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# Epistemology of Al-Shifā' Law in Islamic Jurisprudence: Integrating Revelation-Based Healing Into Contemporary Discourse

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## Abstract

The al-Qur'an, as the word of God (kalāmullāh), has various multidimensional functions for Muslims, one of which is as a healer (al-Shifa'), for both spiritual and physical ailments. In a spiritual context, the al-Qur'an cures ailments of the heart such as misguidance, doubt, and ignorance; while in the physical aspect, the al-Qur'an serves as a means of healing through the practice of ruqyah syar'iyah. This article aimed to examine the meaning of al-Shifa' using the thematic exegesis method (tafsīr mawḍū'ī), compile related verses, and examine the views of classical exegetes such as Ibn Kathīr and al-Rāzī, as well as contemporary exegetes such as Quraish Shihab and Wahbah al-Zuhailī. This study also highlighted the practical implementation of the concept of al-Shifa' in the lives of Muslims, particularly in the spiritual realm and al-Quran-based alternative medicine. This study employed a qualitative approach with a literature review, examining primary literature in the form of al-Quran verses and Qur'anic exegesis books, as well as secondary literature in the form of articles, journals, and books related to Qur'anic healing. The results showed that the al-Quran, as a source of healing, had a holistic function: healing psychological and emotional aspects, and was used in physical treatment through ruqyah. Scholars agreed that the meaning of syifā' was not merely physical, but rather profoundly spiritual and theological. In practice, reciting certain verses from the al-Quran was believed to calm the soul, alleviate anxiety, and be part of faith therapy. The concept of al-Syifā' in the al-Quran provided an understanding that true healing came not only from medical treatment but also through spiritual closeness to God. The al-Quran presented a comprehensive solution to address the physical and spiritual crises facing modern humans.

**Keywords:** Thematic Exegesis; Spiritual Healing; Ruqyah; Islamic Law.

## Abstrak

Al-Qur'an sebagai kalāmullāh memiliki berbagai fungsi multidimensi bagi umat Islam, salah satunya adalah sebagai penyembuh (al-Syifā'), baik dari penyakit spiritual maupun penyakit jasmani. Dalam konteks spiritual, al-Qur'an menyembuhkan penyakit hati seperti kesesatan, keraguan, dan kebodohan; sedangkan dalam aspek jasmani, al-Qur'an menjadi sarana

penyembuhan melalui praktik ruqyah syar'iyah. Artikel ini bertujuan untuk mengkaji makna al-Syifā' berdasarkan metode tafsir tematik (tafsīr mawḍū'ī), menghimpun ayat-ayat yang berkaitan, serta menelaah pandangan para mufassir klasik seperti Ibn Kathīr dan al-Rāzī, serta mufassir kontemporer seperti Quraish Shihab dan Wahbah al-Zuhailī. Kajian ini juga menyoroti implementasi praktis konsep al-Syifā' dalam kehidupan umat Muslim, khususnya dalam bidang spiritual dan pengobatan alternatif berbasis al-Qur'an. Penelitian ini menggunakan pendekatan kualitatif dengan jenis studi pustaka, yaitu menelaah literatur primer berupa ayat-ayat al-Qur'an dan kitab tafsir, serta literatur sekunder berupa artikel, jurnal, dan buku terkait penyembuhan Qur'ani. Hasil penelitian menunjukkan bahwa al-Qur'an sebagai syifā' memiliki fungsi holistik: menyembuhkan aspek kejiwaan dan emosional, serta digunakan dalam pengobatan fisik melalui ruqyah. Para ulama sepakat bahwa makna syifā' tidak semata fisik, melainkan bersifat spiritual dan teologis yang sangat dalam. Dalam praktiknya, pembacaan ayat-ayat tertentu dari al-Qur'an diyakini dapat menenangkan jiwa, meredakan kecemasan, dan menjadi bagian dari terapi keimanan. Konsep al-Syifā' dalam al-Qur'an memberikan pemahaman bahwa penyembuhan sejati tidak hanya berasal dari pengobatan medis, tetapi juga melalui kedekatan spiritual dengan Allah. al-Qur'an hadir sebagai solusi menyeluruh dalam menghadapi krisis fisik dan ruhani yang dihadapi manusia modern.

