

## ***Ruqyah Syar'iyah* as an Alternative to Non-Litigation Mediation in Domestic Conflicts**

**M. Fatkhul Alim<sup>1\*</sup>, Burhanatut Dyana<sup>2</sup>, Indah Listyorini<sup>3</sup>**

<sup>1,2,3</sup> Universitas Nahdlatul Ulama Sunan Giri, Bojonegoro, Indonesia

<sup>1</sup>[220501018@unugiri.ac.id](mailto:220501018@unugiri.ac.id), <sup>2</sup>[burhanatut@unugiri.ac.id](mailto:burhanatut@unugiri.ac.id), <sup>3</sup>[indah@unugiri.ac.id](mailto:indah@unugiri.ac.id)

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\*) Corresponding Author  
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### **Abstract**

Mediators in court are often constrained by formal rules, limiting their ability to explore the root causes of conflict in depth. This situation causes mediation in court to tend to fail to achieve peace. The purpose of this study is to describe and analyze *Ruqyah Syar'iyah* as an effort to resolve family conflicts. This study uses qualitative research with a case study approach. *Ruqyah* is perceived as a more humane, non-confrontational method that is more in line with the cultural values of the local Muslim community. research shows that in Bojonegoro there is Qur'anic Healing Indonesia (QHI), a *ruqyah* institution that handles various issues, not only spiritual matters but also family conflicts, opening opportunities for religious institutions, religious counselors, and family mediators to develop a mediation model that combines a spiritual and communicative approach that is humane, contextual, and capable of strengthening the emotional relationship between couples. This limitation shows the need for alternative approaches outside the formal litigation system, giving rise to non-litigation mediation as an approach that is considered more flexible and responsive in resolving family conflicts. *Ruqyah Syar'iyah* is seen as capable of providing peace of mind and opening the religious awareness of couples in conflict. This method of *ruqyah syar'iyah* (QHI) has the disadvantage of being rarely successful in cases of polygamy, but it has the advantage of being successful in cases of quarrels.

**Keywords:** *Ruqyah Syar'iyah*, Non-Litigation Mediation, Qur'an Healing Indonesia, Family Conflict.

### **Abstrak**

Mediator di pengadilan sering kali dibatasi oleh aturan formal sehingga kurang leluasa menggali akar konflik secara mendalam. Kondisi ini menyebabkan mediasi di pengadilan cenderung gagal mencapai perdamaian. Tujuan dari penelitian ini untuk Mendeskripsikan dan menganalisa *Ruqyah Syar'iyah* sebagai upaya resolusi konflik keluarga, Penelitian ini menggunakan jenis penelitian kualitatif dengan pendekatan studi kasus (case study). *Ruqyah* dipersepsikan sebagai metode yang lebih humanis, tidak konfrontatif, dan lebih sesuai dengan nilai budaya masyarakat Muslim lokal, hasil penelitian menunjukkan bahwa di bojonegoro terdapat Qur'anic Healing Indonesia (QHI) yaitu lembaga rukyah yang menangani berbagai masalah tidak hanya soal sepiritual melainkan sampai urusan *konflik keluarga*, membuka peluang bagi lembaga keagamaan, penyuluh agama, dan mediator keluarga untuk mengembangkan model mediasi yang memadukan pendekatan spiritual dan komunikatif yang humanis, kontekstual, dan mampu memperkuat hubungan emosional pasangan. Keterbatasan ini menunjukkan perlunya pendekatan alternatif di luar sistem litigasi formal, muncullah Mediasi non-litigasi sebagai salah satu pendekatan yang dinilai lebih fleksibel dan responsif dalam menyelesaikan konflik keluarga. *Ruqyah Syar'iyah*

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dipandang mampu memberikan ketenangan jiwa dan membuka kesadaran religius pasangan yang berkonflik. Metode *Ruqyah Syar'iyah* (QHI) ini memiliki kelemahan yaitu sedikit sekali yang berhasil dengan kasus poligami dan memiliki keunggulan dengan kasus pertengakaran. Penelitian menyimpulkan bahwa *Ruqyah Syar'iyah* berfungsi sebagai bentuk mediasi non-litigasi yang efektif dalam konflik rumah tangga, karena temuan empiris menunjukkan perubahan signifikan dalam perilaku dan komunikasi pasangan setelah proses. Hasil ini juga memperluas pemahaman teoritis bahwa mediasi tradisional berbasis nilai lokal tidak selalu berkonflik dengan prinsip hukum formal, tetapi dapat melengkapi pendekatan tersebut melalui integrasi nilai Qur'ani dalam konteks kekinian.

