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Strengthening Aqidah Learning through Ruqyah Syar'iyah Extracurricular Activities: A Case Study at Nurul Azhar Islamic Boarding School

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ABSTRACT

Purpose of the study: This study aims to examine the strengthening of aqidah learning through Ruqyah Syar'iyah extracurricular activities at Pondok Pesantren Nurul Azhar, Kabupaten Sidenreng Rappang. It specifically investigates the implementation of aqidah learning, the implementation of Ruqyah Syar'iyah activities, and their contribution to students' understanding and practice of aqidah values.

Methodology: A qualitative research approach with a case study design was employed at Pondok Pesantren Nurul Azhar, Kabupaten Sidenreng Rappang. Data were collected from teachers, activity supervisors, students, and relevant pesantren documents through direct observation, semi-structured interviews, and documentation. The researcher served as the primary instrument, supported by observation and interview guidelines. Data were analyzed using data condensation, data display, and conclusion drawing and verification, with source and technique triangulation applied to establish trustworthiness.

Main Findings: The findings indicate that aqidah learning was implemented through formal instruction and religious activities. Ruqyah Syar'iyah served as a structured extracurricular activity involving Qur'anic recitation, supplication, dhikr, guidance, and student participation. It strengthened tauhid, tawakkal, prayer, patience, sincerity, and rejection of practices contradicting Islamic monotheism, while complementing classroom learning through practical religious experiences.

Novelty/Originality of this study: This study positions Ruqyah Syar'iyah not primarily as a therapeutic or spiritual healing practice, but as an extracurricular educational activity for strengthening aqidah learning in a pesantren. Its originality lies in demonstrating how formal aqidah concepts can be connected with direct religious experience through structured guidance, participation, and habituation, particularly in developing tauhid and related Islamic values.

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1. INTRODUCTION

Aqidah occupies a fundamental position in Islamic education because it provides the theological foundation for the formation of faith, worship, morals, and religious behavior. In the pesantren context, aqidah

education is not limited to the transmission of doctrinal knowledge but is expected to develop students' understanding and practice of Islamic beliefs in their daily lives [1]. One important dimension of Islamic aqidah is belief in the unseen (al-ghaib), as stated in Q.S. Al-Baqarah [2]: 2–3, which describes belief in the unseen as one of the characteristics of the pious. Therefore, aqidah learning requires educational experiences that enable students to connect theological concepts with religious practices. This need becomes particularly relevant in pesantren, where learning takes place through both formal instruction and religious activities that shape students' understanding, attitudes, and practices.

One of the religious practices that can provide a contextual learning experience in this regard is Ruqyah Syar'iyah. In Islamic tradition, Ruqyah Syar'iyah refers to the recitation of Qur'anic verses and supplications derived from Islamic teachings with the belief that healing and protection ultimately come from Allah [2]. Contemporary discussions have examined ruqyah not only in relation to spiritual treatment but also as a practice containing Islamic educational values [3]. Arni, for example, discusses Ruqyah Syar'iyah as an alternative form of psychotherapy within the framework of Islamic psychology, while Luthfi identifies educational values contained in Ruqyah Syar'iyah, including dimensions related to faith and reliance on Allah. These perspectives indicate that ruqyah has a religious dimension that extends beyond its practical function and may provide opportunities for students to experience Islamic teachings directly. From an educational perspective, these characteristics make Ruqyah Syar'iyah relevant to be examined not merely as a religious practice but also as a contextual medium through which students may learn and internalize aqidah values.

Nevertheless, the increasing recognition of Ruqyah Syar'iyah in Muslim communities does not necessarily mean that its educational dimension has received sufficient attention [4]. Existing studies have tended to emphasize ruqyah from the perspectives of Islamic psychotherapy, spiritual healing, Qur'anic healing, or the educational values contained within the practice. Such studies provide an important foundation for understanding the religious and educational dimensions of ruqyah, but they do not necessarily explain how these values are deliberately integrated into an extracurricular learning process in a pesantren [5]. In particular, limited attention has been given to the relationship between the implementation of Ruqyah Syar'iyah activities and the strengthening of students' aqidah through a structured educational context [6]. This distinction is important because an extracurricular activity may function not only as an additional religious program but also as a pedagogical space in which religious knowledge, experience, attitudes, and practice are brought together.

The research gap therefore lies in the limited empirical examination of how Ruqyah Syar'iyah is positioned and implemented as an extracurricular activity for strengthening aqidah learning in a pesantren setting [7], [8]. Previous studies have identified religious and educational values in ruqyah, but the process through which these values are introduced, practiced, explained, and internalized by students remains insufficiently described [9]. The context of Pondok Pesantren Nurul Azhar, Kabupaten Sidrap, provides a specific setting for addressing this gap because Ruqyah Syar'iyah is practiced within the pesantren environment and is connected with students' religious learning [10]. Examining this practice can reveal how aqidah learning is translated from conceptual understanding into religious experience, particularly regarding tauhid, reliance on Allah (tawakkal), prayer, patience, sincerity, and avoidance of practices that contradict Islamic monotheism.

