

## Effects of Therapeutic Practice and Ruqyah Syar'iyah Techniques among Hyperactive Students in Malaysia

**Nik Asilah Nik Ali (Corresponding author)**

Department of Educational Psychology and Counselling, Faculty of Education  
Universiti Malaya, 50603 Kuala Lumpur Malaysia.

Email: nikasilah@ipgkik.edu.my

**Madhya Zhagan Ganesan**

Department of Educational Psychology and Counselling, Faculty of Education  
Universiti Malaya. 50603 Kuala Lumpur Malaysia

Email: madhya@um.edu.my

**Abdul Muhsien Sulaiman**

Department of Educational Foundations and Humanities, Faculty of Education  
Universiti Malaya. 50603 Kuala Lumpur Malaysia.

Email: muhsin.sulaiman@um.edu.my

### **Abstract:**

*The effect of Ruqyah Syariah therapy among hyperactive students is an exclusive study on students with learning difficulties. This study used the Islamic medical research framework based on the Quran, Hadith, al-Asma ul husna, and selected prayers. Previous studies have proven that Ruqyah Syar'iyah therapy is effective in treating various spiritual and physical ailments. Thus, this study identified the extent to which this method of using Surah Al-Fatihah can be applied in teaching and learning, especially in overcoming the problem of hyperactive student behavior in the classroom to change and control the behavior of hyperactive students as an initial preparation before the learning session begins. A quantitative method through a one-group quasi-experimental design (pretest-posttest) was employed. A total of 30 hyperactive students aged 8-11 years from three primary schools of the Special Education Integration Program around Selangor were taken as samples of this study. Pre-tests were made three times before student learning began, while post-tests were made six times. Based on the paired-sample t-test, the results showed that there was a significant difference of  $t(29, -14.940)$ ,  $sig = <.000$  ( $p < 0.005$ ), and pre-test mean of 1.67, while the post-test mean increased to 3.89 after six tests were given to the students. This study can be*

*disseminated to overcome and control the problem of hyperactive behavior in regular schools.*

**Keywords:** *Ruqyah Syariyyah Therapy and Techniques, Hyperactive, Autistic Children*

### **Introduction**

The main problem of hyperactive students in the classroom is related to behavior. According to the American Psychiatric Association (2016) and DSM V (2015), the behaviors of hyperactive students include lack of focus, hyperactivity, and instinctively. Other hyperactive behaviors are constantly moving arms or legs, often leaving seats in the classroom, running and climbing, difficult to play alone, and talking incessantly (echolalia). Such behaviors are very disruptive to the classroom environment if not controlled (Kala Daevi, 2016; Mohd Fadli Mustafa Kamal, 2016). This suggests that behavioral problems are one of the main problems for hyperactive students in the school which are addressed in this paper.

Humans often encounter life trials such as suffering from various illnesses, hardships, and various problems including interference from the devil who often incites and tempts humans. Illness (either in physical or spiritual form) can also occur due to the impact of devils or satans or jinn; therefore, routine practice (as a daily wirid) by reciting the Quran or certain verses from the Quran or prayers can be a fortress or self-protector. Prophet Muhammad SAW recommended always reciting prayers, particularly (muawwidhat) before bed to be protected from the devil's interference (Ibnu Qayyim Jauziyyah, 1999; Khader Ahmad, 2016). Praying is not only to fulfill the desire but also to prevent (wiqayah) from the occurrence of undesired incidents (bala) (Haron Din, 2011). This statement reflects that the devil always attempts to incite human beings if negligent.

Children experience hyperactivity due to neurological disorders (Barkley, 1989). However, this study has yet to find a truly effective treatment method. According to the Islamic view, children who have not reached puberty are usually prone to some disorders. Supyan Husin (2016) stated that the interference of devils and jinns is divided into six categories, namely jinns who incite, jinns who are hired to attack, jinns who follow, jinns who stop by, jinns who settled, and jinns who make a deal. Syariah ruqyah therapy is also one of the Islamic medical methods that uses the verses of the Quran, Hadiths, and al-Asma ul husna recited in Arabic (Jawarani, 2009; Khadher Ahmad, 2012) to treat illness by exhaling or reciting the verses to the patient.

