

CHAPTER IV

RAJAH IN TRADITION OF DALAMPAGAR ULU SOCIETY

A. The Verses That Used As *Rajah*

1. Basmalah

In the book *Mujarrobat Ad-Dairobi Al-Kabiir* it is stated that whoever writes Basmalah 625 times, Allah will use him *Haibatan 'adzimatan*, it is great authority so that no one can do evil to him with Allah's permission.

Then in the book *Senjata Mu'min* it is also stated that basmalah which is repeated in large numbers will keep away from the temptations of devil and thieves. This is in accordance with *rajah* that written by respondent III (Grandma Imay) on *rajah* clothes, and also respondent IV (Nursipah) at *basal 41*, that Basmalah can be used as a barrier to self as well as a silencer.

2. *Ayat Lima* (five surahs of Al-Qur`an)

أَلَمْ تَرَ إِلَى الْمَلَائِكَةِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّ لَّهُمْ أَتُبِعْنَا لَنَا مَلَائِكَةً نُقْتَلُ فِي سَبِيلِ اللَّهِ ۗ
قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا ۗ قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ
دِينِنَا وَأَبْنَاؤُنَا ۗ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ

As has been mentioned in the book *Senjata Mu'min*, that *ayat lima* has the use of protecting oneself from the evil of humans, jinn, devils, and wild animals.⁵¹ This is in accordance with *rajah* that written by respondent I

⁵¹ Zainu Ridlo Buyan, *Senjata Mu'min*, (Banjarmasin: Toko Buku Amanah, Tth), 36.

(Muhammad Shalih), that in cemeti ali there is the writing of *ayat lima* whose purpose is for personal safety, including.⁵²

- a. Surah Al-Baqarah verse 246
- b. Surah Ali Imran verse 18
- c. Surah An-Nisá verse 77
- d. Surah Al-Máidah verse 27
- e. Surah Ar-Ra'd verse 16

3. *Ayat tujuh* (seven surahs of Al-Qur'an)

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

وَإِنْ يَمْسَسَكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ، إِلَّا هُوَ ۚ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ ۚ يُصِيبُ بِهِ مَن يَشَاءُ مِنْ

عِبَادِهِ ۚ وَهُوَ الْغَفُورُ الرَّحِيمُ

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ۚ كُلٌّ فِي كِتَابٍ مُّبِينٍ

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ ۚ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا ۚ إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ

وَكَايِنٍ مِّنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِنَّكُمْ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ

مَا يَفْتَحِ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا ۚ وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ، مِنْ بَعْدِهِ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ

⁵² Zainu Ridlo Buyan, *Senjata Mu'min...*, 37-40.

وَلَمَّا سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ ۗ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّيهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَتُ رَحْمَتِهِ ۗ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ

هَلْ هُنَّ كَاشِفَاتُ ضُرِّيهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَتُ رَحْمَتِهِ ۗ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ

Ayat tujuh has a purpose to avoid all destruction and deceit of the enemy, and to avoid various reinforcements with the permission of Allah swt. This is also in accordance with *rajab* that written by respondent I, that in cemeti ali there is an inscription of seven verses whose purpose is to reject reinforcements⁵³ including:⁵⁴

- a. Surah At-Taubah verse 51
 - b. Surah Yunus verse 107
 - c. Surah Hûd verse 6
 - d. Surah Hûd verse 56
 - e. Surah Al-Ankabut verse 60
 - f. Surah Fâthir verse 2
 - g. Surah Az-Zumar verse 38
4. *Ayat lima belas* (fifteen surahs of Al-Qur`an)

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ ۗ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى ۗ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ۗ ذَلِكُمْ اللَّهُ ۗ فَأَنَّى تُؤْفَكُونَ

⁵³ Zainu Ridlo Buyan, *Senjata Mu'min...*, 33.

⁵⁴ Zainu Ridlo Buyan, *Senjata Mu'min...*, 33-36.