This issue is important because the strengthening of aqidah cannot be understood solely from students' mastery of religious concepts. Aqidah education also concerns how students understand, experience, and practice Islamic beliefs through concrete religious activities. In this context, extracurricular programs can complement classroom-based learning by providing experiential opportunities for students to encounter and reflect upon Islamic teachings [11]. Studying the implementation of Ruqyah Syar'iyah can therefore contribute to a broader understanding of contextual Islamic education in pesantren, particularly concerning how religious practices may support the internalization of aqidah values. At the same time, examining the practice from an educational perspective is important to distinguish its pedagogical function from claims concerning medical or supernatural efficacy [12]. Accordingly, the present study focuses on the educational process and religious values embedded in the practice rather than evaluating ruqyah as a medical treatment.

Accordingly, this study aims to examine the strengthening of aqidah learning through the Ruqyah Syar'iyah extracurricular activity at Pondok Pesantren Nurul Azhar, Kabupaten Sidrap [13]. Specifically, the study investigates three interconnected aspects: the implementation of aqidah learning in the pesantren, the implementation of Ruqyah Syar'iyah as an extracurricular activity, and the ways in which the activity contributes to the strengthening of aqidah learning among students [14], [15]. A qualitative case study approach is used to understand the practice within its natural educational context and to capture the experiences and perspectives of the actors involved in the program [16]. Through this focus, the study seeks to provide a comprehensive description of the relationship between formal aqidah learning and students' experiences in extracurricular religious activities.

The novelty of this study lies in examining Ruqyah Syar'iyah not primarily as a therapeutic or spiritual healing practice, but as an extracurricular educational activity that can contribute to the strengthening of aqidah learning in a pesantren context [17]. Previous studies have predominantly discussed Ruqyah Syar'iyah in relation to Islamic psychotherapy, spiritual healing, or the Islamic educational values contained within the practice [18].

While these studies provide an important foundation, they provide limited empirical explanation of how Ruqyah Syar'iyah is implemented as an organized extracurricular activity and how its practice is connected with the strengthening of students' aqidah learning [19]. This study addresses this gap by examining the integration of aqidah concepts with direct religious experience through the practice of Ruqyah Syar'iyah, particularly in relation to tauhid, reliance on Allah (tawakkal), prayer, patience, sincerity, and avoidance of practices that contradict Islamic monotheism. The study therefore shifts the focus from the question of whether ruqyah produces therapeutic effects toward the educational question of how the practice functions as a contextual learning experience for internalizing aqidah values [13], [15]. Furthermore, the case of Pondok Pesantren Nurul Azhar, Kabupaten Sidrap, offers a specific empirical context for understanding how extracurricular religious activities can complement formal aqidah instruction and connect theological knowledge with students' religious attitudes and practices. Through this perspective, the study contributes to the development of contextual and experiential Islamic education by illustrating the pedagogical potential of a religious practice as a medium for strengthening students' understanding and practice of aqidah.

2. RESEARCH METHOD

2.1. Research Design and Setting

This study employed a qualitative research approach using a case study design. The qualitative approach was selected because the study sought to obtain an in-depth understanding of the implementation of aqidah learning and Ruqyah Syar'iyah extracurricular activities within their natural educational context. Qualitative case study research enables researchers to investigate educational practices in specific contexts and examine the processes and experiences associated with those practices [20], [21]. A case study design was considered appropriate because the research focused on a specific educational setting, namely the implementation of Ruqyah Syar'iyah as an extracurricular activity at Pondok Pesantren Nurul Azhar, Kabupaten Sidenreng Rappang (Sidrap), South Sulawesi. The study did not aim to measure the therapeutic effectiveness of ruqyah but to describe and interpret how the practice is implemented and how it functions as an educational context for strengthening students' aqidah.

The research was conducted at Pondok Pesantren Nurul Azhar, located in Desa Talawe, Kecamatan Watang Sidenreng, Kabupaten Sidenreng Rappang, Provinsi Sulawesi Selatan, Indonesia. Data collection was conducted from 19 May to 19 July 2025. The research focused on three interconnected aspects: (1) the implementation of aqidah learning at the pesantren; (2) the implementation of Ruqyah Syar'iyah as an extracurricular activity; and (3) the strengthening of aqidah learning through students' participation in the activity.