**Kata Kunci:** *Ruqyah Syar'iyah*, Mediasi Non-Litigasi, Qur'an Healing Indonesia, Konflik Keluarga.

## INTRODUCTION

Long-standing marriages usually involve various conflicts. If left unresolved for a long period, these can cause significant damage to the marriage.<sup>1</sup> Domestic conflict is a universal social phenomenon occurring in various parts of the world with diverse complexities of causes, ranging from economic and psychological factors to communication issues and differences in values and beliefs.<sup>2</sup> In a global context, domestic conflict is not only understood as a private matter but as a social issue that directly impacts family stability,<sup>3</sup> child welfare, and the social resilience of society. Various reports indicate that unresolved conflicts have the potential to lead to divorce.<sup>4</sup>

The dominant conflict resolution system in Indonesia still mostly relies on formal domestic conflict resolution through judicial institutions, which are often rigid and pay little attention to emotional aspects and the social relations of the parties involved.<sup>5</sup> Consequently, conflict resolution often ends in the termination of the relationship rather than the restoration of the bond. In societies with strong cultural and religious ties, such approaches are often considered not fully aligned with the values held. Therefore, various forms of community-based and local value-based conflict resolution are starting to gain attention as more contextual alternatives. This indicates a global need for family conflict

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<sup>1</sup> Pravita Windi et al., "Toxic Relationship Maintenance : Upaya Pencegahan KDRT Dalam Pernikahan," *Al Maqashidi: Jurnal Hukum Islam Nusantara* 7, no. 1 (2024): 55–75, <https://doi.org/10.32665/almaqashidi.v7i1.2986>.

<sup>2</sup> Giati Anisah and Ririn Fauziyah, "Handbook Kompetensi Pragmatik Bahasa Dalam Berumah Tangga: Sebuah Usaha Preventif Perceraian Di Kabupaten Bojonegoro," *Literasi: Jurnal Ilmiah Pendidikan Bahasa, Sastra Indonesia dan Daerah* 15, no. 1 (2025): 129–41, <https://doi.org/10.23969/literasi.v15i1.18843>.

<sup>3</sup> Fitri Amaliah, "Implementation of Mediation in Family Dispute Resolution Based on Islamic Law: Practices and Innovations in the Modern Era," *Journal of Islamic Family Law* 1, no. 2 (2025): 39–48, <https://doi.org/10.59784/jifl.v1i2.6>.

<sup>4</sup> Feny Ramadhani Sonjaya et al., "Family Dispute Resolution by Litigation: Between Litigation and Mediation Efforts as a Reconciliative Solution," *Krtha Bhayangkara Penelitian*, no. 2 (2025): 479–88, <https://doi.org/10.31599/krtha.v19i2.4074>.

<sup>5</sup> M. Munawarsyah-Posita: Jurnal Hukum Keluarga and undefined 2025, "Perceraian Sebagai Solusi Dalam Rumah Tangga Toxic: Analisis Hukum Dan Dampaknya Terhadap KeluargaNANo Ranking Found for 'Posita: Jurnal Hukum Keluarga Islam,'" *Jurnal.Stisummulayman.Ac.Id* 1, no. 1 (2023): 10–15.

resolution approaches that are more humanistic, restorative, and oriented toward the sustainability of relationships.<sup>6</sup>

The state provides a legal system that offers litigation pathways through Religious Courts as the official mechanism for resolving family disputes.<sup>7</sup> However, this path is often perceived by the public as a last resort because it is considered formal, rigid, and potentially exacerbates the conflict. Mediation procedures can be completed within 30 days or extended for the next 30 days, in accordance with the rules of Article 24 paragraph (3) of the Supreme Court Regulation Number 1 of 2016.<sup>8</sup> Long trial processes and the "win-lose" nature of decisions are often unable to accommodate the emotional and psychological needs of the parties. In this context, family conflict resolution requires not only legal certainty but also an approach capable of restoring domestic relations and harmony.<sup>9</sup> Therefore, this condition demonstrates the need for a conflict resolution model that is more adaptive to the social reality of Indonesian society. Furthermore, mediators in court are often limited by formal rules, making them less free to explore the root of the conflict deeply. Moreover, the psychological and emotional factors of the parties are often not adequately handled in the formal mediation process. This condition causes court mediation to tend to fail in achieving its main goal, which is peace.<sup>10</sup>

These limitations indicate the need for alternative approaches outside the formal litigation system.<sup>11</sup> Non-litigation mediation has emerged as an approach considered more flexible and responsive in resolving family conflicts.<sup>12</sup> Non-litigation mediation is also considered more efficient in terms of time and cost compared to the formal litigation process. Additionally, this approach is more aligned with the culture of Indonesian society, which highly values family principles and social harmony. In the context of Islamic family law, non-litigation mediation is in line with the principle of *ishlah* as a peace-making effort.<sup>13</sup> Therefore, non-litigation mediation has great potential to be developed as a solution for domestic conflict resolution.<sup>14</sup> In Bojonegoro, there is Quranic

<sup>6</sup> Sonjaya et al., "Family Dispute Resolution by Litigation: Between Litigation and Mediation Efforts as a Reconciliative Solution." Family Dispute Resolution by Litigation: Between Litigation and Mediation Efforts as a Reconciliative Solution? Vol. 19, No. 2 (2025) h. 479-488

<sup>7</sup> Hilda Ananda and Siti Nur Afifah, "Penyelesaian Secara Litigasi Dan Non-Litigasi Hilda Ananda 1\* , Siti Nur Afifah 2 1," *Jurnal Ekonomi Syariah Dan Keuangan Islam* 1, no. 1 (2023): 55–64.

