



Implementation of Islamic Education Values in Community Medicine Tradition in Aikmel District

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Abstract

The purpose of this study is, first, to find out the various medical traditions of the people in Aikmel. Second, gain knowledge about implementing Islamic educational values in the tradition of community medicine in the Aikmel District. This research uses qualitative methods with a qualitative descriptive approach. The study was conducted on primary data sources: treatment actors and patients. Secondary data sources are books and reference books related to the value of Islamic education, the Sasak community's medical traditions, and the ruqyah's implementation. Observation, interviews, and documentation carry out data collection techniques. Data analysis techniques using descriptive analysis. The results showed that the medical tradition of the Aikmel people was still maintained. Medical traditions include the Belian Sasak tradition, prayer water, and ruqyah. Of the three medical traditions, it is inseparable from the values of Islamic education. The values of Islamic education contained in the medical traditions of the Aikmel community include the value of aqidah/faith, tawakkal, patience, effort, worship, and moral values in the Aikmel District area. There are no medical traditions that deviate from Islamic teachings.

Keywords: Values, Education, Islam, Traditions, Medicine

Introduction

Every activity is inseparable from value. Values are benchmarks that can be used as a reference to achieve all desired goals, especially in education [1]. A teacher determining who excels in students who pass or not can be seen from the grades obtained after undergoing exams [2][3]. In education, it absolutely must be accompanied by value education [4][5][6]. Islam itself places the education of Islamic values and teachings in unity and inseparable, also will be valid for an indefinite period but forever (ad Infinitum) [7]. Islam is a source of morals and values, including the tradition of Medicine in the Aikmel community of East Lombok [8].

In modern times, Belian Sasak is used by people with weak economic abilities and strong economic circles. This is because people choose a place for treatment from the many types of treatment that exist, proven to provide benefits in curing diseases.

Based on its functions, benefits, and motives adapted to the conditions of the local community seen from its development, Medicine is divided into two, namely traditional Medicine and Modern Medicine. Especially in traditional Medicine, we can see many kinds of names with various options available, one of which is Belian Sasak. As part of conventional Medicine, Belian Sasak treatment is very popular and a reference for

patients who want to recover from their disease [9].

Medicine (Belian) is an option for some people convinced of its efficacy and greatness in curing various diseases. It uses simple measuring tools and materials such as leaves and water jampi-jampi to cure simple to severe (chronic) diseases. Through an experienced mediator called "tengkorong" (belian) [9].

The above conditions show that the community still uses traditional Belian Sasak medicine to cure the disease. This is considered to clash with modern Medicine, one of which will cause the unuse of health services in hospitals or puskesmas.

Another alternative medicine used by the people of Aikmel is ruqyah. Treatment with the ruqyah method is more widely known and used by the people of Aikmel after many television shows that show the practice of ruqyah. After reading the Qur'an verses, the greatness of ruqyah that can cure various medical and non-medical diseases makes people curious and want to try ruqyah.

According to the Hazanah language, *ruqyah* is a local tradition (local wisdom), such as prayer or a mantra [10]. In practice, *ruqyah* is a system of treatment using specific readings directed to the person being treated [11]. On the other hand, ruqyah therapy is a therapy taken from the books of Muslims, namely the use of Qur'anic verses and *ma'tsur* prayers taken from the hadith of the Prophet read to patients.

So *ruqyah* is a reading or prayer of protection to obtain healing from illness or not sickness whose source is reading from verses of the Qur'an or Hadith of the Prophet or language that is understood in meaning [12]. In addition, from the information above, *ruqyah* can be classified as a tradition of Medicine or traditional Medicine [13].

Ruqyah, in practice, is divided into two parts, namely the Shar'iyah ruqyah and the Shirkid [14][13][15]. Shar'iyah ruqyah is a

form of treatment of diseases that Islamic Shari'a justifies, namely by reading the holy verses of the Qur'an or prayers from the Qur'an and As sunnah and using treatments that do not contradict the Shari'a [16][17][18]. Ruqyah Syar'iyah is a psychological therapy that provides calm, comfort, healing diseases, and solving various psychological and non-psychological problems [15].