وَلَوْ أَنَّ فُرْعَانًا سِيرَتْ بِهِنَّ الْجِبَالُ أَوْ قُطِعَتْ بِهِنَّ الْأَرْضُ أَوْ كُتِبَ بِهِنَّ الْمَوْتَى ۗ بَلِ لِلَّهِ الْأَمْرُ جَمِيعًا ۗ أَفَلَمْ يَأْتِسَّ

الَّذِينَ ءَامَنُوا أَنْ لَوْ يَشَاءُ اللَّهُ لَهَدَى النَّاسَ جَمِيعًا ۗ وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُم بِمَا صَنَعُوا قَارِعَةٌ أَوْ تَحُلُّ

قَرِيبًا مِّن دَارِهِمْ حَتَّىٰ يَأْتِيَ وَعْدَ اللَّهِ ۗ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

أَفَعَيَّبْنَا بِالْخَلْقِ الْأَوَّلِ ۗ بَلْ هُمْ فِي لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ

هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۗ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ

مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا ۗ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ ۗ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ

شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَن يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ ۗ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۗ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

وَيَرْزُقُهُ مِمَّنْ حَيْثُ لَا يَحْتَسِبُ ۗ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۗ إِنَّ اللَّهَ لَبَلِغٌ أَمْرِهِ ۗ قَدْ جَعَلَ اللَّهُ لِكُلِّ

شَيْءٍ قَدْرًا

لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رَسُولَ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَخْصَىٰ كُلَّ شَيْءٍ عَدَدًا

رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا

يَوْمَ يَفُومُ الرُّوحُ وَالْمَلَكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَدِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا

مِنْ أَيِّ شَيْءٍ خَلَقَهُ.

مِنْ نُّطْقَةٍ خَلَقَهُ فَقَدَرَهُ.

ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ

وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ بَلْ هُوَ قُرْءَانٌ مَجِيدٌ فِي لَوْحٍ مَحْفُوظٍ

Ayat lima belas has the use of protecting oneself and property from humans, jinn, and wild animals, and whoever has a desire, God willing, will fulfill his desire.⁵⁵ As *ayat lima* and *ayat tujuh*, this is also in accordance with the *rajab* that written by respondent I on the cemeti ali, that *ayat lima belas* used to sell goods. Then also the *rajab* that written by respondent IV (Nursipah) at *basal 41*, that *ayat lima belas* can be used as a self-defence including:

- a. Surah Ali Imran verses 1-2 and 18
- b. Surah Al-An'am verse 95
- c. Surah Ar-Ra'd verse 31
- d. Surah Yásín verse 82
- e. Surah Al-Fátiháh verse 2
- f. Surah Qaf verse 15

⁵⁵ Zainu Ridlo Buyan, *Senjata Mu'min...*, 28.

- g. Surah Al-Hadid verses 4 and 25
- h. Surah At-Taghabun verse 13
- i. Surah Ath-Thalaq verse 3
- j. Surah Al-Jin verse 28
- k. Surah Al-Muzzammil verse 9
- l. Surah An-Naba verse 38
- m. Surah 'Abasa verses 18-19
- n. Surah At-Takwir verses 20-21
- o. Surah Al-Buruj verses 20-22

5. *Āyatul hifzi*

وَهُوَ الْفَاهِرُ فَوْقَ عِبَادِهِ ۖ وَيُرْسِلُ عَلَيْكُمْ حَفِظَةً

إِنَّ رَبِّي عَلَىٰ كُلِّ شَيْءٍ حَفِيفٌ

قَالَ اللَّهُ خَيْرَ حَافِظًا ۖ وَهُوَ أَرْحَمُ الرَّاحِمِينَ

لَهُ مُعَقَّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِمَّنْ أَمَرَ اللَّهُ

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَّجِيمٍ

وَكُنَّا لَهُمْ حَافِظِينَ

وَحَفِظْنَا مِنْ كُلِّ شَيْطَانٍ مَّارِدٍ

وَحَفِظْنَا ۚ ذٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

وَرَبُّكَ عَلَىٰ كُلِّ شَيْءٍ حَفِيزٌ

لِلّٰهِ حَفِيزٌ عَلَيْهِمْ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ

وَإِنَّ عَلَيْكُمْ لَحَافِيزِينَ

إِنْ كُنَّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِيزٌ

بَلْ هُوَ قُرْآنٌ مَّجِيدٌ فِي لَوْحٍ مَّحْفُوظٍ

Ayatul hifzi is some verses from Al-Qur`an used as a protection self. The advantage from the verses above, whoever practices or uses it will be preserved and protected from all dangers even if he sleeps in a place where there are many wild animals.⁵⁶ This is in accordance with the *rajah* that written by respondent III (Grandma Imay) on the *rajah* clothes, that *ayatul hifzi* is used as a barrier against all bad and dangerous things, including:⁵⁷