<sup>8</sup> Lisa Aminatul Mukatromah et al., "Implementasi Mediasi Elektronik Di Pengadilan Dalam Perspektif Hukum Acara Perdata," *Jatiswara* 39, no. 2 (2024): 720.

<sup>9</sup> Zainul Majdi, "Peran Mediasi Dalam Penyelesaian Sengketa Perceraian Dalam Perspektif Hukum Keluarga Islam," *Journal of Community Development* 6, no. 1 (2025): 268–75.

<sup>10</sup> D. I. Pengadilan et al., 64 | *Agung Handi Priyatama, Hilmi Yusron Rofi'i, Abd. Qohar, Burhanatut Dyana*, 2022, 64–79. Efektivitas Mediasi Dalam Perkara Cerai Di Pengadilan Agama Krui Lampung Barat, *Al Maqashidi : Jurnal Hukum Islam Nusantara*, Vol. 5 No. 1 (2022):h 64–79.

<sup>11</sup> Muslim Jafar and Devy Aisyah, *Muslim Jafar 1 , Devy Aisyah 2 , Amrina 3*, 2338 (2022): 13–34.

<sup>12</sup> Alfi Nur Rahmawati and Burhanatut Dyana, "Strategi Mediator Dalam Perkara Perceraian Di Pengadilan Agama Bojonegoro Tahun 2020-2023," *Familia: Jurnal Hukum Keluarga* 5, no. 2 (2024): 118–34, <https://doi.org/10.24239/familia.v5i2.248>.

<sup>13</sup> Ahmad Sukri et al., *Efektivitas Mediasi Non Litigasi Dalam Pencegahan Kasus Perceraian Pada Keluarga Jamaah Tablig Di Kota Padangsidimpuan Dan Sekitarnya*, 8 (2024): 14440–48.

<sup>14</sup> Zainul Majdi, "Peran Mediasi Dalam Penyelesaian Sengketa Perceraian Dalam Perspektif Hukum Keluarga Islam."

Healing Indonesia (QHI), a *ruqyah* institution acting as an alternative that handles various problems, not only spiritual matters but also household affairs.<sup>15</sup>

The phenomenon of using *Ruqyah Syar'iyah* at the QHI Regional Representative Council (DPD) of Bojonegoro shows public trust in spiritual approaches to resolving domestic conflicts. The practice of *ruqyah* at QHI does not only focus on ritual aspects but also involves communication, advice, and spiritual assistance, demonstrating a unique socio-religious dynamic at the local level. The impact is felt not only by individuals but also by families and the social environment. From a psychological perspective, couples who undergo *ruqyah* often report inner peace.

Research on *ruqyah* as a means of conflict resolution has been widely conducted by previous researchers, such as the results of research by Zakman et al. (2022)<sup>16</sup> and Candra et al. (2021).<sup>17</sup> These studies do not discuss the resolution of domestic conflicts but only discuss *Ruqyah* as an effort to increase harmony within the household. Meanwhile, research by Anwar (2024),<sup>18</sup> Khairullah et al. (2023),<sup>19</sup> Arni (2021),<sup>20</sup> and Mahdi (2023)<sup>21</sup> only discusses *ruqyah* methods in overcoming household problems and does not discuss matters related to non-litigation mediation. The research gap is clearly visible in the lack of empirical studies examining *Ruqyah Syar'iyah* as an alternative to non-litigation mediation in specific local contexts. Furthermore, local contexts such as QHI DPD Bojonegoro have not yet become the focus of academic study. Therefore, this research seeks to fill that void. This research gap serves as a strong foundation for conducting this study.<sup>22</sup>

The purpose of this study is to describe and analyze *ruqyah* as a family conflict resolution effort, specifically at QHI, and to classify the forms of family disputes successfully resolved using the *Ruqyah Syar'iyah* method. Thus far, family mediation literature has emphasized formal legal approaches or conventional ADR, while non-litigation mediation practices based on spirituality remain relatively limited in academic

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<sup>15</sup> Arief Zakman, Adam Adam & Hilal Mallarangan Universitas Islam et al., *Mempertahankan Keharmonisan Keluarga Melalui Ruqyah Syar'iyah (Studi Kasus Arsyi Di Kota Palu)*, 1 (2022): 131–36.