Ruqyah Syariah therapy was performed during Islamic Education in schools. The allotted time was approximately 5-10 minutes only. This method combined devices

(LCD, laptop, MP3, and water) and senses (ears, eyes, and mouth). Hyperactive students are too active and have a short attention span (Muhammad Nazar, 1990). The Ruqyah Syariah therapy components were subjected to a pilot test and reviewed by four experts. The treatment was conducted from January 2016 to June 2016 for 6 months. The pre-test was performed three times, while post-test (treatment) was performed 6 times.

This study examined the effect of surah al-Fatihah in the components of Ruqyah Syariah therapy on the behavior of hyperactive students in the Special Education Integration Program (PPKI) primary school.

### *Theoretical Framework of Study*

Figure 1 shows the theories used in this study adopted from al-Ghazali, Ibn Maskawih, al-Qabisi, and Abdullah Nasih Ulwan. Islamic theories in the method of behavior change were opted in this study compared to Western theories as the basis of behavior change should begin from educational sources based on Quran and Sunnah. Education from parents also plays a crucial role. From the view of Al-Ghazali, a person's morals or behavior are flexible that can be shaped and changed to be noble through practice and education (Mohd Nasir Omar, 2010). Similarly, Ibn Miskawih (1030) viewed that behavior or morals can be changed through education and practice, as well as discipline or mujahadah and leisure until it becomes a habit. In addition, behavior can be shaped and trained through habits in a child's daily life. Abdullah Nasih Ulwan also asserted a theory for shaping behavior through exemplary, habits, advice, reward, and punishment. Education by example is one of the effective methods for moral education. Children learn by imitating the behaviors of their parents, guardians, and teachers. According to al-Qabisi (1955), monotheistic education can be

a guide for a human being to know his God. This is supported by Nor Azah Abdul Aziz (2011) that without religion, human beings

will not find happiness and peace in life (Fahrur Muis, 2009).