2.2. Research Subjects and Data Sources

The subjects of this study were individuals directly involved in aqidah learning and the implementation of Ruqyah Syar'iyah extracurricular activities at Pondok Pesantren Nurul Azhar. Informants were selected purposively based on their knowledge, experience, and direct involvement in the activities relevant to the research objectives. Purposive sampling enables researchers to select information-rich participants who can provide relevant insights into the phenomenon under investigation [22]. The informants included the pesantren leadership, teachers or aqidah instructors, extracurricular activity supervisors or ustadz, and students participating in the Ruqyah Syar'iyah program. The final number of informants was determined by the availability of relevant participants and the adequacy and depth of the information obtained during fieldwork [23].

The data consisted of primary and secondary data. Primary data were obtained directly through observations of aqidah learning and Ruqyah Syar'iyah activities, as well as interviews with relevant informants [24]. Secondary data consisted of documents and archival materials related to the pesantren and the extracurricular program, including activity records, learning materials, photographs, schedules, and other documents relevant to the research focus. The use of interviews, observations, and documentary evidence enabled the researchers to examine the phenomenon from different perspectives and compare information across data sources. Combining different sources of qualitative evidence can support triangulation and provide a more comprehensive understanding of the phenomenon under investigation [24].

2.3. Data Collection Techniques

Data were collected through observation, interviews, and documentation. These three techniques were used complementarily to obtain detailed information and strengthen the credibility of the findings.

a. Observation

Observation was conducted directly in the research setting to identify the implementation of aqidah learning and the activities involved in Ruqyah Syar'iyah. The observation focused on the learning process, interaction between teachers and students, forms of guidance, religious practices, students'

participation, and values related to aqidah that appeared during the activities [25]. Field notes were used to record relevant events, behaviors, interactions, and contextual information.

b. Interviews

Semi-structured interviews were conducted with selected informants to obtain information that could not be fully captured through observation. The interviews explored the objectives and implementation of aqidah learning, the background and procedures of the Ruqyah Syar'iyah extracurricular activity, the role of teachers or supervisors, students' participation, and the perceived educational values associated with the activity. Interviews were conducted flexibly so that informants could explain their experiences and perspectives in depth. The interview data were recorded, transcribed, organized, and subsequently analyzed according to the research themes.

c. Documentation

Documentation was used to complement the observation and interview data. Documents included relevant institutional records, activity schedules, learning materials, photographs, and other written or visual evidence related to aqidah learning and the implementation of Ruqyah Syar'iyah. Documentation served as supporting evidence for information obtained from observations and interviews.

2.4. Research Instrument

In qualitative research, the researcher served as the primary research instrument, supported by observation guidelines, interview guidelines, field notes, and documentation sheets. The instruments were developed based on the research objectives and the three main areas of investigation: aqidah learning, the implementation of Ruqyah Syar'iyah as an extracurricular activity, and the strengthening of aqidah through the activity. The relationship between the research focus, aspects investigated, data sources, and instruments is presented in Table 1.

Table 1. Research Focus and Data Collection Instruments.

Research Focus	Main Aspects Observed/Explored	Data Source	Instrument
Aqidah learning	Learning objectives, learning materials, teaching methods, teacher guidance, students' understanding and religious attitudes	Teachers, supervisors, students, and learning activities	Interview and observation guidelines
Ruqyah Syar'iyah extracurricular activity	Program objectives, implementation stages, materials, Qur'anic verses and supplications, guidance, and student participation	Supervisors, teachers, students, and activity process	Interview and observation guidelines
Strengthening of aqidah	Tauhid, reliance on Allah (tawakkal), prayer, patience, sincerity, and avoidance of practices contrary to Islamic monotheism	Teachers, supervisors, students, and activity process	Interview, observation, and documentation
Supporting and contextual evidence	Activity schedules, learning materials, photographs, institutional records, and other relevant documents	Pesantren documents	Documentation sheet

As shown in Table 1, the instruments were designed to capture the phenomenon from complementary perspectives. The observation and interview guidelines focused on the implementation of aqidah learning and *Ruqyah Syar'iyah*, while documentation was used to verify and complement information obtained from the field [26]. The strengthening of aqidah was examined through religious values and practices reflected in the activities, particularly *tauhid*, *tawakkal*, prayer, patience, sincerity, and avoidance of practices contrary to Islamic monotheism. This instrument structure enabled the researchers to connect the implementation of the extracurricular activity with the educational process and the aqidah values observed in the research setting.

The interview guidelines consisted of open-ended questions that allowed informants to provide detailed explanations regarding their experiences, perceptions, and involvement in the activities. Observation guidelines were used to maintain consistency in recording relevant activities, interactions, and behaviors, while documentation sheets were used to classify and organize written and visual evidence.