**Kata Kunci:** Tafsir Tematik; Penyembuhan Spiritual; Ruqyah; Hukum Islam.

## Introduction

The al-Qur'an, as the word of God (kalāmullāh), is revealed not only as guidance for life (hudā), but also as a healing function (al-Syifā') for humanity.<sup>1</sup> This healing encompasses two main dimensions, namely physical and spiritual.<sup>2</sup> In Surah al-Isrā' [17]: 82, it is stated that the al-Qur'an is guidance and mercy for believers.<sup>3</sup> This verse indicates that the healing aspect is not limited to medical matters, but also encompasses inner peace, enlightenment of the soul, and purification of the heart.

The meaning of al-Syifā' in the al-Qur'an is always associated with faith and an open heart to receive guidance from Allah swt.<sup>4</sup> Therefore, the healing function of the al-Qur'an does not work automatically, but is a process through strong belief, appreciation of the meaning of the

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<sup>1</sup> Muhammad Alifuddin bin Rosli, "Pandangan Muhammad Quraish Shihab Tentang Lafaz Syifa' Dalam Al-Quran" (UIN Ar-Raniry Fakultas Ushuluddin dan Filsafat, 2023), <https://repository.ar-raniry.ac.id/id/eprint/34262/>.

<sup>2</sup> Jimmy Jimmy et al., "Aspek Spiritual Dan Penggunaan 'Spiritual Health Assessment Scale' Dalam Rawatan Hospice: Article Review," *HEALTHY: Jurnal Inovasi Riset Ilmu Kesehatan* 4, no. 1 (2025): 20–33, <https://doi.org/10.51878/healthy.v3i4.4357>.

<sup>3</sup> Yuliana Dethan, Septiawadi, and Masruchin, "Ruqyah Dalam Perspektif Tafsir Isyari: Telaah Penafsiran Imam Al-Alusi Dalam Kitab Ruh Al-Ma'ani," *Al-Shamela: Journal of Quranic and Hadith Studies* 1, no. 1 (2023): 1–19, <https://doi.org/10.61994/alshamela.v1i1.22>.

<sup>4</sup> Siti Humaira, "Penggunaan Ayat-Ayat Al-Qur'an Untuk Terapi Mental Di Islamic Therapy Center (ITC) Lamnyong Syiah Kuala Banda Aceh" (UIN Ar-Raniry, 2023), <https://repository.ar-raniry.ac.id/id/eprint/29955/>.

verses, and implementation of its values in daily life.<sup>5</sup> In the context of modern life, which is full of pressure and uncertainty, the concept of al-Syifā' becomes very relevant to be studied further as a divine solution to human physical and psychological problems.

Various classical and contemporary exegetical literatures explore the meaning of al-Shifa' with diverse approaches.<sup>6</sup> Classical exegetes such as al-Rāzī and Ibn Kathīr emphasize the spiritual dimension as the core of the al-Quran's healing. Meanwhile, contemporary exegetes such as Quraish Shihab and Wahbah al-Zuhailī emphasize a more holistic approach, believing the al-Quran is also capable of curing physical ailments through the practice of ruqyah syariyyah and a psycho-spiritual approach.

In Islamic tradition, certain verses have been used in healing practices such as ruqyah, which is believed to alleviate both physical and spiritual disorders. This practice is based on the hadith of the Prophet Muhammad SAW, which indicates that al-Fatiha and other verses have therapeutic properties. Belief in the al-Qur'an as the sifā' is not merely dogmatic but has also become part of the belief system and traditional medicine that has developed in Muslim communities.

This study aims to comprehensively examine the meaning of al-Syifā' in the al-Qur'an using a thematic exegesis approach (tafsīr mawḍū'ī), exploring the views of classical and contemporary commentators, and examining their practical implementation in the lives of Muslims, both in spiritual and medical dimensions. It is hoped that this study will strengthen Muslims' understanding that the al-Qur'an is not only a sacred text to be read in worship, but also a source of healing capable of addressing various life challenges, whether physical, mental, or spiritual.