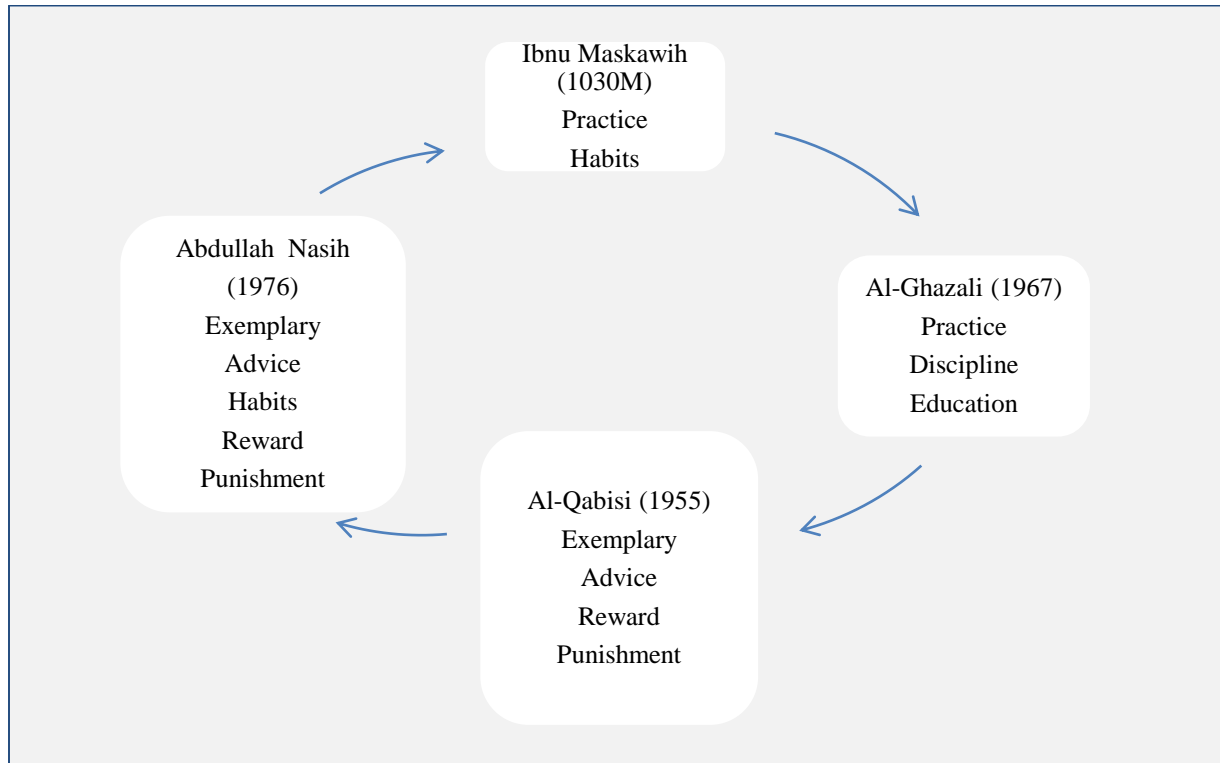


Figure 1: Combined theoretical framework of Ruqyah Syariah Therapy modified from the theories of Ibn Maskawih, al-Ghazali, al-Qabisi, and Abdullah Nasih Ulwan.

## Methodology

This study used a one-group quasi-experimental design (pretest-posttest) involving only one experimental group and no control group; the effect of treatment was tested as described by Cambell & Stanley (1966), Allison (1986), Cook & Campbell (1997), Ebens & Potter (2001), Cresswell (2008), Azimah A. Samah (2015), and Ghazali Darusalam & Sufean Husin (2016). The selected study subjects were the Special Education Integration Program (PPKI) primary school students who were Muslims in Selangor. A total of 30 students diagnosed with hyperactivity by specialists aged 8-11 years were selected as the sample. According to the Islamic view, this age group is suitable to be given therapy as they have yet to reach puberty. The instrument used was constructed by the researcher based on the main components, namely distraction avoidance and protection, healing, and focus and calm components. Moreover, this study was limited to only the distraction avoidance and protection component through surah al-Fatihah therapy. The 5-point Likert scale was used to evaluate six characteristics of hyperactive behavior according to DSM V (2013). The use of 5 likert scales is intended to facilitate researchers to control the distribution of normality. Roscoe, J. T. (1975). The constructed instrument was validated by four experts from Special Education and Islamic medical practitioners as well as those with more than 5 years of experience in this field, while the pilot test was conducted based on paired samples t-test for item reliability.

## Findings

The findings of the study showed that Ruqyah Syariah therapy was effective in calming the students before beginning the learning session. As soon as Surah al-Fatehah was recited, the students became silent and calm before the teacher began the subsequent teaching interaction. The frequency of behavior change was recorded from the first to the sixth treatment based on the given scale. Table 1 shows the results of pre and post-tests of Ruqyah Syariah Therapy.

Table 1: Pre and post-tests of Ruqyah Syariah Therapy

		Mean	n	Std. Deviation	T	Df	Sig. (2- tailed)
Pair 1	Pre-test	1.6722	30	.47239	- 14.940	29	.000
	Post-test	3.8915	30	.57083			

The findings showed that there was a significant difference between pre-test and post-test for all t variables (29, -14.940), sig = <.000 (p <0.005). The post-test results showed higher mean (3.89) compared to the pre-test mean (1.67) after six treatments given to 30 hyperactive students aged from 8 - 11 years.

### Pre And Post-Tests for Components: Distraction Avoidance and Protection through Surah al-Fatihah to Observe Behavioral Changes of Hyperactive Students.

Table 2: Pre and post-tests for the distraction avoidance and protection component through Surah al-Fatihah

		Mean	n	Std. Deviation	T	df	Sig. (2- tailed)
Pair 1	Pre-test	1.6722	30	.47239	-12.221	29	.000
	Post-fatihah-hand	4.1333	30	.86037			
Pair 2	Pre-test	1.6722	30	.47239	-12.086	29	.000
	Post-fatihah-sit	4.3333	30	1.02833			
Pair 3	Pre-test	1.6722	30	.47239	-13.332	29	.000
	Post-fatihah-toilet	4.3000	30	1.29055			
Pair 4	Pre-test	1.6722	30	.47239	-12.221	29	.000
	Post-fatihah-PDP	4.2667	30	1.01483			
Pair 5	Pre-test	1.6722	30	.47239	-12.086	29	.000
	Post-fatihah-turn around	3.9000	30	.99481			
Pair 6	Pre-test	1.6722	30	.47239	-13.332	29	.000
	Post-fatihah-echolalia	4.4333	30	.85836			
		1.6722	30	.47239	-12.221	29	.000