<sup>16</sup> Arief Zakman et al., “Mempertahankan Keharmonisan Keluarga Melalui *Ruqyah Syar'iyah* (Studi Kasus Arsyi Di Kota Palu),” *Prosiding Kajian Islam Dan Integrasi Ilmu Di Era Society (KIHES) 5.0* 1, no. 1 (2022): 131–36.

<sup>17</sup> Marli Candra et al., “Menjaga Keharmonisan Keluarga Melalui *Ruqyah* Perspektif Maqashid Syariah,” *El-Usrah* 4, no. 2 (2021): 430–48, <https://doi.org/10.22373/ujhk.v4i2.9022>.

<sup>18</sup> C. Anwar, “Implementasi Metode *Ruqyah* Dalam Mengatasi Problem Rumah Tangga Di Jam'iyah *Ruqyah* Aswaja Sidoarjo,” *Sosaintek: Jurnal Ilmu Sosial Sains Dan ...*, 2024, 99–112.

<sup>19</sup> Khairullah Khairullah et al., “Terapi Al-Qur'an: Studi Living Al-Qur'an Tentang Metode *Ruqyah Syar'iyah*,” *At-Tibyan* 6, no. 2 (2023): 95–109, <https://doi.org/10.30631/atb.v6i2.114>.

<sup>20</sup> Arni Arni, “Implementasi *Ruqyah Syar'iyah* Sebagai Alternatif Psikoterapi Dalam Kajian Psikologi Islam,” *Jurnal Studia Insania* 9, no. 1 (2021): 1, <https://doi.org/10.18592/jsi.v9i1.3923>.

<sup>21</sup> Mahdi N. K. Mahdi, “Terapi *Ruqyah* Terhadap Klien Psikosomatik,” *At-Taujih: Bimbingan Dan Konseling Islam* 6, no. 2 (2023): 41–48.

<sup>22</sup> Sonjaya et al., “Family Dispute Resolution by Litigation: Between Litigation and Mediation Efforts as a Reconciliative Solution.” *Jurnal Krtha Bhayangkara*, Vol. 19, No. 2 (2025), hal . 479-488

exploration.<sup>23</sup> This research can serve as a conceptual and reflective reference in developing the practice of *ruqyah* not only as an individual spiritual therapy but also as a more structured family mediation approach oriented toward relationship restoration.<sup>24</sup> The findings of this study can be used as a basis for the evaluation and strengthening of family assistance programs, ensuring that the *ruqyah* practices performed have scientific legitimacy and can be held academically and socially accountable.

## RESEARCH METHOD

This research employs a descriptive qualitative research method with a case study approach. The qualitative approach was chosen because this study aims to gain a profound understanding of the social and religious phenomena related to the practice of *Ruqyah Syar'iyah* as an alternative to non-litigation mediation in domestic conflicts. Qualitative research<sup>25</sup> allows researchers to explore the meanings, processes, and subjective experiences of the actors directly involved in these practices. A case study approach is used because this research specifically focuses on a single location and a single phenomenon: the practice of *Ruqyah Syar'iyah* conducted by QHI DPD Bojonegoro in handling domestic conflicts. Through a case study, the researcher can analyze the phenomenon holistically, contextually, and in-depth, in accordance with actual field conditions.

Data collection techniques used in this study include direct observation of the *ruqyah* process and the interactions between the practitioner (*peruqyah*) and the conflicted couple. Data is also gathered from QHI internal documents (institutional profile, *ruqyah* procedures, service records) as well as books, scientific journals, undergraduate theses, master's theses, and regulations related to non-litigation mediation, *Ruqyah Syar'iyah*, and Islamic family law. In-depth interviews were conducted with three informants, consisting of *Ruqyah Syar'iyah* administrators and clients. This number was chosen to obtain concrete data, and the interviews were semi-structured to capture the experiences, perspectives, and meanings the subjects attribute to the practice of *Ruqyah Syar'iyah* as a form of domestic conflict mediation. Interview questions were arranged flexibly to allow the researcher to explore information deeply based on the informants' answers. The analysis of this research will be presented descriptively as a solution to the issues studied. The approach used is deductive, starting from relevant general theories or concepts, which are then narrowed down into conclusions aimed at answering the problems faced in this research.

## RESULTS AND DISCUSSION

### Family Conflict Resolution through Litigation and Non-Litigation Mediation

<sup>23</sup> Eneng Nuraeni and Ramdani Wahyu Sururi, "Mediation in Household Dispute Reconciliation: Prospects and Challenge," *Khazanah Hukum* 4, no. 2 (2022): 120–28, <https://doi.org/10.15575/kh.v4i2.19113>.

