



STRATEGY OF STRENGTHENING SPIRITUAL QUALITY INCUPPING AND RUQYAH SERVICES TOWARDS CUSTOMER SATISFACTION: A QUALITATIVE STUDY AT THE BEKAM RUQYAH CENTER SOREANG BRANCH

STRATEGI PENGUATAN KUALITAS SPIRITUAL PADA LAYANAN BEKAM DAN RUQYAH TERHADAP KEPUASAN PELANGGAN: STUDI KUALITATIF DI BEKAM RUQYAH CENTER CABANG SOREANG

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Abstract

This study aims to analyze the application of spiritual quality in cupping and ruqyah services and identify strategies for improving spiritual quality implemented at the Soreang Branch of the Bekam Ruqyah Center. The problems identified were customer dissatisfaction related to limited service space and a less than optimal religious atmosphere that affected comfort during therapy. This study used a descriptive qualitative approach with data collection techniques through in-depth interviews, participant observation, and documentation. While data validity was strengthened by triangulation of sources, methods, and theories with the help of NVivo 12 software and supplemented with a SWOT analysis. The results showed that the implementation of spiritual quality improvement was carried out by the presence of Islamic values, maintaining cleanliness, reciting prayers, and the therapist's empathetic attitude were important factors in fostering a sense of calm and comfort in customers. Implementing strategies for improving spiritual quality through therapist training, implementing SOPs based on Islamic law, and creating a supportive spiritual environment. However, limited service facilities and infrastructure still need to be addressed for improvement. Therefore, this study as a whole confirms that service quality that connects spiritual and physical aspects holistically contributes significantly to customer satisfaction.

Keywords: spiritual quality, cupping and ruqyah, customer satisfaction

Abstrak

Penelitian ini bertujuan untuk menganalisis penerapan kualitas spiritual dalam layanan bekam dan ruqyah serta mengidentifikasi strategi peningkatan kualitas spiritual yang diterapkan di Bekam Ruqyah Center Cabang Soreang. Permasalahan yang ditemukan adalah adanya ketidakpuasan pelanggan terkait keterbatasan ruang layanan dan kurang optimalnya suasana religius yang mempengaruhi kenyamanan selama terapi. Penelitian ini menggunakan



pendekatan kualitatif deskriptif dengan teknik pengumpulan data melalui wawancara mendalam, observasi partisipan, dan dokumentasi, sementara validitas data diperkuat dengan adanya triangulasi sumber, metode, dan teori dengan bantuan perangkat lunak NVivo 12 serta dilengkapi dengan analisis SWOT. Hasil penelitian menunjukkan bahwa penerapan peningkatan kualitas spiritual dilakukan dengan adanya nilai-nilai Islam, menjaga kebersihan, membaca doa, dan sikap empati terapis merupakan faktor-faktor penting dalam menumbuhkan rasa tenang dan nyaman pada pelanggan serta menerapkan strategi peningkatan kualitas spiritual melalui pelatihan terapis, penerapan SOP berbasis syariat Islam, dan penciptaan lingkungan spiritual yang mendukung. Namun, keterbatasan fasilitas dan infrastruktur layanan masih menjadi bagian yang perlu diperhatikan untuk ditingkatkan. Maka penelitian ini secara keseluruhan menegaskan bahwa kualitas layanan yang menghubungkan dengan aspek spiritual dan fisik secara holistik berkontribusi penting terhadap kepuasan pelanggan.

Kata Kunci : kualitas spiritual, bekam dan ruqyah, kepuasan pelanggan

1. INTRODUCTION

Alternative therapies such as cupping and ruqyah are gaining popularity in Indonesia due to their holistic approach, combining physical and spiritual aspects. Cupping is known as a physical healing method that also relies on spiritual aspects, while ruqyah combines physical treatment with prayer recitation for spiritual healing. Healthcare services that address both emotional and spiritual components can increase customer satisfaction and loyalty.

The Soreang branch of the Bekam Ruqyah Center faces challenges in differentiating its services in a saturated market. Despite its long history and recognized health benefits, many practices lack innovation. Sharia ruqyah, which uses Quranic recitations to treat physical and mental ailments, also plays a significant role in holistic healing.

The importance of spirituality in healthcare is recognized, yet many clinics have not yet effectively adopted this approach. The Bekam Ruqyah Center needs to improve the spiritual quality of its services to meet the needs of customers seeking meaning and peace. Research shows that good service quality positively influences customer satisfaction and loyalty, so interventions to strengthen service quality are essential.