## Research Methods

This study employed a qualitative approach with library research by collecting data from relevant literary sources to examine the theme of *al-Shifa'* in the al-Qur'an. This method was chosen because the research focuses on the analysis of religious texts and the interpretations of

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<sup>5</sup> Subhan Fadli, "Penanggulangan Terhadap Patologi Digital Melalui Pendidikan Ruhani Berbasis Alqur'an" (Institut PTIQ Jakarta, 2022), <https://repository.ptiq.ac.id/id/eprint/653/>.

<sup>6</sup> Yulia Angga Anggraina, "Integrasi Wahyu Dan Akal Dalam Epistemology Islam: Studi Literatur Berbasis Al Qur'an Dan Pemikiran Filsus Muslim," *Inklusi: Jurnal Pendidikan Islam Dan Filsafat* 1, no. 02 (2025): 99–108, <https://glonus.org/index.php/inklusi/article/view/209>.

scholars, both classical and contemporary. Library research allowed the researchers to explore the conceptual and practical meaning of al-Qur'an verses related to healing in depth and systematically.

The approach used was thematic exegesis (*tafsīr mawḍū'ī*), a method that examined a specific theme by collecting all related verses, then analyzing them comprehensively based on chronological order or thematic systematics. The researcher identified verses of the al-Qur'an containing the word "*al-Syifā'*" and its equivalents, then examined their meaning and context through major exegesis such as Tafsir al-Ṭabarī, Tafsir Ibn Kathīr, Tafsir al-Rāzī, Tafsir al-Misbah by Quraish Shihab, and Tafsir al-Munīr by Wahbah al-Zuhailī. With this approach, the meaning of *al-Syifā'* could be traced from theological, psychological, and sharia *ruqyah* practice perspectives.

The data used in this study consisted of primary data in the form of the al-Qur'an and Qur'anic exegesis book, as well as secondary data, including journals, books, and scientific works discussing Islamic medicine, Qur'anic therapy, and spiritual psychotherapy. The data collection technique was carried out through a systematic literature review, while the data analysis technique was carried out using a descriptive-analytical method, namely presenting the results of studies on relevant verses and interpretations of the exegetes on the concept of *al-Syifā'*, both in spiritual and physical aspects.

## Results and Discussion

### 1. The meaning of *al-Syifā'* in the al-Qur'an

The concept of *al-Syifā'* in the al-Qur'an shows the meaning of healing, which includes spiritual and physical dimensions.<sup>7</sup> The word "*al-Syifā'*" (الشفاء) is mentioned in several verses, including QS. al-Isrā' [17]: 82, QS. Yūnus [10]: 57, and QS. Fuṣṣilat [41]: 44.<sup>8</sup> These verses show that the al-Qur'an is revealed as a guide and a remedy for believers. In this context, the al-Qur'an not only functions as a reading of worship, but also as a medium for purifying the soul and healing the heart from spiritual illnesses such as heresy, disbelief and doubts about divine truth.<sup>9</sup>

<sup>7</sup> Dedeh Solihat, "Penggunaan Al-Quran Dalam Praktik Pengobatan Alternatif Di Klinik Patah Tulang Cimande HM Ibrahim Ciputat Tangerang Selatan" (UIN Syarif Hidayatullah Jakarta, 2020), <https://repository.uinjkt.ac.id/dspace/handle/123456789/53340>.

<sup>8</sup> Arya Aulia Razmi, "Tafsir Sufistik Dalam Sirah Nabawiyah: Analisis Teks Al-Syifā' Karya Al-Qāḍī Iyāḍ," *Academic Journal of Islamic Principles and Philosophy* 6, no. 1 (2025): 33–62, <https://doi.org/10.22515/ajipp.v6i1.11167>.

<sup>9</sup> Idamatu Silmi Fina, "Terapi Al-Qur'an Dalam Membantu Penyembuhan Orang Dengan Gangguan Jiwa (ODGJ) Di Yayasan Aulia Rahma Kemiling Bandar Lampung" (UIN Raden Intan Lampung, 2025).