<sup>24</sup> Anwar, "Implementasi Metode *Ruqyah* Dalam Mengatasi Problem Rumah Tangga Di Jam'iyah *Ruqyah* Aswaja Sidoarjo."

<sup>25</sup> Ki Sugiyono and Mmm Jjj, *Metodologi Penelitian Kualitatif*, in *Rake Sarasin*, no. March (2020).

Mediation is one of the stages that must be followed when filing a divorce petition in the Religious Court, known as litigation mediation,<sup>26</sup> as regulated in Supreme Court Regulation (PERMA) Number 1 of 2016 concerning Mediation. Mediation is an appropriate and effective peaceful dispute resolution method that can open broader access for parties to obtain a satisfying and equitable resolution.<sup>27</sup> The term "litigation" refers to a dispute resolution carried out through a court proceeding where the authority to regulate and decide is executed by a judge. This process results in the disputing parties facing each other to defend their rights before the court. The final outcome of dispute resolution through litigation is a verdict declaring a win-lose solution.<sup>28</sup> In contrast, out-of-court conflict resolution (non-litigation) is a bargaining or compromise effort to obtain a mutually beneficial way out. The presence of a neutral third party is not to make a decision; rather, the parties themselves make the final decision. In out-of-court conflict resolution (non-litigation),<sup>29</sup> a mutual agreement is reached based on the parties' consensus, resulting in a win-win solution.<sup>30</sup> Non-litigation mediation is a domestic conflict resolution process using the *Ruqyah Syar'iyah* method, conducted outside formal judicial channels, and does not produce legally binding juridical decisions.<sup>31</sup>

#### **Family Conflict Resolution at Quran Healing Indonesia (QHI)**

Family conflict resolution at QHI is classified as non-litigation conflict resolution.<sup>32</sup> The implementation of *Ruqyah Syar'iyah* as a domestic conflict resolution method at Quranic Healing Indonesia (QHI) DPD Bojonegoro is essentially not only carried out as a spiritual practice but also as a persuasive and restorative non-litigation mediation process. Based on research findings, the implementation stages begin with identifying the couple's problems through an initial dialogue, followed by the recitation of Quranic verses and *ruqyah* prayers,<sup>33</sup> as well as the provision of religious advice oriented toward improving character (*akhlak*) and communication between husband and wife, followed by post-*ruqyah* assistance. In this process, the *peruqyah* (practitioner) acts as a spiritual mediator who facilitates communication, calms emotions, and directs the

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<sup>26</sup> Nastangin Nastangin Nastangin et al., "Peran Mediator Dalam Penanganan Perkara Perceraian: Kajian Dalam Perspektif Teori Ishlah," *Istinbath: Jurnal Hukum* 19, no. 02 (2022): 205–28, <https://doi.org/10.32332/istinbath.v19i02.5048>.

<sup>27</sup> Alfi Nur Rahmawati and Burhanatut Dyana, "Strategi Mediator Dalam Perkara Perceraian Di Pengadilan Agama Bojonegoro Tahun 2020-2023."

<sup>28</sup> Nurnaningsih Amriani, *Mediasi Alternatif Penyelesaian Sengketa Perdata di Pengadilan*, (Jakarta: PT. Raja Grafindo Persada, 2012), h. 35

<sup>29</sup> Ananda and Afifah, "Penyelesaian Secara Litigasi Dan Non-Litigasi Hilda Ananda 1\*", Siti Nur Afifah 2 1."

<sup>30</sup> Zulkarnaini Umar et al., "Mediation as an Alternative for Resolving Family Conflicts in the View of Progressive Law and Islamic Law," *International Conference on Law and Social Sciences (ICLSS 2024)*, 2024, 1–18.

<sup>31</sup> Zainul Majdi, "Peran Mediasi Dalam Penyelesaian Sengketa Perceraian Dalam Perspektif Hukum Keluarga Islam."

<sup>32</sup> Robi Awaludin, "Penyelesaian Sengketa Keluarga Secara Mediasi Non Litigasi Dalam Kajian Hukum Islam Dan Hukum Positif," *Al Maqashidi: Jurnal Hukum Islam Nusantara* 4, no. 2 (2021): 1.