Strategies to improve the spiritual quality of services include changes to procedures, communication methods, and public education. Bekam Ruqyah Center strives to integrate spiritual values into its services, but the effectiveness of this strategy has not been widely studied. This study aims to investigate how spiritual quality in services affects customer satisfaction, using a qualitative approach through observation, interviews, and documentation. The results are expected to help develop effective service strategies and strengthen spiritual aspects to increase customer satisfaction.

In practice, the number of customer visits at the Soreang Branch of the Bekam Ruqyah Center varies depending on various internal and external factors. A high number of patients in a given period indicates strong trust in the cupping and ruqyah services, but also poses challenges in maintaining consistent service quality, particularly in the spiritual aspect, which is its main characteristic. Therefore, it is necessary to examine how strategies for improving spiritual quality can be effectively implemented to maintain customer satisfaction despite fluctuations in the number of visits.

**Table 1. Patient Visits for Cupping & Ruqyah in March 2025**

No	Inisial Pasien	Jenis Kelamin	Usia	Kunjungan Ke
1	S.N.	P	33	1
2	M.L.	L	37	1
3	N.	L	40	1
4	A.Y.	L	30	1
5	N.K.	L	71	1
6	A.M.	P	44	1
7	E.M.	L	43	1
8	S.	L	77	1
9	A.S.	P	25	1
10	G.	L	23	1
11	B.	L	61	1
12	I.	P	70	1
13	T.S.	L	48	1
14	L.J.	P	28	1
15	Y.R.	P	73	1
16	D.H.A.N.	L	41	1
17	A.F.	L	37	1
18	I.K.	P	60	1
19	E.M.	P	34	1
20	M.M.	L	53	1
21	I.S.R.	P	55	1
22	W.M.	P	56	1
23	A.B.S.	L	55	1
24	R.	L	33	1
25	P.A.	P	25	1
26	T.	P	37	1

Sumber: Bekam Ruqyah Center Cabang Soreang, diolah 2025

Table 2. Patient Visits for Cupping & Ruqyah in April 2025

No	Inisial Pasien	Jenis Kelamin	Usia	Kunjungan Ke
1	A.P.	L	30	1
2	F.	L	28	1
3	R.R.	P	29	1
4	D.M.	L	40	1
5	A.H.B.	L	38	1
6	N.N.	P	50	1
7	D.E.	P	35	1
8	S.	L	47	1
9	M.R.	L	25	1
10	A.R.	P	68	1
11	R.M.	P	43	1
12	M.R.	L	31	1
13	D.Y.	P	30	1
14	R.	L	31	1
15	R.N.	P	30	1
16	D.J.	L	26	1
17	N.M.	P	49	1
18	S.Y.P.	P	26	1
19	H.	P	54	1



20	W.R.	L	59	1
21	I.	L	27	1
22	S.R.	L	65	1
23	A.S.H.	P	25	1
24	Z.A.	L	27	1
25	Y.	P	41	1
26	V.R.U.	P	36	1
27	I.M.	L	43	1
28	F.N.	L	30	1
29	E.K.	P	46	1
30	R.C.I.P.	L	31	1
31	E.	P	20	1
32	I.S.	P	58	1
33	A.S.	L	33	1
34	Y.S.	L	62	1
35	J.	L	50	1
36	D.D.S.	L	59	1
37	G.N.A.	P	36	1
38	H.S.	P	34	1
39	E.S.	P	60	1
40	I.M.	P	40	1
41	M.A.J.	P	32	1
42	S.	P	49	1

Sumber: Bekam Ruqyah Center Cabang Soreang, diolah 2025

Based on patient visit data over the past two months at the Soreang Branch of the Bekam Ruqyah Center, in March 2025, 26 patients underwent cupping and ruqyah therapy, and in April, this number increased to 42. All patients registered during these two months were first-time patients, meaning they had never received therapy at the center before. This phenomenon indicates that the cupping and ruqyah services at the Soreang Branch of the Bekam Ruqyah Center are quite popular with the public and have high potential for growth in terms of service users.

The patient profile at the Bekam Ruqyah Center shows a diverse age range, ranging from 20 to over 70 years old, with a balanced number of male and female patients. This diversity indicates that this spiritual therapy is universal and needed by all levels of society. However, all registered patients are new users, raising questions about the service's ability to build lasting spiritual connections and long-term loyalty.