Based on information from Amaq Napsiah, one of the Belian (shaman), it is said that in helping people who experience health problems that come to him by reciting mantras or jampi-jampi then blown on diseased limbs or with water media that is recited mantras. He said, who gives healing only Allah we only convey larat.

In connection with the above problems, researchers will focus studies on medical practices that have become a tradition of the Aikmel community. In the process, whether there are Islamic educational values or not, including examining the implementation of Islamic educational values in the medical traditions. Based on this, researchers are interested in researching it further by taking the title "Implementation of Islamic Education Values in the Implementation of Community Medicine Traditions in Aikmel District."

Method

In order to analyze data easily, in this study researchers use descriptive analysis by describing research results based on real data. Descriptive research is research used in collecting data about real symptoms according to what is needed when researching [19][20]. Data analysis activities include data reduction, data presentation, and conclusions.

Results and Discussion

Implementation of Islamic Education Values in the Implementation of the Medical Tradition of the Aikmel Community

1. The Medical Traditions of the Aikmel People

According to Hasan Hanafi, tradition is a legacy from the past that is passed on to us and into the context of today's culture [21]. That is, tradition is not only related to the issue of historical heritage but also to its contribution to the present age [22]. Tradition is something that is preserved, practiced, and believed to this day [23][24][25].

Lombok is known to be very rich in traditions, culture, and local belief values that are still maintained by the Sasak tribe community to this day. In addition, there are also various kinds of health behaviors carried out, one of which is by doing traditional Medicine. Traditional Medicine is treatment or treatment using Medicine and its treatment, which refers to experience, hereditary skills, and education or training and is applied by the norms prevailing in society.

Of the several Sasak Medical Traditions still valid and maintained by the Sasak community, three are still maintained by the Aikmel community of East Lombok. These traditions are:

a. Belian Sasak (Medo Maker) Tradition

Belian Sasak is a shaman or person who performs treatment with tools and habits of Sasak people who use simple tools, materials, and methods, one of which is certain plants such as peg bumi, bidara leaves, and ginger. These plants are usually made by smoothing with stones or shredding to attach to the sore spot. In addition, there are medicines in the form of herbs made from certain grains that are roasted (fried in a frying pan from the ground) and then mashed. Treatment is also done with reflexology on the nerves to treat people who experience paralysis. All of these are health care outside the path of medical treatment, which acts as a complement and goes hand in hand with modern Medicine.

Hanifah, one of the Aikmel sub-district employees, stated that besides medical treatment, the Aikmel community still maintains the tradition of visiting Belian Sasak for treatment. This is done if their efforts to seek treatment at government medical facilities do not produce results. Almost every village in Aikmel sub-district has one or more Belian Sasak. However, there is no specific data on the number of purchases in each village in the sub-district.

One of the Belians from East Aikmel Village named Amaq Napsiah claimed that the ability to treat people he had was obtained down and down from his ancestors who used to be buyans. Strictly speaking, the descendant's name, even without learning, must be able to treat people if his ancestors can.

Sasak belian treatment is an option for some people convinced of its efficacy and greatness in curing various diseases. It uses simple measuring tools and materials such as leaves and water *jampi-jampi* to cure simple to severe (chronic) diseases. Through an experienced mediator called tengkorong (belian).

b. Prayer Water Tradition

In an advanced age like today, we have lived quite comfortably with advanced technology's various conveniences. In an era when science and technology have been and are developing and showing such rapid growth, the science of health has also developed from year to year. Some health clinics have also been supported by various advanced and modern technological tools developed by experts.

Apart from all that, it turns out that the world of Medicine possesses limitations and is not always a guarantee of the success of the disease treatment process. Society does not entirely forget that traditional Medicine is non-medical and more likely to contain mystical/magical elements beyond rational

understanding. Several types of diseases cannot be understood rationally and logically, and the medical field's limitations cannot reach them.