- a. Surah Al-‘An’am verse 61
- b. Surah Hûd verse 57
- c. Surah Yusuf verse 64
- d. Surah Ar Ra’d verse 11
- e. Surah Al-Hijr verses 9 and 17

⁵⁶ Zainu Ridlo Buyan, *Senjata Mu'min...*, 43.

⁵⁷ Zainu Ridlo Buyan, *Senjata Mu'min...*, 45-46.

- f. Surah Al-Anbiyá verse 82
- g. Surah Ash-Shaffat verse 7
- h. Surah Fussilat verse 12
- i. Surah Saba verse 21
- j. Surah Asy-Syura' verse 6
- k. Surah Al-Infitar verses 10
- l. Surah Ath-Thoriq verse 4
- m. Surah Al-Buruj verses 21-22

6. *Ayat Kursi*

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

Rasulullah saw said the virtue of *ayat kursi*:

إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَأَقْرَأْ آيَةَ الْكُرْسِيِّ مِنْ أَوَّلِهَا حَتَّى تَحْتِمَ الْآيَةَ: اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَقَالَ لِي: لَنْ يَزَالَ عَلَيْكَ مِنَ اللَّهِ حَافِظٌ، وَلَا يَفْرَبُكَ شَيْطَانٌ حَتَّى تُصْبِحَ

"When you go to your bed, then read the *ayat kursi* until it's finished. That is reading *Allahu laa ilaaha illaa huwal hayyul qoyyum*. For verily he has made you always protected from Allah and the devil will not come near you until the morning." (H.R. Bukhari)⁵⁸

Then in the book entitled *Khizanat Al-Asrar fi Al-Khutumi wa Al-Adzkar* by Muhammad Taqi al-Muqaddam it is stated that the benefits of

⁵⁸ Muhammad Bin Ismail Abu Abdillah Al-Bukhari, *Shahih Bukhari Juz VI*, (Beirut: Dar Ibn Katsir, 1522 H), 188.

ayat kursi are not only when someone read it, but also write it.⁵⁹ This is in accordance with the *rajab* that written by respondent II (Muhammad Muslih) on the leaves of linjuang, that *ayat kursi* can be used as a repellent for reinforcements because it gets protection from Allah swt.

7. Surah Al-Baqarah

In general, Surah Al-Baqarah has many virtues, while one of them is mentioned by the Prophet Muhammad. which mean:

"From Abu Umamah al-Bahili he said that Rasulullah said: Read Al-Qur`an because Al-Qur`an is an intercessor on the Day of Resurrection for his companions. Read two beautiful stalks, namely Surah Al-Baqarah and Surah Ali Imran. For both of them will come on the Day of Resurrection like a shelter or like a protective cloud, or like a flock of birds spreading their wings and defenders for their readers. So read Surah Al-Baqarah because in it there is a blessing, while leaving is a loss. Even evildoers (sorcerers) cannot penetrate it." (HR. Ahmad No. 22193)⁶⁰

As mentioned in the hadith above, this is in accordance with the *rajab* that written by respondent IV (Nursipah) on *rajab* the prophet Sulaiman, that in Surah Al-Baqarah there is a blessing which can also be intended to open the door of sustenance.

Then for the use of Surah Al-Baqarah verse 18, it is already familiar, the short verse is often believed by the public to have a very deep meaning.

As mentioned in the book *Senjata Mu'min*, that this verse has a use as a

⁵⁹ Miftahur Rahman, "Resepsi Terhadap Ayat Kursi Dalam Literatur Keislaman", *Maghza Journal of Al-Qur'an and interpretation*, Vol. 3, No. 2, 2018, 141.