This study aims to examine and develop strategies to improve the quality of spirituality in cupping and ruqyah services, and to understand how spiritual aspects influence customer satisfaction and potential loyalty. Using a descriptive qualitative approach, this study will explore the implementation of strategies, customer perceptions, and satisfaction, as well as the contribution of spiritual service quality to satisfaction. The results are expected to provide academic and practical contributions to the development of spiritual-based service strategies in the alternative health sector.

2. RESEARCH METHOD

This study used a descriptive qualitative approach to understand strategies for enhancing spiritual quality in cupping and ruqyah services at the Soreang Branch of the Bekam Ruqyah Center, focusing on the subjective experiences of customers. Data were collected through in-



depth interviews and field observations, involving the branch manager, customers, and therapists as informants. The study aimed to examine the application of spiritual values in services to enhance customer satisfaction, using triangulation techniques to ensure data validity. Data analysis was conducted using descriptive qualitative data reduction, presentation, and drawing conclusions.

The strategy for enhancing spiritual quality is based on service management principles that prioritize efficiency, customer satisfaction, and resource utilization. This approach ensures a professional and structured service process, positively impacting customers physically and spiritually. Furthermore, this strategy integrates spiritual marketing, emphasizing Islamic values such as sincerity and prayer, and considering the behavior of Muslim consumers seeking holistic health services. The goal is to create a satisfying service experience across the physical, emotional, and spiritual aspects.

By implementing this strategy for enhancing spiritual quality in services, it is expected that customer satisfaction will increase, as evidenced by the following indicators:

1. Customers feel highly satisfied after receiving the service.
2. Customers are interested in using the service again.
3. Customers voluntarily recommend the service to others due to their positive impressions.

To illustrate the relationship between spiritual enhancement strategies and customer satisfaction in cupping and ruqyah services, the conceptual framework of this study is presented in the following table:

Komponen Strategis	Subkomponen/ Dimensi	Penjelasan	Relevansi terhadap Kepuasan Pelanggan
Kualitas Layanan (SERVQUAL)	- Keandalan (reliability) - Daya tanggap (responsiveness) - Jaminan (assurance) - Empati - Bukti fisik	Dimensi dasar dari model SERVQUAL untuk mengukur sejauh mana layanan memenuhi kebutuhan pelanggan secara konsisten dan profesional	Pelanggan merasa aman, dihargai, dan dilayani dengan cepat serta profesional, yang meningkatkan rasa puas setelah layanan
Kepuasan Pelanggan	- Kepuasan jasmani - Kepuasan emosional - Kepuasan spiritual	Tingkat kepuasan yang dirasakan pelanggan secara menyeluruh setelah menerima layanan, baik dari sisi fisik, emosional, maupun	Ukuran keberhasilan strategi penguatan kualitas spiritual, menjadi dasar bagi loyalitas dan rekomendasi



		spiritual	
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Sumber : Diolah oleh Peneliti

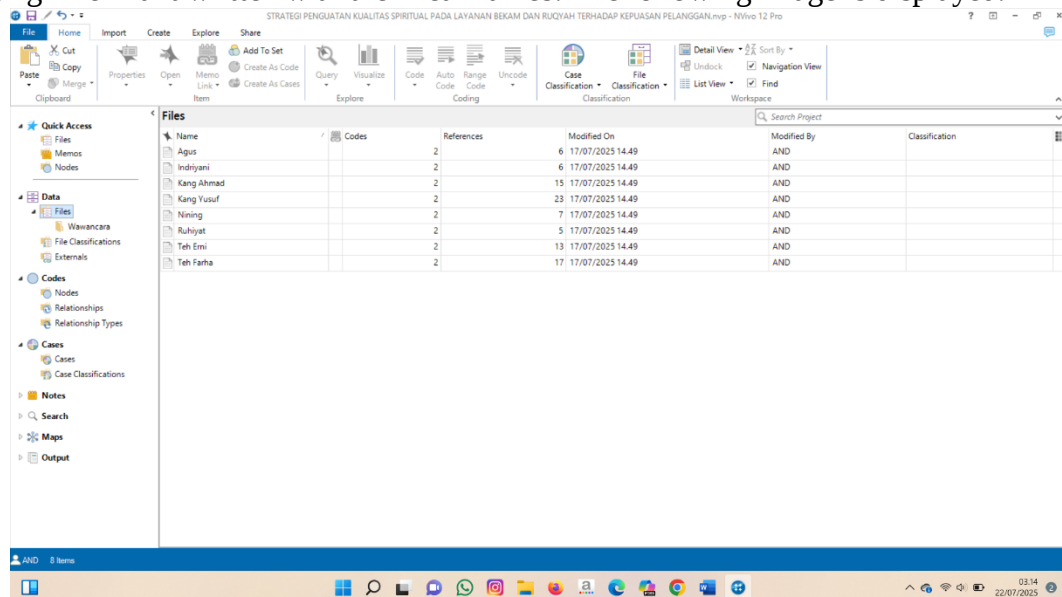
3. RESULTS AND DISCUSSION

Source triangulation was conducted to ensure data validity by comparing interview results between the branch manager, therapists, and customers of the Soreang Branch of the Bekam Ruqyah Center (BRC). The results showed a consistent view that spiritual quality is a key element in the effectiveness of cupping and ruqyah services.