2.5. Data Analysis Technique

Data were analyzed using an interactive qualitative data analysis model consisting of data condensation, data display, and conclusion drawing/verification. The analysis was conducted throughout the research process rather than only after all data had been collected. First, the researchers organized and condensed the raw data obtained from observations, interviews, and documents by selecting information relevant to the research questions. Second, the condensed data were displayed in organized categories and thematic descriptions to facilitate identification of relationships and patterns. Third, conclusions were drawn and continuously verified by comparing emerging interpretations with the available evidence. The analysis was organized around the three central research focuses: aqidah learning, the implementation of Ruqyah Syar'iyah extracurricular activities, and the strengthening of aqidah through the activities. Interview transcripts, observation notes, and documents were compared to identify convergent and divergent information. The interpretation was continuously checked against the original field data to ensure that the findings represented the empirical conditions of the research setting rather than assumptions made by the researchers.

2.6. Data Trustworthiness

The trustworthiness of the findings was established through triangulation of sources and techniques. Source triangulation was conducted by comparing information obtained from different participants, including teachers, activity supervisors, and students. Technique triangulation was conducted by comparing findings obtained through interviews, observations, and documentation. When differences appeared among sources, the researchers returned to the relevant data and conducted further clarification when necessary. This process was intended to strengthen the credibility and consistency of the findings. In addition, the researchers maintained detailed field notes and conducted repeated observations during the research period to ensure that the interpretation was supported by sufficient contextual evidence. The combination of triangulation, systematic documentation, and continuous verification was used to establish the credibility of the qualitative findings.

2.7. Research Procedure

The research procedure was conducted systematically through several interconnected stages, beginning with preliminary observation and identification of the research problem, followed by data collection, analysis, verification, and formulation of conclusions. Because this was a qualitative case study, the stages were not entirely linear. Researchers could return to previous stages when additional information or clarification was required. The overall research procedure is illustrated in Figure 1.

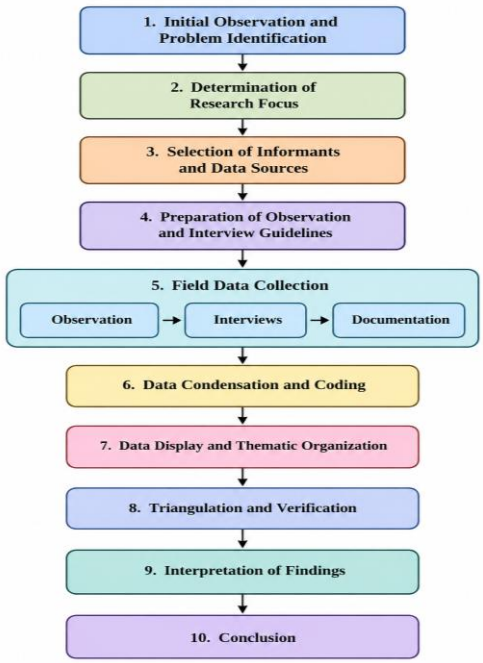


Figure 1. Research Procedure of the Study

Figure 1 shows that the research began with an initial observation to identify the phenomenon and formulate the specific research focus [27]. The researchers then determined relevant informants and prepared the instruments before conducting field data collection through observation, interviews, and documentation. The collected data were subsequently condensed and organized into themes related to aqidah learning, Ruqyah Syar'iyah extracurricular activities, and the strengthening of aqidah.

The analysis and verification stages were conducted interactively [28]. Findings obtained from interviews were compared with observation and documentary evidence through source and technique triangulation. When the available evidence required clarification, the researchers returned to the relevant data or conducted additional field inquiry. The final stage involved interpreting the verified findings and formulating conclusions concerning the role of Ruqyah Syar'iyah extracurricular activities in strengthening aqidah learning at Pondok Pesantren Nurul Azhar.

3. RESULTS AND DISCUSSION

This section presents the findings of the qualitative case study on strengthening aqidah learning through Ruqyah Syar'iyah extracurricular activities at Pondok Pesantren Nurul Azhar, Kabupaten Sidenreng Rappang (Sidrap), South Sulawesi, Indonesia. The findings are organized into four interconnected themes: the implementation of aqidah learning, the implementation of Ruqyah Syar'iyah as an extracurricular activity, the aqidah values identified in the activity, and the relationship between formal religious instruction and extracurricular religious practice. These themes correspond to the three research objectives and were developed from the study's focus on observation, interviews, and documentation.