⁶⁰ Prasetyo Eko Prayugo, "Penggunaan Ayat Al-Qur'an Untuk Syarat Rumah Oleh Masyarakat Kecamatan Bati-Bati", *Ushuluddin and Humaniora faculty, Antasari State Islamic University Banjarmasin*, 2021, 98.

cursing sentence.⁶¹ This is in accordance with the *rajab* that written by respondent VI (Abdul Jalil) on *rajab* stick that Surah Al-Baqarah verse 18 has a function as a silencer.

8. Surah Ali Imran

As the words of the Prophet in the previous paragraph about the virtues of Surah Al-Baqarah, likewise the virtue of Surah Ali Imran. So this is in accordance with the *rajab* that written by respondent II (Muhammad Muslih) on *rajab* linjuang leaf, that Surah Ali Imran is able to protect and protect against evil so that it can be used as a repellent against evil.

9. Surah Al-A'raf

Surah Al-A'raf especially verse 10 is a *rajab* that written by respondent V (Raudah) on the *parapatan* shell, this is because the verse has a virtue which if it is written on a media when finished performing Friday prayers then stored or used, it will bring abundant sustenance with Allah's permission.⁶²

10. Surah Yusuf

In the book *Thawab Al-A'mâl* with his chain to Abu Abdullah (as), he said that whoever reads Surah Yusuf every night and every day, Allah will resurrect him on the Day of Resurrection with a beautiful face like that of

⁶¹ Zainu Ridlo Buyan, *Senjata Mu'min...*, 52

⁶² Arafah, "Menulis Surah Al-A'raf ayat 10 sebagai penarik rezeki", in <http://www.laduni.id/post/amp/60719/menulis-surat-al-araff-ayat-10-sebagai-penarik-rezeki>, accessed on 10 January 2022

the Prophet Yusuf.⁶³ Although the beautiful face mentioned was purposed to the Prophet Yusuf, but not a few of the women who often practice Surah Yusuf so that they are given a beautiful appearance and look beautiful. This is also in accordance with the *rajab* that written by respondent V (Raudah) in *pamupuran*, that Surah Yusuf can be used as *wasilah* (connector) so that people who use it have a beautiful appearance.

11. Surah Thaha

عَنْ ابْنِ مَسْعُودٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ خَشِيَ أَنْ يَنْسِيَ الْقُرْآنَ بَعْدَ حِفْظِهِ
وَأَعْلَمَ بَعْدَ دَرْسِهِ فَلْيُثَلِّمِ اللَّهُمَّ نَوْرَ الْكِتَابِ بَصْرِي وَأَسْرَحْ بِهِ صَدْرِي وَأَسْتَعْمِلْ بِهِ بَدَنِي وَأَطْلِقْ
بِهِ لِسَانِي وَقَوِّئِي بِهِ جَنَانِي وَأَسْرِعْ بِهِ فَهْمِي وَقَوِّئِي بِهِ عَزْمِي بِحَوْلِكَ وَقُوَّتِكَ فَإِنَّهُ لَا حَوْلَ
وَلَا قُوَّةَ إِلَّا بِكَ يَا أَرْحَمَ الرَّاحِمِينَ

"From Ibn Mas'ud that the Prophet Said: Whoever is afraid of forgetting Al-Qur`an after he has memorized it and forgets knowledge after he has learned, then let him say Ya Allah, enlighten my eyes with Al-Qur`an, and expand my chest with Al-Qur`an, and put it on my body with Al-Qur`an, and release my tongue with Al-Qur`an, and strengthen my memory with Al-Qur`an, and accelerate my understanding with Al-Qur`an, and strengthen my resolve with Al-Qur`an, with power and your efforts then indeed there is no power and effort except for you, people who are most dear to you."⁶⁴

From the hadith above, it can be understood that Surah Taha has fadhilah as a prayer to be strong in memorizing and easy to understand lessons. This prayer is of course very familiar in the society, which is usually known as the prayer of enlightenment of the heart. Usually read

⁶³ Abdu Ali ibn Jum'ah Al-Arusy Al-Hauzy, *Tafsir Nur Al-Tsaqalain*, (Beirut, Lebanon: tth), 333.