As for the relationship between people's attitudes that are still influenced by the beliefs of customs from ancestors, we can observe in terms of Medicine. It is common knowledge that when we are sick, we will try various ways to get back to health again. We will see a doctor and take the Medicine prescribed by the doctor in the hope that we will return to health after a few days, but it turns out that some people do not stay healthy after several visits to the doctor. Suppose conventional/medical treatment is considered less effective. Another way is to use traditional Medicine with traditional medicines (herbs, medicinal plants, etc.), which are more magical even in some places [26].

Magical is an act assuming that supernatural powers can influence the mundane, nonfaculty, and nontechnically based on memories and experiences [27]. Motivated by the long time the Hindu-Buddhist ritual culture is inherent in people's daily lives, it has indeed made Indonesian people still carry out religious activities but have mystical ritual patterns. The strength of mystical or magical culture still affects the belief system in our daily lives even though it has been mixed with modern life, especially for people who live in rural areas. It can indirectly influence society so that it chooses traditional Medicine as an alternative treatment of a modern medical nature.

Water turns out to be a medium of treatment for various types of diseases. Of course, it can happen with Allah's permission. Perhaps people consider this a form of magic/miraculous occurrence/occult with minimal knowledge, and they cannot rationally explain what water has to do with prayer so that it can help the process of treating disease until, finally, Japanese scientists can rationalize it.

A scientist from Tokyo, Japan named Masaru Emoto published his book entitled "The True Power of Water," in which he could explain scientifically and rationally (physics and chemistry) the miracle of water that can heal. Healing using water intermediaries has been known for a long time and has been used in the Islamic world since the time of the Prophet. Still, unfortunately, no one has ever done scientific research before. But with our faith (Muslims), it is even greater when we (Muslims) use this system of Medicine without hesitation and scientific proof first, and maybe it is because it was exemplified and practiced by the Prophet thousands of years ago to be the basis.

One area that still uses prayer water as an alternative medicine is Bagik Nyaka Santri Village, Aikmel District, East Lombok Regency. Some people are places to ask for prayer water. Among them, Mr Guru Haji Abdul Azim is a person who is considered an elder religious figure in Bagik Nyaka Santri Village even though the actual profession of TGH. Abdul Azim is a da'i or speaker and chairman of the Hidayatul Islamiyah Bagik Nyaka Santri Islamic Boarding School Foundation. Prayer water from TGH. Abdul Azim is usually requested by his students and people near his residence. The average person asks for his prayer water to help the treatment process when sick.

In addition to Mr. Guru Haji Abdul Azim, in another area, namely in Pungkang Lauk Hamlet, West Aikmel Village, a person often asked for prayer water, namely Mrs. Hajjah Nurul Hikmah. The real profession of Ibu Hajjah Nur Hikmah is the household. Still, those who come are not people who complain about health problems to ask for prayer water, but also other problems related to difficulties in their lives.

In another Aikmel area, namely in Kembang Kerang Daya Village, there is a named Ustadz Saidi, which is well known as a place to ask for prayer water. He is a leader of the Ahlillah Kembang Kerang *thariqat*

congregation. Patients who come are residents from various areas around Aikmel District. The patient's family got information from the story of his friend or relative who had done prayer water treatment from Ustadz Saidi.

c. Ruqyah

In addition to Belian Sasak and the tradition of asking for prayer water, Aikmel today also uses ruqyah medicine therapy. Ruqyah is believed to be an Islamic treatment method used during the time of the Holy Prophet.

Ruqyah is a therapy or treatment that already existed in the *jahiliyyah* period. When the Holy Prophetsa was sent to be the Messenger of Allah, it was established that ruqyah was permissible in Islam. Allah sent down suras al-Falaq and An-Naas, one of its functions as prevention and therapy for believers affected by witchcraft.

Ruqyah (*jampi-jampi*) has been known to Arabs since the time of jahiliyyah but contains many elements of polytheism, such as protection of jinns and demons, asking for other than Allah and words that cannot be understood in meaning. One of the *thibbun nabawi* eventually became the sunnah of the Prophet SAW [28]. In the ruqyah language, namely al-'Auzah (protection), treatment methods through the recitation of *jampi-jampi* as protection for sick people, for example, fever due to poisonous animal stings, trance, and others.

