

CHAPTER I

INTRODUCTION

A. Research Background

Al-Qur'an is a special revelation that contains the words of God and perfect reading compared to other revelations. According to the Quraish Shihab, there has not been any reading since humans came to know literacy five thousand years ago that could be rival Al-Qur`an, this perfect and noble reading.¹ It's not just about reading scripture, but Al-Qur`an has also become a part of many facets of human life. Many of the Muslim society who always involve Al-Qur'an in the whole of their daily activities. It gives the bless to everything they did and makes it worship valued. That can also be seen in the research conducted by A. Rafiq Zainul Mun'im entitled "Jimat Qurani dalam kehidupan bakul sate", which proves that *Bakul Sate Madura* (the seller of Madura Satay) depends part of their lives on Al-Qur`an in the marketing benefits.²

From the various functions derived from Al-Qur'an, in this case Al-Qur`an introduces itself as *hudan li al-nās* (guidance for all humans),³ this is the main function of its presence. In order to explain the function of Al-Qur`an, Allah affirms

¹ Quraish Shihab, *Wawasan Al – Qur'an : Tafsir Tematik Atas Berbagai Persoalan Umat*. (Bandung: Mizan, 2013) 3.

² A. Rafiq Zainul Mun'im, "Jimat Qur'ani Dalam Kehidupan Bakul Sate", *Jurnal Kontemplasi*, No. 1, November 2013.

³ M. Quraish Shihab, *Lentera Al – Quran* (Bandung: Mizan Pustaka. 2013), 26.

that Al-Qur'an was revealed to give the best solution for the problems of human life, as explained in His word Q.S. al-Baqara verse 213:

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ ۗ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ ۗ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ۗ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

“Mankind were once one nation, then Allah sent forth prophets to give them good news and warn them, and with these His sent down the book with the truth taht it might judge the disputes of men. None disputed it save those to whom it was given after clear arguments had come to them, and that was throught envy of another. So Allah guide by His will those who believed in the truth which had been disputed Allah guides whom He will to the right path.”⁴

Furthermore, the Muslim society also believes that there are verses that have mystical values and tremendous power in Al-Qur`an which has been believed to be sacred. One of the sacred and mystical values of Al-Qur`an which is often believed by the public is *rajab*.⁵

In the history of Islam, the verses of Al-Qur`an has been used for medicine since the prophetic time, it has been also performed by the prophet Muhammad. Aisyah r.a told in the history when approaching death of the prophet. When he was sick, he blew himself with *al-Mu'awwizatain* (Surat *an-Nās* and *al-*

⁴ Mahmud Y. Zaky, *The Meaning Of Al-Qur`an* ((Lebanon: Dar Al-Choura, 1980), 38.

⁵ Anwar Mujahidin, “Analisis Simbolik Penggunaan Ayat-ayat Al-Qur`an Sebagai Jimat Dalam Kehidupan Masyarakat Ponorogo”, *Kalam: Jurnal of Religius Thought and Islamic Studies*, X, 2016, 50.

Falaq). If the illness worsened, then I blew for him those two suras and wiped them with his own hands, because he hoped to get the blessing.⁶

As for the use verses of the Qu’ran in the physical form of writing, that was carried out by Abdullah bin Umar who wrote and depended on prayers for his children who had not yet puberty:

أعوذ بكلمات الله التامة من غضبه وشر عباده ومن همزات الشياطين وأن يحضرون

"I take refuge in God's perfect words from His anger, the evil of His servants, and from the whispers of Satan and his arrival".⁷

It is believed that writing verses from the Qu’ran that are hung or made into necklaces by the child believed to protect from various dangers. This done because the children still small and cannot to read the verse by himself.

Since the ancient times, *Rajah* has been spread around the world such as China, Malaysia, India, Brunei, Singapore, America and Europe.⁸ As for Indonesia, *Rajah* widely spread among the Dayak, Banjar, Javanese, and Bugis tribes. Various forms of the *rajah* scattered in the world are written with their respective symbols or languages, so there are would be inscribed with Chinese, Indian, Latin Javanese letters, and any symbols or pictures of the Dayak tribes.

⁶ Abdul Hadi, “Bacaan ayat Al – Quran sebagai Pengobatan (studi Living Quran pada Praktik Pengobatan di Desa Kehen Kec. Turi Kab. Lamongan Jawa Timur)”, Ushuluddin and Islamic thought University, Sunan Kalijaga State Islamic University, Yogyakarta, 2015, 3.