The branch manager emphasized the importance of implementing Islamic law-based standard operating procedures (SOPs), maintaining facility cleanliness, and routine spiritual guidance for therapists. The therapists focused on practicing spiritual values such as reciting prayers before procedures, maintaining ablution (wudu), and displaying empathy and patience with patients. Meanwhile, customers expressed positive experiences in the form of inner peace, comfort, and encouragement to return to therapy and recommend it to others.

These findings indicate that the spiritual dimension has been integrated into the entire service process from governance and therapeutic interactions to the customer experience. Thus, spirituality serves not only as a complement to services but is at the core of value creation and customer satisfaction. In this chapter, the researcher presents the data from the research conducted.

Qualitative analysis using NVivo 12 software was conducted to identify patterns of relationships between themes that emerged from the interview transcripts. NVivo is the process of entering all interview results into the NVivo software. The data previously entered is in the form of recordings and has been transcribed into text. The data was generated through an interview process obtained from three informants: Key Informant, Primary Informant, and Supporting Informant written with their real names. The following image is displayed.



Sumber : Diolah oleh Peneliti
Gambar 1. Input Data Wawancara



Researchers coded the inputted interview data by marking relevant quotes based on the research questions. Each quote was assigned a specific node or theme category based on its meaning. The various themes created can be seen in the following image.

Name	References	Created On	Created By	Modified On	Modified By
Strategi BRC	1	22/07/2025 03:02	AND	22/07/2025 03:02	AND
Kekuhan Pelanggan	3	22/07/2025 02:47	AND	22/07/2025 02:49	AND
SOP BRC	4	21/07/2025 14:34	AND	22/07/2025 02:52	AND
Kepuasan Pelanggan	12	21/07/2025 14:39	AND	22/07/2025 02:51	AND
Pengobatan	6	22/07/2025 03:37	AND	22/07/2025 03:37	AND
Kualitas Spiritual Layanan	8	22/07/2025 02:55	AND	22/07/2025 03:07	AND
Keterangan	10	20/07/2025 03:37	AND	22/07/2025 03:37	AND

Sumber : Diolah oleh Peneliti

Gambar 2. Tema Coding

Case Classification, which aims to describe the informant's background. This classification includes basic demographic data used to differentiate the characteristics of each informant. The background data classified includes job title, gender, and age. This classification is shown in the following figure:

Name	A. Jabatan	B. Jenis Kelamin	C. Usia
1. Agus	Pelanggan	Laki - laki	56
2. Indriyani	Pelanggan	Perempuan	50
3. Kang Ahmad	Terapis/Karyawan	Laki - laki	48
4. Kang Yusuf	Kepala Cabang	Laki - laki	42
5. Nining	Pelanggan	Perempuan	35
6. Rukhyat	Pelanggan	Laki - laki	56
7. Teh Erni	Terapis/Karyawan	Perempuan	28
8. Teh Farha	Terapis/Karyawan	Perempuan	21

Sumber : Diolah oleh Peneliti

Gambar 3. Case Classification



A word cloud visualization generated using the Word Frequency Query feature in NVivo software shows that terms such as “service,” “spiritual,” “patient,” “ruqyah,” “cupping,” and “therapist” were the most frequently used terms in the interview transcripts. The words “service” and “spiritual” topped the list, reflecting the study’s primary focus on services that prioritize religious values and inner peace. The high frequency of the word “patient” indicates that the perspective of the service user was a primary focus in the data analysis. Meanwhile, the terms “ruqyah” and “cupping” indicate that these two therapy methods are central to the service practices studied. The word “therapist” demonstrates the important role of the service provider in shaping the quality of spiritual care. These results confirm that spirituality in alternative health services is a central aspect, built through interactions between patients and therapists, and supported by an Islamic approach to ruqyah and cupping practices. Therefore, the findings of this word cloud serve as a starting point for developing categories and key themes for further qualitative analysis. The following image is shown.