<sup>33</sup> Muhammad Romi et al., "Mediasi Dalam Al-Qur'an: Kajian Terhadap Ayat-Ayat Penyelesaian Sengketa Keluarga Dan Dampaknya Terhadap Pendidikan Anak," *Jurnal Pendidikan Agama Islam Al-Thariqah* 10, no. 1 (2025), [https://doi.org/10.25299/al-thariqah.2025.vol10\(1\).22338](https://doi.org/10.25299/al-thariqah.2025.vol10(1).22338).

couple toward the value of *ishlah* (reconciliation). This model aligns with the concept of family mediation in Islamic law, which prioritizes deliberation and reconciliation before pursuing formal litigation.<sup>34</sup>

The factors underlying husbands and wives choosing *Ruqyah Syar'iyah* as a solution to domestic conflict include religious, psychological, and social aspects. Religiously, couples believe that domestic conflict is not merely emotional or economic<sup>35</sup> but can also relate to spiritual aspects. A strong conviction in religious values and the belief that spiritual solutions can help calm the soul and restore communication are the primary foundations for their choice. Thus, the most appropriate solution is considered to be an approach based on the Qur'an and prayer.<sup>36</sup> Another reason for Muslim communities is that the Qur'an is a healer or medicine,<sup>37</sup> as stated in the word of Allah:

وَنَزَّلْنَا مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ<sup>٧</sup>

Meaning: *And We send down of the Qur'an that which is a healing and a mercy for the believers.*” (QS. Al-Isra: 82).

Psychologically, *ruqyah* provides an effect of inner peace and a sense of spiritual accompaniment, which helps lower the intensity of the conflict and opens space for healthier dialogue. Research on *ruqyah* practices in the family context shows that a spiritual approach can strengthen family resilience and encourage the couple's self-reflection.<sup>38</sup> Additionally, social factors such as the shame of bringing conflict to court, the desire to maintain the family's reputation, and trust in religious institutions further encourage couples to choose faith-based non-litigation pathways.<sup>39</sup>

In this context, *ruqyah* is perceived as a more humanistic, non-confrontational method that is more in line with the cultural values of the local Muslim community. Thus, the choice of *Ruqyah Syar'iyah* is not only based on spiritual aspects but also on considerations of benefit (*maslahah*), social legitimacy, and the psychological comfort of the couple in resolving domestic conflict. Data analysis from interviews with *ruqyah* practitioners, participating couples, and field observations reveals a consistent process pattern: identifying the root of the conflict, reciting Quranic verses and prayers, spiritual reflection, and providing advice that emphasizes peace and introspection. This pattern is fluid and dialogic, rather than formal like court mediation, allowing it to accommodate the emotions and religious values of the conflicting couple. These findings are consistent with previous research describing the function of *ruqyah* as a medium of therapeutic

<sup>34</sup> Mahibu Zaim et al., *Jurnal Hukum Islam*, no. July (2023). 60-69

<sup>35</sup> Putri Salsabila, *AL- QUR ' AN SEBAGAI RESOLUSI KONFLIK : STUDI TAFSIR KEMENAG*, 4 (2024): 127-42.

<sup>36</sup> Maulidia Mulyani, *Contemporary Legal Relevance, Legitima*, 06, no. June 2024 (n.d.): 1-12.

<sup>37</sup> Lyvia Aulia Rachman et al., “Medical Therapy and *Ruqyah* in The Treatment of Schizophrenia,” *Jurnal Ilmiah Teunuleh* 6, no. 2 (2025): 181-94, <https://doi.org/10.51612/teunuleh.v6i2.201>.

<sup>38</sup> Candra et al., “Menjaga Keharmonisan Keluarga Melalui *Ruqyah* Perspektif Maqashid Syariah.” vol 4, 2021. hal 430-448

<sup>39</sup> Zaim et al., *Jurnal Hukum Islam*.

communication between the practitioner and the client, where the recitation of the Qur'an during the process forms a safe and reflective communication space.<sup>40</sup>

The data analysis also found that *ruqyah* participants reported a decrease in conflict intensity, an increase in inner peace, and changes in interpersonal communication patterns after the *ruqyah* process took place. These changes are evident in their narratives about how conflicts<sup>41</sup> that previously caused anger and emotional distance began to diminish, and the space for dialogue with their partners became more open, patient, and understanding. This is in line with studies showing that the *ruqyah* approach has a positive therapeutic impact on the client's psychological condition, including the reduction of stress symptoms, anxiety, and internal conflict.<sup>42</sup> These findings reinforce that *Ruqyah Syar'iyah* at QHI DPD Bojonegoro can impact not only the spiritual dimension but also the emotional aspects that play a significant role in structured, participatory, and religious value-based domestic conflicts.

Interpretations of these findings indicate that *Ruqyah Syar'iyah* serves a dual function: first, as a spiritual practice providing inner peace and religious strengthening; second, as a medium for communication and mediation that encourages self-reflection, dialogue, and reconciliation between conflicting couples.<sup>43</sup> Thus, *ruqyah* expands the space for conflict resolution from mere formal legal paths<sup>44</sup> to a restorative and humanistic cultural-religious approach. These findings enrich our understanding of domestic conflict dynamics in religious societies that do not solely resolve problems through law but through religious values that can strengthen family relationships emotionally and spiritually.