In his exegesis, Ibn Kathīr emphasizes that the meaning of *al-Syifā'* in QS. al-Isrā' refers to healing from the doubts and inner confusion that afflict humans. Similarly, al-Rāzī in *Mafātīḥ al-Ghayb* explains that healing through the al-Qur'an occurs in two directions: cleansing inner ailments and providing true belief in the existence and attributes of Allah SWT.<sup>10</sup> The emphasis on the spiritual aspect shows that healing in Islam is profound, targeting the deepest aspects of human existence, namely the heart and mind.

In addition to classical exegesis, contemporary exegesis provides a broader dimension to the concept of *al-Shifa'*. M. Quraish Shihab, in his *Tafsir al-Miṣbāḥ*, states that the al-Qur'an not only cures theological ailments such as shirk and *nifaq*, but also psychological disorders such as anxiety, stress, and depression.<sup>11</sup> Devout recitation of the al-Qur'an can provide inner peace and strengthen faith. In this regard, the al-Qur'an serves as a spiritual and emotional therapy that is highly relevant in the context of modern life.

Other classical scholars, such as *al-Jalālayn*, interpreted *al-Syifā'* as a cure for ignorance and darkness of the heart. This exegesis shows that the al-Qur'an brings the light of knowledge and awakens humans from intellectual error. Meanwhile, Fakhruddin al-Rāzī divided *syifā'* into three forms: (1) physical *syifā'* (*furu'iyah*), which relates to physical healing, (2) spiritual *syifā'* (*uṣūliyyah*) for diseases of the heart and soul, and (3) *ijmāli syifā'*, namely comprehensive healing that encompasses both the physical and the spiritual. This classification shows the breadth of the meaning of *syifā'* from an Islamic perspective.

Meanwhile, Wahbah al-Zuhailī, in his *Tafsir al-Munīr*, explains that the al-Quran can be a spiritual healer for fear, anxiety, and sadness, as well as a physical healer through the recitation of certain verses used in *ruqyah*. He emphasizes that spiritual healing holds a higher status because it touches on the more essential aspects of human existence. However, the physical dimension still receives attention because the body is also a trust that must be protected.

The implementation of the concept of *al-Shifa'* in the lives of Muslims can be seen from two main aspects, namely spiritual and medical. From a spiritual perspective, verses from the al-Quran are used as a means of contemplation and purification of the soul. Muslims often recite

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<sup>10</sup> Muhammad Asyraf, "Konsep Pengobatan Dalam Al-Qur'an (Analisis Tafsir Ayat-Ayat Ruqyah)" (Universitas PTIQ Jakarta, 2023).

<sup>11</sup> Ulfi Putra Sany, "Gangguan Kecemasan Dan Depresi Menurut Perspektif Al Qur'an," *Jurnal Ilmiah Indonesia* 7, no. 1 (2022): 1262–78, <https://doi.org/10.36418/syntax-literate.v7i1.6055>.

certain chapters such as *al-Fatiha*, *Yasin*, and *Ayatul Kursi* to seek calm, inner strength, and protection from spiritual disturbances. In the practice of *ruqyah syariyyah*, these verses are recited with etiquette and the intention to heal disorders caused by magic, jinn, or other heart ailments.

Meanwhile, from a medical perspective, the al-Quran is used as part of alternative medicine in the form of Qur'anic therapy.<sup>12</sup> This practice combines reading holy verses with prayer and dhikr to treat physical ailments such as fever, migraines and chronic illnesses. In some cases, this therapy is combined with conventional medical approaches. Ibn Qayyim al-Jawziyyah in *al-Ṭibb al-Nabawī* emphasized that the al-Qur'an is the most effective medicine if it is read with true faith and a heart that submits to Allah.

The concept of *al-Syifā'* in the al-Qur'an reflects Islam's holistic understanding of health. Spiritual and physical health are seen as interrelated and cannot be separated. Healing in Islam does not depend only on drugs or medical therapy, but is also largely determined by the quality of a person's relationship with Allah. The al-Qur'an as *kalāmullāh* is not just a text, but is a source of divine power that is able to heal the inner and outer body, if read, contemplated and practiced with full faith.