⁶⁴ Syekh Ahmad Addin, *Mujarrobat Ad-Dairobi Al-Kabiir*, (Mesir: Maktabah At-Tijari Al-Kubra, Tth), 148.

when starting lessons, or written on certain media. This is in accordance with the *rajah* that written by respondent II (Muhammad Muslih) on *rajah* plate which is used as a light for the heart, and also respondent V (Raudah) on *rajah* point as a means or wasilah to make learning easier.

12. Surah Al-ikhlas

The Ali r.a. said from the prophet that means:

*"Whoever wants to travel, then recites Surah al-Ikhlas 11 times, then Allah will guard his house until he returns."*⁶⁵

Then in the book *Mujarrobat Ad-Dairobi Al-Kabiir* it is stated that rather than the efficacy or fadhilah of Surah Al-Ikhlas, thats as a repellent against reinforcements. This is in accordance with the *rajah* that written by respondent IV (Nursipah) on the *nabuah* he made, that Surah Al-Ikhlas has uses for guarding the house.

13. Tahlil

Tahlil is *dzikir* in the form of the sentence *Lá ilá ha illallah* which is said or read by repeatedly. Reading tahlil is the best *dzikir* as confirmed by the Prophet Muhammad in the following hadith:

حَدَّثَنَا مُوسَى بْنُ إِبرَاهِيمَ بْنِ كَثِيرٍ الأَنْصَارِيُّ، قَالَ: سَمِعْتُ طَلْحَةَ بْنَ خِرَاشٍ، قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: أَفْضَلُ الذِّكْرِ لَا إِلَهَ إِلَّا اللَّهُ، وَأَفْضَلُ الدُّعَاءِ الْحَمْدُ لِلَّهِ.

"Has told me Musa bin Ibrahim bin Kathir Al-Anshori he said: I heard Talhah bin Hirasy say: I heard Jabir bin Abdullah say: I heard Rasulullah.

⁶⁵ Nur Hidayat, *Surah Yaasiin Dan Tahlil*, (Surabaya, CV. Pustaka Agung Harapan: Tth), 11.

Bersaba: The best of dhikr is Laa ilaa ha illallah, and the best of prayer is Alhamdulillah. ⁶⁶

As for tahlil, which is written on a plate made by respondent II (Muhammad Muslih), it is one of the ways so that people who use the plate also get the virtue of tahlil and always remember Allah, so that whatever is desired is granted by Allah through the intermediary and the disease is also cured.

The Arabic numbers written as *rajah* by respondent IV (Nursipah) on the *rajah* prophet Sulaiman, and respondent VII (Muhammad Naufal) on *pancar merah*, *rajah* ring and *rajah* bracelet, are not just numbers without meaning. In the book *Tájul Mulk* by Tuan Hasan Basut bin Ishaq Fathoni it is explained a lot, that the numbers or hijaiyah letters commonly found in tattoos and the like certainly have their respective meanings which have been simplified by formulas and provisions.

According to Muhammad Naufal and Abdul Jalil, the writing of the *rajah* using numbers or hijaiyah letters was done because the available media did not allow for the verses of Al-Qur`an to be written, such as *pancar merah*, *rajah* ring and *rajah* bracelet whose the *rajah* were written by carving or pounding them. As for the *rajah* prophet Sulaiman and several others, according to Nursipah, there is a separate reason that cannot

⁶⁶ Kamarul Azmi Jasmi, *Tahlil Dan Doa Arwah, Amalan Warid Daripada Al-Qur'an Dan Sunah*, (Malaysia, Akademi Tamadun Islam: 2020), 38

be said why these objects contain a lot of Arabic numbers even though the media used is still relatively easy to write on.

As for the reference sources used by the informants regarding the efficacy or usefulness of the verses above, the authors cannot describe them because the limited information provided by the informants, but most of them only stated that this is knowledge that has been passed down from generation to generation.