3.1. Implementation of Aqidah Learning at Pondok Pesantren Nurul Azhar

The findings indicate that aqidah learning occupies an important position in the educational process at Pondok Pesantren Nurul Azhar. Aqidah learning is directed not only toward students' understanding of Islamic beliefs but also toward the relationship between religious knowledge and everyday religious conduct. The learning process emphasizes fundamental Islamic beliefs, particularly belief in Allah, the principles of tauhid, and the importance of maintaining religious practices consistent with Islamic teachings. The implementation of aqidah learning involves the guidance of teachers and religious educators who explain religious concepts and provide direction concerning their application in students' lives. Through this guidance, students are introduced to the relationship between theological understanding and religious practice. Aqidah learning therefore forms part of the pesantren's broader educational environment, in which religious instruction is accompanied by guidance, habituation, and participation in religious activities. Findings also indicate a connection between formal aqidah instruction and activities conducted outside classroom learning. Religious activities provide an additional context in which students encounter practices associated with the beliefs introduced during formal instruction. This relationship is particularly relevant to the implementation of Ruqyah Syar'iyah, which provides an opportunity to connect the understanding of tauhid with Qur'anic recitation, supplication, and other religious practices. Consequently, aqidah learning serves as a foundation for understanding the religious principles underlying the extracurricular activity.

3.2. Implementation of Ruqyah Syar'iyah as an Extracurricular Activity

The findings show that Ruqyah Syar'iyah is implemented as an extracurricular religious activity within the educational environment of Pondok Pesantren Nurul Azhar. The activity forms part of the pesantren's religious program and is conducted routinely, particularly on Friday nights. Its implementation involves the recitation of selected Qur'anic verses, supplications, and dhikr understood by participants as consistent with Islamic teachings. The activity is conducted under the guidance and supervision of religious educators or ustadz. Their involvement provides direction for the implementation of the practice and helps establish the religious framework within which students participate. The activity therefore involves not only the performance of religious recitations but also the presence of educational guidance concerning the meaning and principles associated with the practice.Student participation constitutes another component of the activity.

Through participation, students have opportunities to observe the procedures of Ruqyah Syar'iyah and engage directly in the religious practices conducted within the pesantren. The extracurricular setting provides an additional space for religious learning beyond formal classroom instruction. Finding further indicate that the educational relevance of Ruqyah Syar'iyah is associated with the way the activity is organized and supervised. Its relationship with aqidah learning is reflected in the emphasis on Qur'anic recitation, supplication, remembrance of Allah, and the understanding that religious practices should remain consistent with the principle of tauhid. Thus, Ruqyah Syar'iyah is positioned within the pesantren's broader religious education environment rather than functioning solely as an independent extracurricular activity.

3.3. Aqidah Values Identified in Ruqyah Syar'iyah Activities

Findings identify tauhid as a central aqidah value associated with Ruqyah Syar'iyah activities. The practice emphasizes the understanding that Allah is the ultimate source of help and that Qur'anic recitation and supplication are forms of religious devotion rather than independent sources of supernatural power. This principle establishes a connection between the theological concepts addressed in aqidah learning and the religious practices undertaken during the extracurricular activity [6]. Another value identified in the activity is

tawakkal, or reliance upon Allah. The practice provides a religious context in which students encounter the relationship between supplication, religious effort, and dependence upon Allah. Tawakkal is therefore associated with the understanding that individuals should maintain their religious commitments while placing their ultimate reliance on Allah. Prayer and dhikr also constitute important elements of the activity. Through these practices, students participate in forms of religious devotion that emphasize remembrance of Allah and the expression of dependence upon Him. These practices provide a practical context for encountering religious values associated with aqidah learning.

Findings also identify patience, sincerity, and religious commitment as related values within the educational interpretation of the activity. These values concern the attitudes accompanying religious practice, including the importance of maintaining appropriate intentions and remaining consistent in worship. In addition, the activity emphasizes avoiding practices considered inconsistent with Islamic monotheism. This emphasis reinforces the distinction between religious practices grounded in Qur'anic teachings and practices that may conflict with the principle of tauhid. Taken together, the identified values demonstrate that the educational dimension of Ruqyah Syar'iyah encompasses several interconnected aspects of aqidah. Tauhid provides the central theological foundation, while tawakkal, prayer, patience, sincerity, and religious commitment represent related values through which this foundation can be understood in the context of religious practice.

3.4. Integration of Formal Aqidah Learning and Extracurricular Religious Practice

Findings indicate that the relationship between formal aqidah learning and Ruqyah Syar'iyah extracurricular activities is reflected in the connection between theological knowledge and religious experience. Formal instruction provides the conceptual foundation for understanding Islamic beliefs, whereas participation in extracurricular religious activities offers opportunities to encounter practices associated with those beliefs. This relationship is particularly apparent in the emphasis on tauhid. In formal learning, tauhid constitutes a fundamental concept of Islamic belief. Within Ruqyah Syar'iyah activities, the same principle is encountered through Qur'anic recitation, supplication, dhikr, and guidance emphasizing reliance upon Allah. The extracurricular activity therefore provides a practical context in which students can relate the theological principles addressed in formal learning to religious practices within the pesantren environment.

