directly, but can also be done through other media such as WhatsApp. It can be seen from several observations that Peruqyah has to be patient in listening to his patients' stories and this has an effect on the patient because he can listen to Peruqyah's advice because he feels cared for and never pushed into a corner. The stages of internalization include knowledge and awareness, practice and habituation and characterization of the value of Islamic education in patients. One of the most important factors of internalization is the example that makes an impression on the ruqyah patient so that even without the physical presence of the ruqyah, the preaching and teaching of Islamic values for the patient will continue to be remembered and become a practice which ultimately becomes a character for the patient. 3) This form of internalization has implications on the practice of Islamic values in daily life with full self-awareness and that is part of the characterization that occurs in ruqyah patients, such as there are patients who after recovering no longer leave prayers and even always pray in congregation at the mosque, there are patients who since recovering have not I like to argue or argue with my neighbors.

RECOMMENDATION

For Ruqyah practitioners, in instilling the values of Islamic education through ruqyah, they should make a clear reference as to what Islamic educational values can be instilled in ruqyah patients.

For ruqyah patients, they should really apply the values of Islamic education that have been instilled by ruqyah practitioners not only for healing, but only for the sake of Allah SWT.

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