B. The Application Procedures Of The *Rajah*

In this study the writer conducted interviews with seven respondents about the verses of Al-Qur`an as *rajah* and the procedures for their use. The criteria used as a sample are the original inhabitants of Dalampagar village who have lived in the village since birth. In the following, the writer will describe the results of the study:

1. Respondent I

| | |
|----------------------|--|
| Name | : Muhammad Shalih (<i>Guru Shalih</i>) |
| Place, date of birth | : Dalampagar Ulu, 03 Mei 1976 |
| Address | : Dalampagar Ulu RT 01 Gg. Datu Landak |
| Education | : MA (SLTA) |
| Profession | : Teacher |
| <i>Rajah</i> made | : Cemeti Ali |



Picture 1.1: Cemeti Ali

Muhammad Shalih said, *rajah* is a *wasilah* that contain with any writings, each of which has a benefit or purpose, such as to sell merchandise, for personal safety, for lovers, rejecting reinforcements, and others. The kinds of *rajah* are divided into several forms, namely *wafaq* and *basal*. According to him, the scope of a tattoo is limited to something that is written down, while something that is recited such as amulets or mantras does not fall into this category.

Cemeti Ali is a *rajah* made by Muhammad Shalih or who is known as *Guru Salih* by writing certain verses of Al-Qur`an on a piece of wood that is shaped like a spear. The procedure for making it must be preceded by taking ablution, then choosing a day and hour that is considered good or has virtues such as Thursday night, Friday, *Arafah* day, *Duha* time, and so on,

sometimes it can also be accompanied by *sunnah* fasting. The verses written in Cemeti Ali include: *ayat lima*, *ayat tujuh*, and *ayat lima belas*.⁶⁷

2. Respondent II

Name : Muhammad Muslih
Place, date of birth : Dalampagar Ulu, 26 Juli 1985
Address : Dalampagar Ulu RT 02
Education : MA (SLTA)
Profession : Teacher
Rajah made : *rajah* plate and *rajah* linjuang leaf



Picture 2.1: *rajah* linjuang leaf

Muhammad Muslih and other respondents says, *rajah* is the same as what Muhammad Shalih has said, so they only give the answer "more or less" or "the same" when asked what they know about *rajah*.

⁶⁷ Muhammad Shalih, Teacher, Direct Interview, Dalampagar Ulu, 03 October 2021.

The types of *rajab* that made by Muhammad Muslih are *rajab* plated and *rajab* linjuang leaf. *Rajab* plate is a plain white plate that filled with the inscription of tahlil, *rihul ahmar*⁶⁸, Surah Thaha, and several pieces of other surahs. This plate is commonly used for easier to learn and memorize, and make easier for someone when giving birth), treating paralysis and also crotch (stomach pain during menstruation). *Rajab* linjuang leaf is a leaf of linjuang which is still green, than it is written on it with a pen or marker by several pieces of surahs and verses of Al-Qur`an.

The procedure for making both of these are by taking ablution first, then followed by the *sunnah dhuha* prayer, then writing its *rajab* on Friday or other certain days. Especially for *rajab* linjuang leaf, Muhammad Muslih said that in the month of Safar this *rajab* is very much ordered by people because it is usually used to reject reinforcements on the last Wednesday of the month of Safar. The surahs or verses of Al-Qur`an that are written there include: Surah Ali Imran, Surah Thaha, and *ayat kursi*.⁶⁹

3. Respondent III

Name : Maisarah (Grandma Imay)
Place, date of birth : Dalampagar Ulu, 10 januari 1951.
Address : Dalampagar Ulu RT 01 Gg. Datu Landak

⁶⁸ The prayer taught by Gabriel to the Prophet Muhammad to avoid stroke, paralysis, madness, and other serious illnesses.

⁶⁹ Muhammad Muslih, Teacher, Direct Interview, Dalampagar Ulu, 03 October 2021.

Education : Elementary school
Profession : Massage Therapist
Rajah made : *Rajah* clothes



Picture 3.1: *rajah* clothes

Maisarah is a 70 years old *rajah* maker. It was said by her daughter, when she was young she could make various kinds of *rajah*. However, because of her old age, now she only accepts the making of *rajah* clothes. As for the other *rajah* objects, the procedure was handed over to her daughter, her name is Nursipah (Respondent IV).