## 2. Perspectives of Classical and Contemporary Scholars

Classical scholars of exegesis pay special attention to the concept of *al-Shifa'* in the al-Qur'an, which is generally understood as spiritual healing. Fakhruddin al-Rāzī, in his *Mafātīḥ al-Ghayb*, classifies *Shifa'* into three forms: (1) *furu'iyah Shifa'*, which is physical healing, such as through *Surah al-Fātiḥah* and the honey; (2) *uṣūliyyah Shifa'*, which is healing for faith and moral ailments such as disbelief, hypocrisy, and ignorance; and (3) *ijmālī Shifa'*, which is comprehensive in improving spirituality and morals. This classification reflects the breadth of healing in the al-Qur'an, which is not solely physical but also touches the inner aspects of humankind.

The *al-Jalālayn* exegesis emphasizes that the verses of *al-Shifa'* speak primarily about healing ignorance and diseases of the heart. The al-Qur'an is seen as a guide that frees humanity from intellectual darkness to the light of knowledge and truth. Ibn Kathīr also asserts that the al-

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<sup>12</sup> Lilin Rosyanti, Indriono Hadi, and Akhmad Akhmad, "Spiritual Health Al-Qur'an Therapy as Physical and Psychological Treatment during the COVID-19 Pandemic," *Health Information : Jurnal Penelitian* 14, no. 1 (2022): 89–114, <https://doi.org/10.36990/hijp.v14i1.480>; Farhan Lutfhi Azidan and Zikri Raudhatul Ahsan, "Keyakinan Terhadap Kitab Al Qur-An Terkait Penyembuhan," *Student Scientific Creativity Journal* 2, no. 5 (2024): 227–37, <https://doi.org/10.55606/sscj-amik.v2i5.4079>.

Qur'an serves to cure the diseases of doubt and hypocrisy in the human heart, a realization that can only be felt by those who believe and submit to the will of Allah SWT.

Meanwhile, contemporary scholars of exegesis offer a more holistic approach to understanding *al-Shifā'*. M. Quraish Shihab, in his *Tafsir al-Miṣbāḥ*, interpreted *al-Shifā'* as a healer in theological, psychological, and even emotional senses. He stated that reciting the al-Quran not only soothes the heart and mind but also serves as a means of healing through spiritual therapy.<sup>13</sup> He also highlights the al-Quran's role in *ruqyah* practices as part of Islam's healing heritage.

Wahbah al-Zuhailī in his *Tafsīr al-Munīr* emphasized that the al-Qur'an verses serve as spiritual healing for anxiety, restlessness, and fear, as well as physical healing that can be used in *ruqyah* treatment. He prioritized the spiritual aspect in the healing process, as spiritual health positively impacts physical health. Both classical and contemporary scholars agree that the al-Qur'an is an integral source of healing, encompassing the intellectual, spiritual, and physical dimensions of Muslim life.

### 3. Implementation in the Lives of Muslims

The implementation of the concept of *al-Shifā'* in the lives of Muslims is not merely theoretical, but also involves concrete practices carried out in daily life. The understanding that the al-Quran is not only a book of guidance but also a means of healing has given rise to a collective awareness among Muslims to use the al-Quran as a reference in dealing with various disorders, both spiritual and physical.<sup>14</sup> This concept of healing is presented as a holistic approach in Islam, uniting the dimensions of faith, psychology, and health.

Spiritually, verses from the al-Quran are recited with deep appreciation to heal heart ailments such as envy, jealousy, hatred, stress, and despair. These ailments are seen as inner disturbances that can disrupt peace and weaken faith. The al-Quran recitation, *dhikr* (remembrance of God), and *munajat* (prayer) are routine practices to strengthen one's relationship with Allah SWT. This process not only provides peace of mind but also strengthens one's spiritual qualities.

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<sup>13</sup> Witri Witri, "Penggunaan Ayat Al-Qur'an Sebagai Terapi (Studi Living Qur'an Pada Praktik Pengobatan Terapi Klinik Herbal Al-Muntadzar)," 2023.