The research results show that the implementation of *Ruqyah Syar'iyah* at Quranic Healing Indonesia (QHI) DPD Bojonegoro in domestic conflict resolution is carried out through systematic stages oriented toward the restoration of the couple's relationship. Based on an interview with Muhsin, one of the QHI administrators, there were 20 couples whose mediation was successful and did not end in divorce.<sup>45</sup> The *ruqyah* process begins with exploring the problems faced by the couple, whether emotional, psychological, or spiritual. This stage aims to understand the root of the conflict comprehensively before proceeding to the core *ruqyah*, consisting of reciting Quranic verses, prayers, and *dhikr* according to Sharia. At this stage, the practitioner does not only focus on the ritual aspect but also provides a strengthening of monotheistic values (*tauhid*) and religious awareness. Furthermore, the *ruqyah* process is supplemented with post-

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<sup>40</sup> Khairullah et al., "Terapi Al-Qur'an."

<sup>41</sup> Debriani Ramopolii et al., "Pengaruh Konflik Keluarga Konflik Pekerjaan Keluarga Dan Stres Kerja Terhadap Kinerja Wanita Berperan Ganda Di Rumah Sakit Prof D.R V.L Ratumbuang Manado," *Jurnal EMBA* 5, no. 3 (2017): 4465–74.

<sup>42</sup> Arini Mifti Jayanti et al., "Terapi *Ruqyah Syar'iyah* Meningkatkan Kebahagiaan Perempuan Korban Kekerasan Dalam Rumah Tangga," *Jurnal Intervensi Psikologi (JIP)* 11, no. 2 (2019): 111–22, <https://doi.org/10.20885/intervensipsikologi.vol11.iss2.art5>.

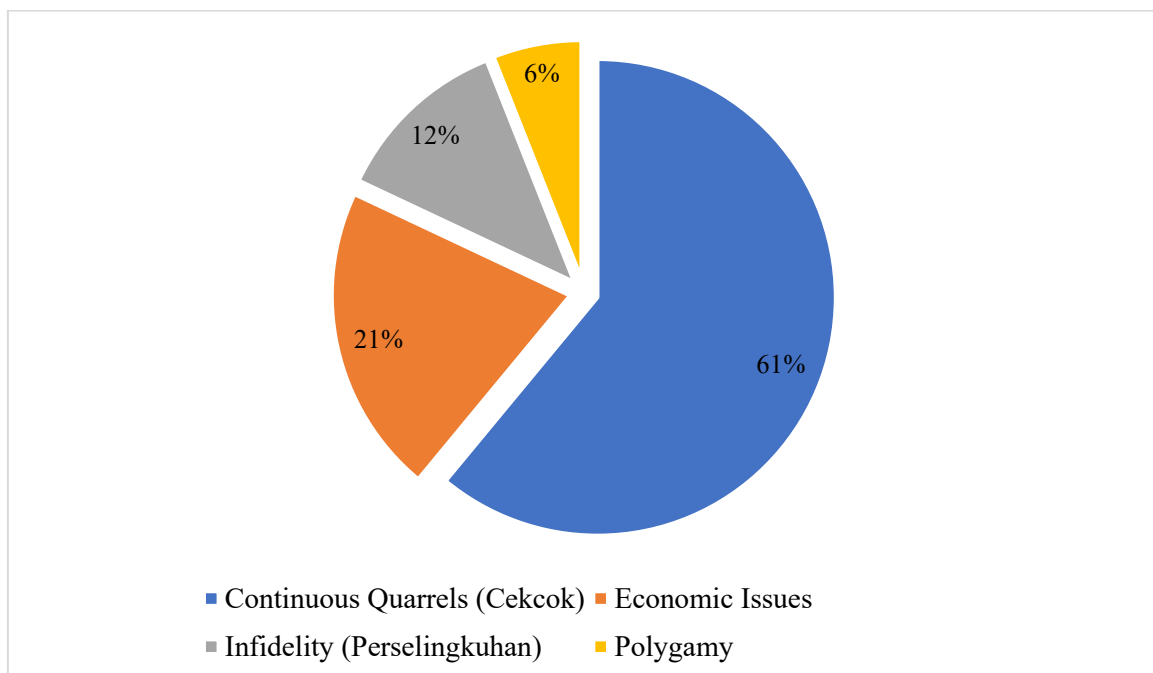
<sup>43</sup> Penyebab Perceraian and D. I. Kota, *Tahkim*, no. c (n.d.): 67–81.

<sup>44</sup> Mohamad Hoerurojikin, "Peran Peradilan Agama Sebagai Penegak Hukum Islam Di Indonesia," *Jurnal Ilmu Pendidikan, Sosial Dan Humaniora* 1, no. 2 (2025): 131–36.