⁷ Hilda Nurfuadah, “Living Qur’an: Resepsi Komunitas Muslim Pada Al-Qur’an (Studi Kasus Di Pondok Pesantren At-Tarbiyatul Wathoniyah Desa Mertapada Kulon, Astatana Japura, Kab. Cirebon), Alqur’an And Tafsir Departement, IAIN Nur Jati Cirebon, 68.

⁸ Rosy Aliviana, “Analisis Matematik Terhadap Azimat Numerik”, *Skripsi*, Fakultas Sains Dan Teknologi, UIN M.aulanan Malik Ibrahim, Malang, 2012, Hal 40.

As for South Kalimantan, most of the *rajab* used by the people are *rajab* that written with verses of Al-Qur`an. This is inseparable of the majority who are Muslim. There is the history that Prince Antasari brought a *rajab* that was written with verses of Al-Qur`an during the Banjar war. Many Banjar scholars allowed the application of *rajab* if it written with the verses of Al-Qur'an, as well as the village of Dalampagar. This village is widely known by people as the experts of making *rajab* with the verses of Al-Qur`an.

Based on that situation, the writer is interested to do a research by the title: **“The Application Of Al-Qur`an Verse As A *Rajah* By Dalampagar Ulu Society Martapura.”** This research was using Living qur'an studies to discovers every verses that used as a *rajab*. It also discovers the process of *rajab* application, and the response of *rajab* user.

B. Problem Statement

Based on the background above, the problems formulated in this research are:

1. What are the verses of Al-Qur`an which is used as a *rajab* by the society of Dalampagar Ulu Martapura?
2. How is the application of using Al-Qur`an verses as a *rajab* by the society of Dalampagar Ulu Martapura?

C. Purpose and significance

1. In accordance with the formula above, this study purposes:

- a. To find out the verses of Al-Qur`an that commonly used as a *rajab* by the society of Dalampagar Ulu Martapura.
 - b. To find out the application of Al-Qur`an verses as a *rajab* by the society of Dalampagar Ulu, Martapura.
2. The results of this study will be particularly useful for:
 - a. The theoretical benefit

This study has usefulness as a scientific contribution in the field of Qur'anic Studies and Interpretation in the study of Qur`anic Living, and it can be used as a reference for further research to assess public perceptions of Al-Qur`an.

- b. The practical benefit

To provide an overview to the reader and the public that Al-Qur`an not only as a book that can be read, but also have sacred values that can be applied in everyday life.

D. Operasional Definition

1. The Application of Al-Qur`an verses

The etymology of the word "verse" means writing arranged in lines, each conforming to a pattern of accented and unaccented syllables,⁹ each having a regular pattern.¹⁰ While the terminology of the word "verse" means some number

⁹ A.S Hornby, *Oxford Advanced Learner's Dictionary Of Current English*, (New York: Oxford University Press, 1985), 954.

¹⁰ Victoria Bull, *Oxford Learned Pocket Dictionary*, (New York: Oxford University Press, 2008), 492.

or arrangement of words that have a beginning and an ending which is counted as a part of a surah in Al-Qur`an.¹¹

As for the purpose of "the application of Al-Qur`an verses" in this study, the writer limits it only to Al-Qur`an verses which are "written" on certain media according to the purpose intended by the writer. So that the verses of Al-Qur`an which are commonly used by means of "read" as in general or in other ways, are not included in the scope of this research.

2. *Rajah*

Rajah in KBBI (the Great Dictionary of the Indonesian Language) means letters, pictures, signs, talismans, and which are used to ward off disease and so on.¹²

As explained in the previous paragraph, that the writer limits this research to the verses of Al-Qur`an which are used in a "written" way, so also for the *rajah* that meant by the writer. In this case, the writer limits the "*rajah*" to something that is applied in written form such as verses from Al-Qur`an written on leaves, yellow cloth, white plates, and so on. As for the *rajah* that are applied by reading or in other ways are not included in this study.

¹¹ Muhammad Hasbi Ash-Shiddieqiy, *Sejarah Dan Pengantar Ilmu Al-Quran Tafsir*, (Jakarta: Bulan Bintang, 1954), 60.

¹² Tim Penyusun Pusat Bahasa, *Kamus Besar Bahasa Indonesia*, (Jakarta: Pusat Bahasa, 2008), 1156.

