

## CHAPTER V

### CLOSURE

#### A. Conclusion

After conducting a research study on the Living Qur'an in the village of Dalampagar Ulu on the verses of Al-Qur`an used as *rajab*, the writer can take several conclusions as follows:

1. Every *rajab* made by the Dalampagar Ulu society contains a *rajab* in the form of writing by the verses of Al-Qur`an, they are: Basmalah, *ayat Kursi*, *ayat lima*, *ayat tujuh*, *ayat lima belas*, *áyatul hifzi*, surah Al-Baqarah, surah Ali Imran, surah Al-A 'raf, Surah Yusuf, Surah Táha, Surah Al-Ikhlás, and Tahlil.
2. The procedure for using the verses of Al-Qur`an as *rajab* are: *Cemeli ali* and *pancar merah* just need to save in the wallet and bring it anywhere to go. *Rajab* linjuang leaf, *rajab* the prophet Sulaiman, and *nabuah* are pasted in some places. *Rajab* plate, *basal 41*, and *singgugut* are only used at some times by put the water into *rajab* then drink it. *Parapatan*, *pamupuran*, *rajab* point, *rajab* stick, *rajab* clothes, as well as *rajab* ring and *rajab* bracelet are used everyday for daily activities.

#### B. Suggestion

Regarding the things experienced by the writer while doing this research, the writer would like to deliver some suggestions that might be helpful for readers or future researchers.

1. The rapid development of science and technology, as well as modern life which sometimes easily changes everything. So the writer suggests that readers may continue to maintain Islamic values that exist in aspects of culture and ancestral heritage. As the verses of Al-Qur`an that people use as *wasilah* to ask God for help.
2. Study of the Living Qur'an that studied by the writer is still limited to the verses of Al-Qur`an that are used as *rajaḥ* by outlining certain verses along with their benefits and how to use them. As for suggestions for further research, that is by examining the meaning of these verses by the people who use it.