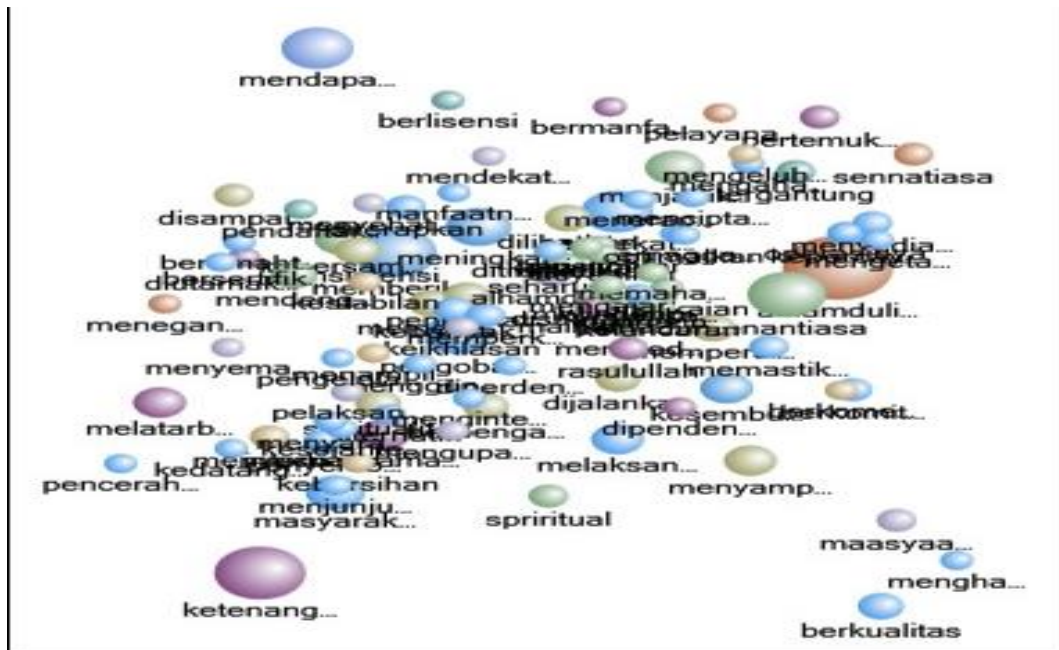


Sumber : Diolah oleh N-Vivo

Gambar 4. Word Cloud

Based on the findings from the Word Cloud, to strengthen understanding of the narrative context emerging in the interview data, the researchers used the Word Tree feature in NVivo software. A Word Tree is a linguistic visualization technique that displays how certain words are used within the context of sentences by informants. This feature allows researchers to see word patterns, meaning associations, and the relationship between a keyword and the words that immediately follow or precede it.

The Word Tree is useful for exploring the depth of meaning contained in qualitative data because it reveals the semantic relationships that shape the shared meaning of participants' experiences. In the context of this research, the Word Tree visualization was used to explore informants' perceptions of cupping and ruqyah services, particularly regarding spiritual aspects, service quality, and perceived psychological and emotional impacts. The following image shows the Word Tree visualization results, showing frequently occurring words based on informants' narratives:

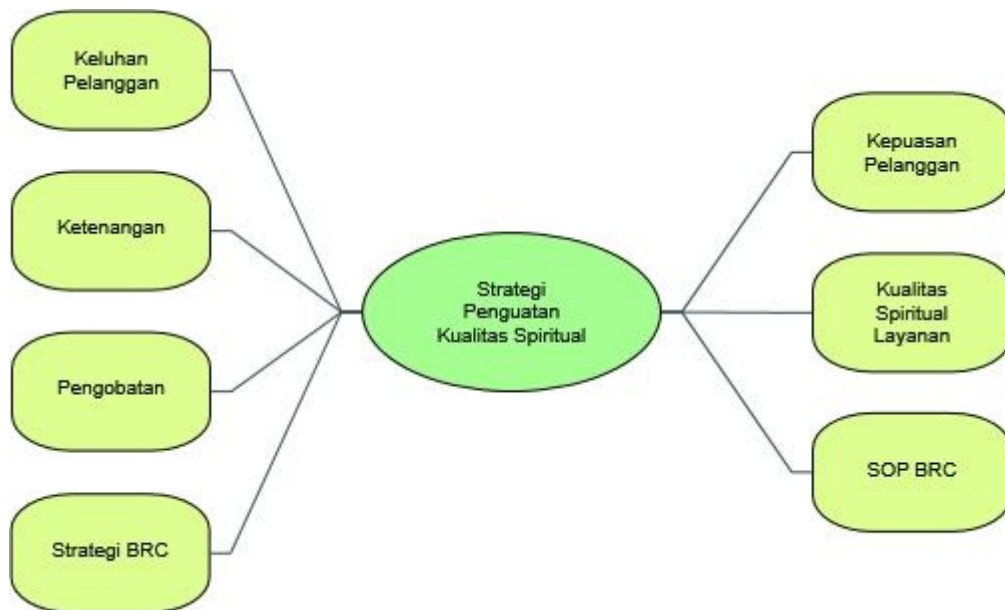


Sumber : Diolah oleh N-Vivo

Gambar 5. Word Tree

Using the Word Tree, the next step was to formulate the relationships between the main themes emerging in the data. To do this, the researchers created a mind map as a thematic visualization to map the relationships between key elements contributing to the development of a spiritual quality strengthening strategy.

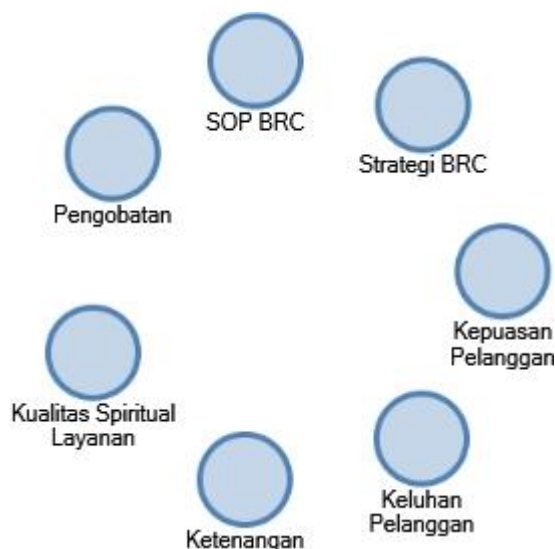
The next step was to formulate the relationships between the main themes emerging in the data by creating a mind map as a thematic visualization. This mind map charts the relationships between key elements contributing to the spiritual quality strengthening strategy, based on the coding of interview and observation data. On the left side, themes such as customer complaints, tranquility, treatment, and BRC strategies reflect input and field experiences for service evaluation and improvement. On the right side, themes such as customer satisfaction, spiritual quality of service, and BRC Standard Operating Procedures (SOPs) demonstrate the results of the implemented strategy. Customer satisfaction reflects a positive response to spiritual values in the service, while spiritual quality and SOPs serve as indicators of structured service standards. This visualization demonstrates that the spiritual quality strengthening strategy is integrative, combining customer needs, service standards, and religious values, with the goal of improving treatment quality and creating inner peace and spiritual satisfaction for customers.



Sumber : Diolah oleh N-Vivo

Gambar 6. Mind Map

Factors in the spiritual enhancement strategy, researchers compiled a Project Map Diagram that groups key elements based on qualitative data analysis. This diagram shows the factors that support or hinder the implementation of the strategy at the Soreang Branch of the Bekam Ruqyah Center. Contributing elements include BRC's Standard Operating Procedures (SOPs), strategies that reinforce spiritual values, customer-perceived service quality, and physical and spiritual care approaches. Customer complaints and their well-being are important indicators; complaints indicate areas for improvement, while well-being reflects desired psychological outcomes. Customer satisfaction is the ultimate goal influenced by the synergy of supporting factors and success in overcoming obstacles. This diagram illustrates the strategic dynamics of BRC's spiritual services and areas for improvement in their implementation.

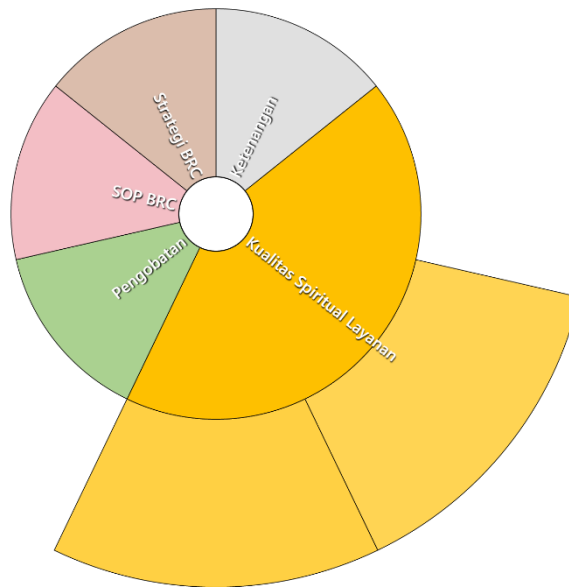


Sumber : Diolah oleh N-Vivo

Gambar 7. Project Map Pendukung dan Hambatan



Group Query results using NVivo grouped coding references from key informants. This radial visualization shows that "Spiritual Quality of Service" was the most dominant theme, reflecting the informants' primary focus on the spiritual dimension of service. The following is an image of the Group Query from the key informants' coding.