3. Dalampagar Ulu society

Society in English is called "society" as long as it says "sociuc" which means friend. And the word "society" comes from the Arabic word is "shirk" which means associating or in scientific language is called interaction.¹³ Then, some definitions of "society" according to experts are:

According to Selo Soemardjan, society are people who live together and produce culture. According to Koentjaraningrat, society is a unity of human life that interacts according to a certain system of customs that sustainable, and which is bound by a sense of shared identity. And While Max Weber defines society as a structure or action which is principally determined by the expectations and values of the dominant on its citizens.¹⁴

Dalampagar Ulu is a village that founded by Sheikh Muhammad Arsyad Al-Banjari. He deliberately donated the village for his family and students as a sign of surrender to Allah Almighty for always gets his providence. When the village has many inhabitants, told one night, came a group of people who wanted to misbehave to those villagers. But when they arrived there, the villain's view was blocked by high fences so that no more houses were to be seen, they finally returned in vain.

¹³ Tim Penyusun Pusat Bahasa, *Kamus Besar Bahasa Indonesia*, (Jakarta: Pusat Bahasa, 2008), 1156.

¹⁴ Bambang Tejokusumo, "Dinamika Masyarakat Sebagai Sumber Belajar Ilmu Pengetahuan Sosial", *Geoedukasi* Vol 3 No. 1, Maret 2014, 39.

This incident later became the historical origin of the name Dalampagar.¹⁵ The word "Ulu" become an addition for the name of this village since a regional division by headman in the area.

From some of the definitions and explanations above, the writer draws a conclusion that Dalampagar Ulu society is a group of people who get along with each other and have a particular cultural and customary system, who live together in a village called Dalampagar Ulu.

E. Previous Research

After conducting a literature review by searching for the manuscripts from the previous research, the author found several thesis and journal that discussed the theme that similar with this research. Such as:

1. *Simbolisme Al-Qur'an Sebagai Rajah (Studi Terhadap Rajah Rabu Pungkasan Di Pondok Pesantren Wasilatul Huda Kendal)* by Diana Fitri Umami, Qur`anic Studies and interpretation Department, Ushuluddin and Islamic Studies Faculty, Sunan Kalijaga Islamic State University, Yogyakarta, 2018. This thesis discusses the *rajah* that written by educator of Wassilatul Huda Kendal Islamic boarding school, K.H. Muhammad Adib Anas Noor, on the eve of Pungkasan Wednesday to be shared for his students as a repellent for

¹⁵ Abu Daudi, *Maulana Syekh Muhammad Arsyad Al-Banjari*, (Martapura: Sekretariat Madrasah Sullamul Ulum, Tth), 42-43.

reinforcements, treatment of diseases and so on by discussing in depth the relationship between the verses used and the practice.¹⁶

2. *Analisis Simbolik penggunaan Ayat-Ayat Al-Qur'an Sebagai Jimat dalam Kehidupan Masyarakat Ponorogo*, by Anwar Mujahidin, STAIN Ponorogo, East Java. This journal discusses the application of verse of Al-Qur'an as a talisman by the people of Ponorogo, by explaining verses of Al-Qur'an that used and the society's meaning of it.¹⁷
3. *Ayat-Ayat Al-Qur'an Sebagai Pekasih Menurut Ulama di Kecamatan Banjarmasin Selatan Kota Banjarmasin*, by Rafi'I Hamdi, interpretation of hadith department, special program of Islamic studies, ushuluddin and humaniora faculty, Antasari State Islamic university Banjarmasin, 2016. This thesis discuss the verses of the Al-Qur'an which are used specifically as balck magic to attract thr oppisite sex as well as to look charming and some speculation ot theologian on this matter.¹⁸
4. *Kepercayaan dan Perlakuan Masyarakat Banjar terhadap Jimat-Jimat Penolak Penyakit*, by Arni, Science Departement Al-Qur'an and Interpretation,

¹⁶ Diana Fitri Umami, "Simbolisme Al-Qur'an Sebagai *Rajah* (Studi Terhadap *Rajah* Rabu Pungkasan Di Pondok Pesantren Wasilatul Huda Kendal)", Undergraduate thesis, Department of Al-Qur'an Science and Interpretation, Ushuluddin and Islamic Faculty, UIN Sunan Kalijaga Yogyakarta, 2018.

¹⁷ Anwar Mujahidin, "Analisis Simbolik Penggunaan Ayat-Ayat Al-Qur'an Sebagai Jimat Dalam Kehidupan Masyarakat Ponorogo", Jurnal STAIN Ponorogo, East Java.

¹⁸ Rafi'I Hamdi, "Ayat-Ayat Al-Qur'an Sebagai Pekasih Menurut Scholar Di Kecamatan Banjarmasin Selatan Kota Banjarmasin", undergraduateThesis Department of Tafsir Hadith Special Program for Scholar Islamic Studies, Ushuluddin Dan Humaniora Faculty, Antasari State Islamic University Banjarmasin, 2016.