<sup>45</sup> Wawancara muhsin (pengurus QHI ) bojonegoro 28 desember 2025

*ruqyah* assistance in the form of religious advice, guidance on improving communication, and encouragement to improve the quality of worship, so that *ruqyah* functions as an integrated psycho-spiritual approach to conflict mediation.

The success of mediation through this psycho-spiritual approach is specifically reflected in the distribution data of cases handled by QHI DPD Bojonegoro. As presented in Figure 1 regarding the categories of family problems successfully reconciled, it can be seen that the effectiveness of the *Ruqyah Syar'iyah* method varies based on the type of conflict faced by the couple. These data show that this method has the highest advantage or effectiveness in handling cases of continuous quarrels (*cekcok*). This indicates that spiritual intervention through the recitation of Quranic verses and the strengthening of *tauhid* is highly responsive to resolving emotional tension, which is the root of verbal disputes. In addition, relationship restoration was also successfully achieved in the categories of economic problems and infidelity. However, on the other hand, the data in Figure 1 also reveal limitations in the application of this method. *Ruqyah Syar'iyah* at QHI has a weakness in the success rate of polygamy cases, showing the lowest numbers compared to other categories. This is consistent with the conclusion that the *Ruqyah Syar'iyah* (QHI) method is highly superior in overcoming conflicts based on communication and emotional disturbances but still faces significant challenges in resolving the complexities of domestic problems related to the issue of polygamy.<sup>46</sup>



**Figure 1. Categories of Family Problems Successfully Reconciled**

In practice, the practitioner acts as a spiritual mediator facilitating dialogue between husband and wife using an empathetic and persuasive approach. The practitioner

<sup>46</sup> Muh. Ansar et al., "Berbagai Masalah Keluarga: Masalah Komunikasi," *PUBLIK: Publikasi Layanan Bimbingan Dan Konseling Islam* 4, no. 1 (2024): 9–15, <https://doi.org/10.47945/publik.v4i1.1823>.

positions themselves as a neutral party helping to reduce emotional tension and directing the couple to resolve the conflict through the principle of *ishlah* or peace. The communication pattern developed is dialogical and triadic, involving the couple and the practitioner as a mediator, thereby creating a safe space for the couple to express problems without feeling pressured. This finding is in line with the research of Khairullah et al. (2023),<sup>47</sup> which states that *ruqyah* functions not only as spiritual therapy but also as a means of counseling and interpersonal relationship restoration. Religious values such as patience, mutual forgiveness, responsibility in the household, and commitment to maintaining family integrity become the normative foundations emphasized in the *ruqyah* process, although it does not specifically discuss non-litigation mediation in domestic conflict.

## **CONCLUSION**

The research findings conclude that *Ruqyah Syar'iyah* functions as an effective form of non-litigation mediation in domestic conflicts, as empirical evidence shows significant changes in the behavior and communication of couples following the process. These results also expand the theoretical understanding that traditional mediation based on local values does not always conflict with formal legal principles; rather, it can complement such approaches through the integration of Quranic values in a contemporary context. These findings have theoretical implications for the study of Islamic family law and conflict mediation, demonstrating that non-litigation mediation theory needs to be adapted to include spiritual and religious elements in societies that uphold religious values. Practically, the research results open opportunities for religious institutions, religious counselors, and family mediators to develop mediation models that combine spiritual and communicative approaches that are humanistic, contextual, and capable of strengthening the emotional bond of the couple.

However, this research has several limitations that should be considered when interpreting the findings. The research focus, limited to a single institution—Quranic Healing Indonesia (QHI DPD Bojonegoro)—means that the findings cannot be broadly generalized to all contexts of Muslim society in Indonesia, where practices, levels of religiosity, and religious institutional structures vary. Furthermore, due to the qualitative research design, the findings are more descriptive and contextual, and thus do not quantitatively measure the effectiveness of *Ruqyah* compared to other methods such as psychological counseling or formal mediation. These limitations highlight the importance of further research that expands the study locations, utilizes mixed-method approaches, and includes the perspectives of children or third parties involved in household dynamics to deepen the understanding of the role of *Ruqyah Syar'iyah* in family conflict resolution. This study only addresses domestic conflicts experienced by married couples undergoing *Ruqyah Syar'iyah* at QHI DPD Bojonegoro, rather than family conflicts in general. As a suggestion for future research, researchers could conduct comparative studies between

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<sup>47</sup> Khairullah et al., “Terapi Al-Qur’an.”

*ruqyah* practices in various religious institutions across different regions to observe consistency and variations in effectiveness. Research could also broaden its focus by including long-term aspects of family relationships after *ruqyah* mediation, as well as incorporating the perspective of children as part of the household dynamic. Additionally, integrating a quantitative approach to statistically measure behavioral changes and relationship quality could enrich the empirical understanding of the role of *Ruqyah Syar'iyah* in domestic conflict resolution.

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