Sumber : Diolah oleh N-Vivo

Gambar 8. Group Query dari Coding Informan Kunci

The researcher describes the coding results from NVivo software, which illustrates the contribution of each informant to the theme "Customer Satisfaction". This data shows the percentage of references or citations coded by each informant. Based on the graph, informant Nining made the largest contribution to this theme, followed by Indriyani and Agus. Meanwhile, the contribution from Ruhayat was relatively small. This indicates that informant Nining's perception and experience have a greater influence on the understanding of customer satisfaction in the context of Cupping and Ruqyah services at the Soreang Branch of Bekam Ruqyah Center. The visualization image is as follows.

Method triangulation was conducted by comparing the results of interviews, field observations, and documentation. Observations revealed that the service room was always kept clean, the environment was supported by murotal readings, and each therapy session began with a communal prayer. Documentation, in the form of photographs of therapist coaching activities and SOP notes, demonstrated the consistent application of sharia values.

The consistency between the interview results, observations, and documentation demonstrates that the implementation of spiritual qualities at BRC is not merely symbolic but also manifests itself in work procedures and service behavior. Therefore, the data obtained is deemed valid and reliable.

The field findings were then linked to several theories underlying this research.

1. Based on Business Administration (BPMS) theory, the implementation of sharia-based standard operating procedures (SOPs) and a therapist coaching system demonstrated the effectiveness of values-based business process management.
2. In line with SERVQUAL theory, the dimensions of empathy, reliability, and assurance were strongly reflected in spiritual service behavior.
3. The concept of Spiritual Leadership supports the branch manager's leadership role in building a religious organizational culture oriented toward spiritual services.



4. From the perspective of Spiritual Marketing and Customer Satisfaction, Islamic values serve as a competitive advantage that differentiates BRC from similar services and fosters emotional and spiritual customer loyalty.

Overall, the research findings reinforce the theory that spirituality in traditional healthcare can be an effective strategy for creating customer satisfaction and loyalty, as it integrates functional, emotional, and religious aspects.

Discussion

Implementation and Strategies for Improving Spiritual Quality in Cupping and Ruqyah Services

1. Implementation of Spiritual Quality in Services

Research results at the Soreang Branch of the Bekam Ruqyah Center indicate that spiritual quality plays a fundamental role in shaping the characteristics and excellence of cupping and ruqyah services. The application of Islamic spiritual values is the main foundation that distinguishes this service from other alternative health practices.

Through triangulation of sources (branch manager, therapists, and patients), methods (interviews, observation, documentation), and theories (SERVQUAL, customer satisfaction, and spiritual marketing), it was found that the entire service process from management to technical practice is grounded in Sharia values. The branch manager emphasized the implementation of Sharia-based standard operating procedures (SOPs) that include reciting prayers, dhikr, and murottal (recitation of the Koran) before and during services. Therapists maintain spiritual readiness through routine acts of worship such as the Dhuha prayer, reading the Quran, and setting a religious intention before serving patients.

The results of the NVivo 12 analysis confirmed the integration of the five SERVQUAL dimensions in the context of spiritual services:

1. Tangibles: Clean facilities, available prayer rooms, and soothing murottal;
2. Reliability: Sharia procedures are consistently implemented;
3. Responsiveness: The therapist is responsive and patient with patients;
4. Assurance: Competence and intention to worship foster a sense of security;
5. Empathy: Friendly and Islamic-inspired communication creates a sense of calm.

These findings strengthen the validity of the SERVQUAL model in assessing the technical and emotional-religious aspects of services. Patients reported spiritual experiences such as inner peace, closeness to God, and encouragement to increase their worship. This indicates that customer satisfaction goes beyond physical needs and is rooted in the spiritual dimension, in line with spiritual marketing theory, which places religious values at the core of customer relationships.