Ushuluddin and Humaniora Faculty, Antasari State Islamic University Banjarmasin, January-march, Vol. 4, No. 1, 2016. This journal discAl-Qur`an which are used specifically a balck magic usses various amulets and other mystical objects that are used by the Banjar people specifically as therapy for diseases.¹⁹

Thus the previous research which discussed the verses of the Qur'an in several forms, both as amulets, *rajah*, and like other with the specific purposes for which these objects were made. As for this study, the author will describe more broadly about *rajah* written on an object, but only within the scope of the verses of the Qur'an along with how to make and use them.

F. Research Method

1. Types of research

The type of research that used in this research is a field research. Field research is research conducted to collect data and information directly from the source. The research method used is a descriptive qualitative research method.

Descriptive method is one of the research methodologies of the nature problem, this method seeks to provide a systematic and careful picture of the actual facts and the characteristics of certain populations. While qualitative research methods are studies that find knowledge by using data in the form of

¹⁹ Arni, "Kepercayaan Dan Perlakuan Masyarakat Banjar Terhadap Jimat-Jimat Penolak Penyakit", Jurnal Fakultas Ushuluddin Dan Humaniora, IAIN Antasari Banjarmasin, January-March, Vol. 4 No.1, 2016.

words, pictures, or so on as a tool to find information about what you want to know.

2. Location of research

The location of this research is Dalampagar Ulu village, East Martapura District, Banjar Regency, South Kalimantan Province.

3. Data and data sources

a. Data

This study uses two types of data, they are basic data (primary) and complementary data (secondary):

1) Primary data

The primary data in this study are data relating to the object of the problem discussed, which includes the verses of Al-Qur`an which are used as *rajah* by the Dalampagar Ulu society, as well as the procedures for using these verses as *rajah*.

2) Secondary data

Secondary data in this study are data obtained by researchers that collecting from existing sources, they are the profile of the Dalampagar Ulu village society and the concept of *rajah* in Islam and the methodology of the living Qur'an.

b. Data Sources

The data sources in this study are divided into two, namely primary data sources and secondary data sources:

1) Primary data sources

The primary data sources in this study were data obtained by researchers from the results of field research through interviews with religious figures and society figures in Dalampagar Ulu village, as well as the general public in the village.

2) Secondary data sources

The secondary data sources in this research are data obtained by researchers from the literature on books and other articles related to *rajah* and the application of Al-Qur`an verses.

4. Data collection techniques

To collect and compile research data the author used data collection techniques as follows:

a. Interview

The data collection techniques by interview is through the submission of a number of questions orally to the subject being interviewed.²⁰ This interview is addressed to religious leaders, society leaders, and the general public who have expertise in making the *rajah* and have knowledge about it.

b. Observation

The data collection techniques by observation is to make direct and systematic observations of the process of making the *rajah*, such as how to

²⁰ Rahmadi, *Pengantar Metodologi Penelitian, ..., 75*

write verses of Al-Qur`an on the object, put these objects in certain places, as well as how to use these objects later by consumers who use it.

c. Dokumentation

The data collection techniques by documentation is recording attitudes, conversations, and conditions that appear on the object of research by using handphone and voice recorders, as well as writing data that is considered important in the researcher's notebook and others.

5. Data processing and analysis techniques

When the writer was collected data from the field/research location, the data is processed in several stages, as follows:

- a. Data collection, is collecting as much data as possible at the study site, both primary and secondary data.
- b. Data classification, is grouping data that has been collected according to the type and needs of each.
- c. Data interpretation, is interpreting the data obtained so that it is easy to understand

G. Structures

This writing will be systematically described in the form of five chapters consisting of:

The first chapter, contains preliminary research which are explanations that are closely related to the rationale of this research. Loading of research

background, problem statement, purpose and significance, operational definition, previous research, research method, and writing structure which in general will describe the contents of this thesis.

The second chapter, contains a theoretical basis in the form of knowledge about the concept of *rajab* and the Living Qur'an methodology, both of which will be the basis for conducting further research on the use of the verses of Al-Qur`an as *rajab* by the Dalampagar Ulu society.

The third chapter, contains general description of the research site, than the verses that related of the *rajab*, and also the application procedures of the *rajab* that obtained from the research results

The fourth chapter is the end of the writing process on the results of research in the form of conclusions, suggestions that are relevant to the object of research and ended with the closing.