The role of religious educators is important in connecting these two learning contexts. Through explanations and supervision, teachers and activity supervisors help establish the relationship between the procedures of Ruqyah Syar'iyah and the aqidah values associated with the practice. This guidance places the activity within an educational framework and provides students with opportunities to understand the religious meanings associated with their participation. The findings further indicate that the relationship between formal learning and extracurricular practice is supported by the broader religious environment of the pesantren. Students encounter religious values through instruction, guidance, participation, and habituation. Ruqyah Syar'iyah consequently forms one component of a wider educational process in which religious knowledge and practice are connected. The contribution of the activity should therefore be understood in relation to the educational opportunities it provides. The findings establish its role as a complementary context for aqidah learning, rather than as a replacement for formal religious instruction. They do not, by themselves, establish measurable changes in students' faith or demonstrate the therapeutic effectiveness of ruqyah.

3.5. Summary of Research Findings

The findings address the three research objectives through four interconnected themes. First, aqidah learning at Pondok Pesantren Nurul Azhar provides a foundation for students' understanding of Islamic beliefs and their relationship with religious practice. Second, Ruqyah Syar'iyah is implemented as a structured extracurricular religious activity involving Qur'anic recitation, supplication, dhikr, supervision, and student participation. Third, the activity is associated with aqidah values, particularly tauhid, tawakkal, prayer, patience, sincerity, and the avoidance of practices considered inconsistent with Islamic monotheism. Fourth, the findings demonstrate an educational connection between formal aqidah instruction and extracurricular religious practice. Formal learning introduces the theological concepts, while Ruqyah Syar'iyah provides an additional context in which students can encounter religious practices associated with those concepts. The relationship between the two is supported by the guidance of religious educators and the pesantren's broader religious environment. Overall, Ruqyah Syar'iyah is positioned in this study as a complementary extracurricular context for aqidah learning. Its educational relevance lies in the relationship between religious knowledge, guided participation, and religious practice. The findings provide the empirical basis for the subsequent discussion of the activity's pedagogical significance, its relationship to previous research, and its potential implications for Islamic education in pesantren.

Findings of this study indicate that Ruqyah Syar'iyah extracurricular activities at Pondok Pesantren Nurul Azhar provide a religious learning context in which aqidah values can be introduced, explained, and practised through guided participation. The activity involves Qur'anic recitation, supplication, dhikr, and guidance from ustadz or activity supervisors. In this context, Ruqyah Syar'iyah is not positioned merely as a

religious ritual conducted outside the classroom, but as a potential educational medium that connects the concepts taught in formal aqidah learning with students' religious experiences. This finding is consistent with Chanifah et al. [1], who proposed a spirituality-based Islamic education framework that emphasises the development of students' spirituality through educational practices and supporting learning activities. Their study highlights the importance of considering religious and spiritual dimensions within a broader educational framework. Similarly, the findings at Pondok Pesantren Nurul Azhar suggest that the development of aqidah learning can be supported by activities that allow students to engage with religious teachings beyond formal classroom instruction. However, the present study differs in its specific focus on Ruqyah Syar'iyah as an extracurricular activity within an Islamic boarding school rather than on the development of a general spirituality-based framework in higher education.

The educational significance of this activity can also be understood through the concept of experiential learning. In this perspective, learning is not limited to receiving information but also involves participation, reflection, and the interpretation of experience. When students participate in guided Qur'anic recitation, supplication, and dhikr, they encounter opportunities to connect abstract religious concepts with concrete religious practices. Nevertheless, participation alone does not automatically demonstrate that students have internalised the values being taught. The educational contribution of the activity depends partly on how supervisors explain its theological foundations, guide students' understanding, and relate the experience to the principles of aqidah. Accordingly, the findings suggest that Ruqyah Syar'iyah can function as a contextual complement to formal aqidah learning. Its significance lies in the relationship between religious knowledge, guided practice, and opportunities for reflection. This interpretation positions the activity within Islamic education while avoiding the unsupported assumption that participation necessarily produces measurable changes in students' faith.

Identify several aqidah-related values associated with Ruqyah Syar'iyah activities, including tauhid (belief in the oneness of Allah), tawakkal (reliance upon Allah), supplication, patience, sincerity, and the avoidance of practices considered contrary to Islamic monotheism. These values demonstrate that the educational meaning of the activity extends beyond the recitation of particular verses or supplications. The activity also provides a setting in which students can encounter explanations of religious belief and observe how those beliefs are expressed through religious practice. The emphasis on tauhid is particularly important because it relates to the foundational purpose of aqidah education: developing an understanding of Allah's oneness and orienting religious practices towards that belief. Within the context of Ruqyah Syar'iyah, Qur'anic recitation and supplication can become occasions for supervisors to explain the relationship between worship, dependence upon Allah, and the rejection of beliefs or practices inconsistent with tauhid. Thus, the educational value of the activity is not derived solely from the ritual itself but also from the theological meaning communicated during its implementation. Who examined Qur'an- and hadith-based religious practices within the Indonesian Salawat community. Their qualitative study illustrates how religious practices acquire meaning through participants' interpretations, experiences, and social contexts. Although their research focused on the Salawat tradition and its relationship to religious and psychological experiences rather than aqidah extracurricular education, it provides a relevant comparative perspective: religious practices are embedded in processes through which participants interpret and express religious teachings. The present study extends this perspective to an Islamic boarding school by examining how Ruqyah Syar'iyah is organised and understood as part of the students' educational environment.