The service process reflects a holistic approach that integrates medical and spiritual dimensions through three main stages:

1. Pre-therapy: Islamic welcome, opening prayer, and assessment of the patient's spiritual readiness.
2. Core stage: recitation of Quranic verses (Al-Fatihah, Ayat Kursi, Al-Ikhlas, Al-Falaq, and An-Nas) and cupping procedures in accordance with Sunnah principles and medical hygiene.
3. Post-therapy: Religious advice and a physical-spiritual evaluation to maintain continuity of healing.

SOPs serve as standard guidelines to ensure professional, safe, hygienic, and sharia-compliant services. In cupping practices, therapists are required to maintain cleanliness, use



sterile equipment, and perform procedures with the intention of worship. In ruqyah services, recitation of holy verses and prayers is performed by certified therapists with Islamic etiquette. Patient testimonials support the dominant spiritual and emotional benefits:

"As soon as you enter, you can hear the murottal (recitation of the Quran). The therapist is gentle and encourages you to ask for forgiveness, which soothes your heart." (Mrs. Indriyani)

"Besides feeling lighter, I'm more enthusiastic about worship." (Mr. Ruhayat)

This finding suggests that services that address spiritual aspects strengthen perceptions of service quality (Tjiptono, 2009). A spiritual approach also aligns with Business Administration theory, particularly in planning and organizing value-based services that shape an organization's Islamic identity.

Customer satisfaction stems not only from physical healing but also from inner peace, which fosters long-term loyalty. These findings align with Sulistyawati et al. (2022) and Siregar (2021), who assert that Islamic service quality increases patient loyalty. They also expand on Rachmawati's (2021) findings by adding a spiritual dimension to the customer experience.

2. Spiritual Quality Improvement Strategy

The results of triangulation of interviews, observations, and documentation indicate that the spiritual quality improvement strategy at the Soreang Branch of the Bekam Ruqyah Center focuses on three main pillars:

1. Enhancing the spiritual capacity of therapists: carried out through regular training in Islamic ruqyah and fostering personal worship.
2. Developing Sharia-based service standards: implementing standard operating procedures (SOPs) with the recitation of prayers, ruqyah verses, and internalizing the intention of worship in every action.
3. Creating a conducive spiritual environment: screening murottal (religious recitation), Islamic etiquette, and a clean therapy room that supports patient peace.

This strategy strengthens the internalization of spiritual values within the work system, aligning with spiritual management theory (Novitasari et al., 2021) and the principles of the Business Process Management System (BPMS), which emphasizes the balance between efficiency and meaningful service delivery.

This research supports the findings of Susanti (2020) that spiritual leadership improves employee motivation and customer experience, as well as Aini (2022) who confirmed the relationship between work spirituality and customer engagement. However, unlike Handayani (2019), who emphasized technical aspects of quality improvement, this study confirms that strengthening sustainable spiritual values is the primary factor in improving service quality.

Based on the TOWS Matrix analysis, the improvement strategies are formulated as follows:

1. SO (Strength–Opportunity) strategy: leveraging the strengths of the Islamic environment and da'wah community to expand promotional networks based on Islamic study groups and the hijrah trend.
2. WO (Weakness–Opportunity) strategy: addressing promotional and training limitations through digital training and support from online Islamic communities.
3. ST (Strength–Threat) strategy: reducing the negative stigma of ruqyah through public education based on customer testimonials and a relationship marketing approach.
4. WT (Weakness–Threat) strategy: strengthening the internal quality management system with uniform SOPs, regular training, and Islamic educational media.



Thus, the spiritual quality improvement strategy at the Bekam Ruqyah Center Soreang Branch not only strengthens the service dimension and professionalism but also creates a differentiating value proposition based on Islamic spiritual excellence. Integration of internal strengths and external opportunities expands the customer base while maintaining service continuity, ultimately increasing customer satisfaction and loyalty in a sustainable manner.

4. CONCLUSION

This study shows that the application of spiritual qualities at the Soreang Branch of the Ruqyah Cupping Center is integrated throughout the service process through prayer, dhikr (remembrance of God), Quran recitation, and Islamic etiquette between therapists and patients. This integration increases customer satisfaction, both physically and spiritually, and strengthens SERVQUAL and customer loyalty. Efforts to improve spiritual qualities are carried out through therapist training, implementing Islamic-based standard operating procedures (SOPs), and creating a conducive spiritual environment. This strategy combines religious values and service management, thus strengthening the institution's image. Despite its advantages in integrating medical and spiritual aspects, challenges remain, such as SOP consistency, limited promotion, and competition from modern clinics.

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