According to Ustadz Husnun Munif, using ruqyah therapy is an effort to maintain the traditions and sunnah of the Prophet Saw. With ruqyah, we get two benefits: health and a second reward for practicing the sunnah of the Prophet Saw with ruqyah.

2. Implementation of Islamic Education Values in the implementation of the Aikmel Community Medical Tradition

Islamic education is a series of processes passed to produce the best

individuals through faith and piety and maintain their position as caliphs by Allah on this earth. Of course, it is based on the Qur'an and Al-Hadith and can realize perfect humans when the education stage is completed [29].

Some of the above understandings indicate that Islamic education focuses on the values contained in Islam (Islamic), namely referring to the Qur'an and Al-Hadith as the main foundation source and source of inspiration for the Islamic ummah. And everything created by Allah SWT has good or noble values and benefits humanity. There is not a single creation of Allah Almighty that has no value or wrong value in this world. It depends on his own man as *'immoral fil ardh* [30].

Islamic education has several values that can help the implementation of education and the running of the system in it. This value is a reference for children's mental development to get educational results, as many people expect. Educators, especially parents, are expected to prepare their students with the core of basic education so that their souls develop as expected. The nature of education that must be embedded in students is faith, health, worship, and morals.

Among these values found in the medical tradition of the Aikmel people are the values of qidah / faith, patience, sincerity, worship, and moral values.

a. The value of Aqidah/faith

Aqidah education is a value related to faith, such as faith in Allah SWT, Angels, Messengers, Books, Last Days, and Destiny, which aims to organize individual beliefs. Iman comes from Arabic with the root word *amana yu'minu imanan*, meaning to believe or believe. Al Ghazali says faith is to pronounce with the tongue, to confess its truth with the heart, and to practice it with the limbs [31]. Faith education includes aspects that deserve first and foremost

attention from parents. Providing this education to children is a must that should not be abandoned.

Because faith is the pillar that underlies one's Islam, the formation of faith must be given to children from childhood, in line with the growth of their personality. The values of faith must begin to be introduced to children by 1) introducing the name of Allah SWT. and His Apostles, 2) giving an idea of who is the creator of this universe through exemplary stories, and 3) Introducing the Majesty of Allah Almighty [32].

When the child is still walking in his nature as a holy man without sin, it is the most open land to get the light of wisdom hidden in the Qur'an before the lust in the child begins to affect him. Strong faith (*aqidah*) embedded in one's soul is important in the development of children's education. One that can strengthen *aqidah* is that children have the value of sacrificing themselves to defend *aqidah*, which is believed to be true. The stronger the value of his sacrifice, the stronger his *aqidah*. The value of faith education in children is the main foundation for a life that is by their nature because humans have the nature and tendency to experience and believe in the existence of God. Therefore, cultivating faith in children must be considered and should not be forgotten by parents as educators.

From the research results, the tradition of community medicine in Aikmel District does not go out of the boundaries of Islamic *aqedah*. This can be seen from the medical procedures and mantras that are read. There are always the names of Allah. Handing over the healing business to God after undergoing treatment is the main thing in the tradition of community medicine.

b. Tawakkal Value

Imam al-Ghazali *tawakkal* relies on Allah when facing an interest, depends on Him in difficulty, and is firm when disaster strikes, accompanied by a calm soul and

heart. Hamka means that *tawakkal* is to hand over all affairs or matters of effort and effort to Allah Almighty because we are weak and helpless. According to Islamic teachings, *tawakkal* is surrendering oneself to Allah Almighty after trying hard and striving and working according to ability and following the sunnah of Allah that He has set. So *tawakkal* does not mean standing still, without work and effort, not surrendering solely to circumstances and fate, standing idly by, waiting for what will happen [33].

Based on the research results, people suffering from a disease are serious about making efforts and undergoing treatment. In undergoing treatment, patients are reminded by Belian or *peruqyah* to pray and hope for healing from Allah SWT. Undergo the stages of treatment patiently and leave the results to Allah.

c. The value of patience

Patience is a term derived from Arabic, and has become a term in Indonesian. The origin of the word is "Shobaro," which forms infinitive (*masdar*) into "shabran." Patience means calm, unhurried, resistant to suffering, and not easily angered [34].