As shown in Table 2, there was a significant difference between pre-test and post-test for the behavior of students performing hand and foot movements under the component of distraction avoidance and protection after the recitation of surah al-Fatihah: t (29, -.12.221), sig = <.000 (p <0.005), pre-test

mean = 1.67 and post-tense mean = 4.13. On the other hand, the behavior of students leaving their seats in the classroom showed the following results: t (29, -12.086), sig = <.000 (p <0.005), pre-test mean = 1.67, and post-test mean = 4.33. Under the same component, frequent behavior to the toilet,

next class, canteen, and others recorded  $t(29, -13.332)$ ,  $sig = <.000$  ( $p <0.005$ ), pre-test mean = 1.67, and post-test mean = 4.30 after the recitation of surah al-Fatihah. Meanwhile, the results for student behavior who have difficulty participating in PDP activities in class under the same component after reciting surah al-Fatihah were  $t(29, -12.221)$ ,  $sig = <.000$  ( $p <0.005$ ), pre-test mean = 1.67, and post-test mean = 4.26. For the behavior of students turning left and right, the results obtained after reciting surah al-Fatihah were  $t(29, -12.086)$ ,  $sig = <.000$  ( $p <0.005$ ), pre-test mean = 1.67, and post-test mean = 3.90. Finally, the behavior of students talking incessantly (echolalia) recorded  $t(29, -13.332)$ ,  $sig = <.000$  ( $p <0.005$ ), pre-test mean = 1.67 and post-test mean = 4.43.

## Discussion

The effect of Surah Al-Fatihah in dealing with hyperactive student behavior problem: Ruqyah Syariah therapy performed through the quasi-experimental design was found to be effective in changing the behavior of hyperactive students, especially in the classroom. Surah al-Fatihah was chosen by the researcher to examine and observe its effect on the component of distraction avoidance and protection due to its great virtue. This opinion is supported by Carrie M. York (2011), Mohd Yakub @ Zulkifli Mohd Yusof, Zulkifli Haron (2014), and Siti Awa Abu Bakar (2014). In the context of Islamic medicine, it is best to start with surah al-Fatihah as it is the opening surah. In the history of Islamic medicine related to Ruqyah Syariah, the Prophet Muhammad SAW allowed a companion to use surah al-Fatihah for ruqyah. Moreover, it is a very special surah as it contains the names of Allah that are very suitable for Him and give us an understanding that its content is about the monotheism of Uluhiyyah and Rububiyyah.

In addition, its content shows us the strong relationship between the Khaliq and His servant. When a servant's relationship with Allah SWT is already close with praise to Him, all elements of evil can be eliminated revealing righteousness and tranquility.

## Implications of study

This study is a leading study in the field of Ruqyah Syar'iyah therapy in changing the positive behavior of hyperactive students from the category of autism through Surah Al-Fatihah. This study could contribute to the hyperactive children to better deal with their challenging behaviors. Parents, teachers and therapists could also use this method anywhere, regardless of place. This method is simple and easy to practice as therapy users could refer to the modules produced to sustain and strengthen Ruqyah Syar'iyah Therapy in schools particularly, and the Ministry of Education in Malaysia in general.

## Conclusion

This study presents the effect of Ruqyah Syariah therapy in changing the behavior of hyperactive students through surah al-Fatihah, which can indirectly cultivate the reading and practice of the Qur'an in daily life before beginning the learning session. The attitude of relying on God strengthens the identity of students from an early age. The frequency of praying and performing good practices such as always reading the Quran, especially al-Fatihah before learning can provide peace and change the behavior of students. Researchers suggest that the scope of the study can be extended to students with other learning difficulties such as Down syndrome by using more systematic measurements. Based on the researcher's observation and reading, there are relatively few studies involving Islamic-based solution

methods among students with special needs and learning difficulties compared to Western studies. The findings of this study are also able to contribute to appropriate treatments or methods to address existing behavioral problems.

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