The role of guidance is important in this process. Supervisors can help students understand why particular Qur'anic verses, supplications, and forms of dhikr are practised, how these practices relate to Islamic teachings, and what theological principles they are intended to express. Such guidance can distinguish educationally meaningful participation from ritual participation that occurs without sufficient understanding. It can also create opportunities for students to ask questions, clarify misconceptions, and reflect on the relationship between belief and practice. From an educational perspective, therefore, the internalisation of aqidah values should be understood as a process rather than an automatic outcome. The present findings identify values represented in the activity and the opportunities it provides for religious learning. They do not, by themselves, establish the extent to which individual students have permanently internalised those values. Demonstrating such internalisation would require additional evidence, such as students' explanations of the relevant concepts, longitudinal observations of their religious practices, or interviews exploring changes in their understanding over time.

Another important finding is the complementary relationship between formal aqidah learning and Ruqyah Syar'iyah extracurricular activities. Formal instruction provides opportunities for students to learn theological concepts, definitions, and normative principles, whereas extracurricular activities create a setting in which selected religious teachings can be encountered through collective practice and direct participation. The two forms of learning can therefore serve different but related educational functions. This relationship is relevant to the broader discussion of holistic Islamic education. Emphasise the importance of incorporating spirituality into educational frameworks for young Muslim generations [6]. Their work supports the consideration of

religious development as part of a broader educational process rather than as a matter confined exclusively to classroom knowledge. In the present study, the complementary relationship is reflected in the use of Ruqyah Syar'iyah as a supporting activity through which aqidah-related values can be revisited in a practical religious setting. Nevertheless, the integration of formal and extracurricular learning should not be understood as a simple transfer of classroom knowledge into practice. Effective integration requires consistency between the theological content taught in the classroom and the explanations provided during extracurricular activities. Teachers and supervisors need to ensure that students receive clear, coherent, and appropriate explanations of the beliefs underlying the practices. Coordination between aqidah teachers and activity supervisors may therefore strengthen the educational relevance of Ruqyah Syar'iyah.

The findings also suggest that the educational role of the activity depends on its organisation. A structured schedule, clear guidance, appropriate materials, and opportunities for reflection can help ensure that extracurricular participation remains connected to the school's educational objectives. Without these elements, an activity may remain primarily ceremonial and its relationship to formal learning may be less explicit. Consequently, Ruqyah Syar'iyah may be understood as a complementary learning environment rather than a replacement for formal aqidah instruction. Formal learning remains important for systematic conceptual understanding, while extracurricular participation can provide opportunities to revisit and interpret religious values in a shared setting. The contribution of the present study is to describe this relationship within the particular context of Pondok Pesantren Nurul Azhar. The principal contribution of this study lies in its educational framing of Ruqyah Syar'iyah as an extracurricular activity that supports aqidah learning in an Islamic boarding school. Research on Ruqyah Syar'iyah has also examined its treatment-related dimensions. For example, Omar et al. [3] investigated factors associated with the effectiveness of ruqyah treatment among Muslim communities in Malaysia, focusing on treatment-related factors and outcomes. Their study uses a quantitative approach and examines ruqyah within a treatment context. In contrast, the present research adopts a qualitative case-study approach to explore the implementation and educational meanings of Ruqyah Syar'iyah in a pesantren setting.

Difference does not mean that treatment-oriented research and educational research are mutually exclusive. Rather, they address different questions. Research on treatment effectiveness investigates factors associated with treatment outcomes, whereas the present study asks how Ruqyah Syar'iyah is organised as an extracurricular activity, which aqidah values are represented in the activity, and how it complements formal religious instruction. The present study does not assess the medical, therapeutic, or supernatural efficacy of ruqyah. The novelty of the study should therefore be understood as contextual and analytical. Contextually, it examines Ruqyah Syar'iyah within the educational environment of Pondok Pesantren Nurul Azhar in Sidrap, South Sulawesi. Analytically, it interprets the activity through the relationship between formal aqidah instruction, guided religious practice, and opportunities for students to engage with religious values. This focus provides a different perspective from studies that primarily examine ruqyah as a treatment practice or religious ritual. The study also contributes a qualitative account of how a particular extracurricular activity may support the educational objectives of an Islamic boarding school. Rather than claiming that Ruqyah Syar'iyah independently strengthens students' faith in a measurable or universal way, the findings identify the educational processes and religious values that make the activity relevant to aqidah learning. This distinction is important because it defines the contribution of the study according to the evidence collected and the scope of the research design.