According to Husnun Munif, a *peruqyah* is required to have the value of patience, and so is for *ruqyah* patients, with the most dominant indicators of his attitude including self-confidence, optimism, being able to withstand the burden of exams, and continuing to try as hard as possible (*mujahadah*). Patience for *ruqyah* patients is not easily discouraged, and he always tries and tries to find solutions that Allah SWT preaches. Therefore, some tips are needed to increase patience.

Among these tips are 1) Convey the intention to Allah Almighty, that he only does for Him; 2) Multiply the recitation of the Qur'an, either in the morning, afternoon, evening or evening; 3) Increase sunnah fasting; 4) *Mujahadatun Nafs*; 5) Recalling the purpose of life in the world; 6) It is necessary

to conduct exercises to be patient personally; and 7) Read the stories of patience of the companions, *tabi'in* and other Islamic figures.

Based on the research results, the people of Aikmel, in carrying out the tradition of Medicine, are carried out with patience and optimism. This is evident from the patient's unrelenting efforts to seek healing by undergoing various kinds of treatment. Come to the place of treatment not just once or twice. Likewise, youth or peruyah patiently receive and help patients be optimistic about undergoing treatment.

d. Effort Value

The word *ikhtiar* comes from Arabic (*ikhtara – yakhtaru – ikhtiyaaran*), which means to choose. In the Complete dictionary, Indonesian *Ikhtiar* is defined as power, effort, and consideration because the person who tries means to choose. As for the term, try to exert all existing abilities to achieve a hope and desire that is aspired to. Effort can also be interpreted as earnest efforts made to obtain happiness in life, both in this world and the hereafter. Undergoing the treatment process of traditional and modern Medicine is an effort to seek pleasure, tranquillity, comfort, and healing through Medicine, therapy, and by reading verses and prayers.

Based on the research results, the community undergoing treatment with *Sasak* and *ruqyah* traditions shows that efforts and efforts have been carried out. Various ways are taken to get healing, but the methods are still within the corridor of Islamic educational values.

e. The value of worship

Worship in Islam is all activities that are relied on and intended sincerely because Allah solely seeks the pleasure of Allah. The purpose of the creation of man is exclusively to worship Allah, as said in Sura Azzariaat/51: 56. All efforts and work intended for Allah are worship. Everything is of worship value in its

implementation and cannot be separated from a person's characteristics, including sincerity, endeavor, *istiqomah*, and *tawakkal*. In *ruqyah* activities, the value of worship is essential for *peruyah*. The quality of success of *ruqyah* is determined by *peruyah* worship in addition to moral values and tawhid.

Based on the research results, in treating the Aikmel community, those who become practitioners of Medicine and those who become patients are still strong in undergoing worship. In practice, there is no advice or direction to leave worship commanded by Allah Almighty. Patients in their efforts to pursue treatment in a way Allah prescribes, including prayer. Belian or peruyah sincerely helps sick people get healing and is also worth worship. So, the medical tradition of the Aikmels is thick with the value of worship.

f. Moral values

Morals are the plural form of the word *khuluq*. Morals are divided into two parts: morals towards *khaliq* (Who Creates) and morals towards (created) beings. From these two parts, morality contains all the values necessary for man's salvation and happiness in this world and the hereafter.

Based on the results of the study, in carrying out medical practices in Aikmel District, morals are still well maintained. This can be seen in the implementation of treatment. Patients and Belians do not perform rituals that can cause slander. *Ruqyah* patients must dress in aurat and be accompanied by their mahram if the patient is female. Patients and Belian or peruyah interact with polite language, so there is no appearance of reprehensible morals.

Conclusion

Based on the results of the study, researchers obtained several conclusions that can be described as follows: 1) The medical tradition of the Aikmel people is still

maintained even though the world of health is no less sophisticated both in science and technology; 2) In the medical tradition of the Aikmel people is inseparable from the values of Islamic education. Among the values of Islamic education are the value of Aqidah, the value of tawakkal, the value of patience, the value of effort, the value of worship, and moral values.

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