<sup>14</sup> Lilin Rosyanti, Indriono Hadi, and Akhmad Akhmad, "Kesehatan Spritual Terapi Al-Qur'an Sebagai Pengobatan Fisik Dan Psikologis Di Masa Pandemi COVID-19," *Health Information: Jurnal Penelitian* 14, no. 1 (2022): 89–114, <https://doi.org/10.36990/hijp.v14i1.480>.

The practice of *ruqyah syar'iyah* is a concrete example of the implementation of *al-Syifā'* in a medical context. *Ruqyah* is done by reciting certain verses from the al-Quran to overcome physical and non-physical disorders, such as fever, insomnia, possession, or jinn disorders. Verses such as *al-Fātiḥah*, the Kursi verse (QS. al-Baqarah: 255), and the end of QS. al-Baqarah has been used for generations in this healing practice. *Ruqyah syar'iyah* is carried out with adab, belief and purity of intention, making it part of the Prophet's sunnah, which aims to restore health within the framework of monotheism.

In addition to individual healing, many Islamic institutions and Islamic boarding schools in Indonesia incorporate al-Quran therapy as part of their spiritual health services. This therapy typically involves reciting holy verses, structured dhikr (remembrance of God), and spiritual counselling based on the values of the al-Quran. The al-Quran therapy is not in conflict with modern medicine; in fact, many patients use it as a complement to psychotherapy or medical treatment, especially for conditions that are difficult to treat with pharmaceutical approaches.

The balance between medical and spiritual healing is key to fully implementing the concept of *al-Shifā'*. In Islamic teachings, physical healing efforts (such as through doctors and medication) are still encouraged, but they must be accompanied by the belief that true healing comes only from God. Therefore, reciting the Quran as *Shifā'* is not only a complement but also an essential part of the healing process itself, as it touches on the spiritual dimension often overlooked in purely clinical approaches.

The implementation of *al-Shifā'* in the lives of Muslims demonstrates that the al-Quran serves as a source of spiritual strength and transcendent healing. By integrating medical and spiritual healing, Muslims are taught not to fall into the trap of a physical-spiritual dichotomy. Instead, they are guided to develop an awareness of the importance of maintaining a balanced health of body and soul by making the al-Quran the core of all forms of healing and hope.

## Conclusion

The concept of *al-Shifā'* in the al-Qur'an reflects a holistic healing function, encompassing both spiritual and physical dimensions. Spiritual healing involves cleansing the heart from ailments such as misguidance, doubt, and ignorance, while the physical aspect is embodied in the practice of *ruqyah syar'iyah*. The al-Qur'an is understood as the word of God, which not only

provides guidance but also serves as a remedy for the various spiritual and physical crises faced by modern humans. Classical scholars of exegesis, such as Ibn Kathīr and al-Rāzī, emphasize that the meaning of *al-Shifā'* in the al-Qur'an is more directed towards spiritual and intellectual healing. They associate this healing function with the process of purifying the soul and strengthening faith in Allah SWT. Meanwhile, contemporary exegetes such as Quraish Shihab and Wahbah al-Zuhailī emphasize that the al-Qur'an is also relevant in addressing psychological and emotional disorders, making it a spiritual therapy appropriate for today's challenges.

The implementation of the concept of *al-Shifā'* in the lives of Muslims is not only normative but also applied practically through the recitation of certain verses, dhikr, and *ruqyah*. The al-Qur'an therapy has become part of the healing approach in various circles, even complemented by spiritual counseling and health services based on al-Qur'an values. This approach does not conflict with modern medical treatment, but rather complements it in maintaining a balance between physical and spiritual health. Overall, studies show that the al-Qur'an is a source of healing that is integrated with the teachings of monotheism and faith. True healing in Islam comes not only from medical efforts but also from closeness to God, appreciating His verses, and applying al-Qur'an values in life. Therefore, understanding *al-Shifā'* needs to be continuously developed so that Muslims can respond to various crises with a comprehensive and transformative approach.

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