Finding have several implications for the development of Islamic education, particularly in Islamic boarding schools. In the short term, Ruqyah Syar'iyah activities may provide teachers and supervisors with an additional setting for reinforcing concepts already introduced in formal aqidah learning. The activity can also create opportunities for students to participate in collective religious practices, receive direct explanations from supervisors, and discuss the relationship between Qur'anic teachings and Islamic beliefs. A practical implication is the importance of making the educational objectives of the activity explicit. Supervisors could connect each session with relevant aqidah concepts, provide brief explanations before and after the activity, and encourage students to reflect on the meanings of the practices. Such measures may help strengthen the connection between participation and conceptual understanding. They may also provide teachers with opportunities to identify misunderstandings and clarify the theological principles underlying the activity. In the longer term, a consistent relationship between formal instruction and guided extracurricular practice may contribute to a learning environment in which religious knowledge and practice are addressed together. If supported by clear educational objectives, appropriate supervision, and sustained reflection, the activity may become part of a broader institutional approach to religious education. However, these long-term implications should be treated as possibilities arising from the findings rather than as demonstrated outcomes of the present study. The research design does not establish whether participation produces lasting changes in students' beliefs, behaviour, or religious commitment. The findings also have implications for institutional programme development. Pesantren administrators may consider reviewing extracurricular activities according to their educational objectives, the clarity of the guidance provided, the consistency of their theological content, and their relationship to formal

learning. Such evaluation would help ensure that religious activities are not merely conducted routinely but are also accompanied by meaningful educational explanations and opportunities for reflection.

Several limitations should be considered when interpreting the findings. First, this study focuses on one Islamic boarding school, namely Pondok Pesantren Nurul Azhar in Sidrap, South Sulawesi. The findings are therefore context-specific and should not be generalised to all pesantren or institutions implementing Ruqyah Syar'iyah extracurricular activities [29]. Differences in institutional traditions, educational objectives, supervisory practices, and student backgrounds may influence how similar activities are organised and understood elsewhere. Second, the qualitative case-study design is intended to provide an in-depth understanding of the activity within its institutional context. It is not designed to measure causal relationships or quantify changes in students' aqidah [30]. Consequently, the findings cannot establish that Ruqyah Syar'iyah alone causes an increase in religious commitment, improves students' faith, or produces lasting behavioural changes. Any claim about these outcomes would require additional evidence and a research design specifically suited to investigating them. Third, the interpretation of the findings depends on the available interviews, observations, and institutional documents. Although triangulation can strengthen the credibility of qualitative findings, the perspectives of participants may differ, and observations may not capture every aspect of students' experiences. Future studies could strengthen the analysis by including more detailed student narratives, systematic observations across multiple sessions, and follow-up interviews examining how students interpret the activity over time.

Fourth, this study focuses on the educational and religious dimensions of Ruqyah Syar'iyah rather than its therapeutic effectiveness. It therefore does not provide evidence about clinical outcomes or the treatment of physical or psychological conditions. Future research could examine the educational dimension more deeply by comparing different pesantren, investigating how teachers and supervisors coordinate formal and extracurricular learning, or exploring how students explain the relationship between aqidah concepts and religious practices [31]. Finally, future studies could employ longitudinal qualitative research or mixed-methods designs to investigate whether the opportunities for learning identified in this study are associated with sustained changes in students' understanding and practice. Such research would need to define its indicators carefully, distinguish self-reported understanding from observed behaviour, and consider the influence of other educational and family experiences. Overall, these limitations do not negate the contribution of the present study. Rather, they clarify the scope of its conclusions. The study provides a contextual account of Ruqyah Syar'iyah as an extracurricular educational activity and identifies its potential relationship with aqidah learning. Further research is needed to establish how these educational opportunities are experienced by students and whether they are associated with lasting changes in religious understanding and practice.

4. CONCLUSION

This study concludes that aqidah learning at Pondok Pesantren Nurul Azhar is implemented through both formal instruction and religious activities. The Ruqyah Syar'iyah extracurricular activity provides students with practical religious experiences that complement their understanding of aqidah. The activity reinforces important aqidah values, particularly tauhid, tawakkal, prayer, patience, and sincerity. The findings indicate that integrating extracurricular religious practices with formal aqidah learning can provide a contextual learning experience for students. However, the findings are limited to the specific context of one pesantren and do not measure the therapeutic effectiveness of Ruqyah Syar'iyah. Future research is recommended to examine similar activities in different pesantren using broader and longitudinal approaches to further understand their contribution to students' aqidah development.

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