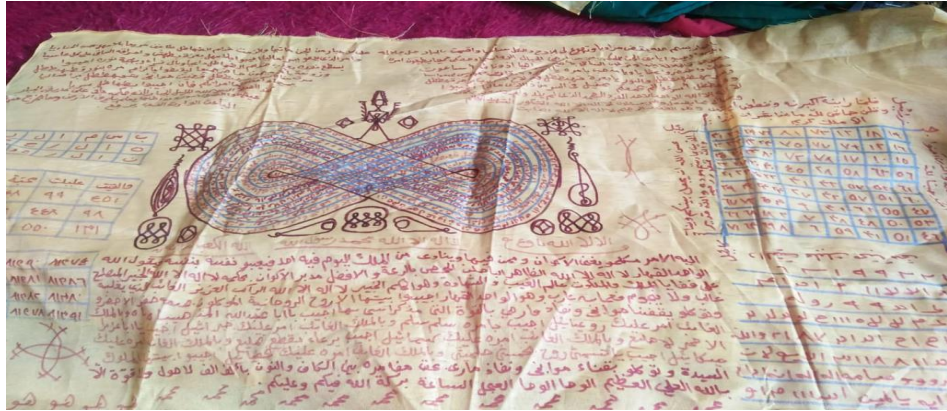
Rajah clothes is a white clothes that written on it with the verses of Al-Qur`an by using a marker. This clothes is used as a protect from all bad and dangerous things, usually this type of *rajah* is often used by soldiers when assigned to the forest or dangerous places. As for how to make it, it is same like any *rajah* else, that is by taking ablution first and preferably making it

on Thursday night or Friday morning. The writings on it include: Basmalah and *áyatul hifzi*.

4. Respondent IV

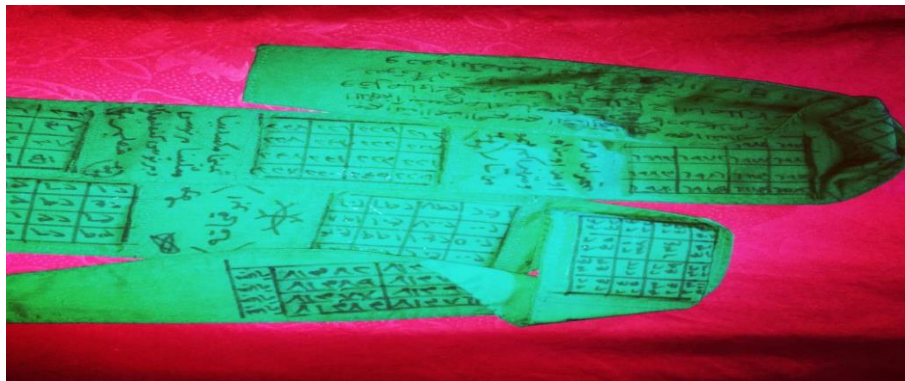
Name : Nursipah
Place, date of birth : Dalampagar Ulu, 10 Oktober 1976
Address : Dalampagar Ulu, RT 01 RW 01
Education : MA (SLTA)
Profession : Housewife
Rajah made : *Nabuah, basal 41, dan rajah* the prophet Sulaiman

As mentioned in the previous paragraph, Nursipah is the daughter of Grandma Imay who has inherited a lot of knowledge about *rajah*. Everything that grandma Imay couldn't make was mandated to Nursipah so that it would not become extinct. The *rajah* that made by Nursipah are *nabuah*, basalt 41, and *rajah* the prophet Sulaiman, all of which have a fairly complicated manufacturing process and a lot of writing.



Picture 4.1: *nabuah*

Nabuah is a paper that contains the writings of verses of Al-Qur`an to be placed on the door of the house, so that the user hopes fire or other things that make disaster cannot enter. The writings contained in it include: Surah Al-Fatihah, Surah Al-Ikhlâs, pieces of Surah Al-Baqarah, and dalail.



Picture 4.2: *basal 41*

Basal 41 is a green cloth made like a belt and inside it is filled with the inscription of the verse of Al-Qur`an which is used as a silencer and barrier. The writing contained in it is Basmalah 41 times and *ayat lima belas*.



Picture 4.3: *Rajah* the Prophet Sulaiman

Rajah the Prophet Sulaiman is a yellow cotton cloth that written by the verses of Al-Qur`an with using a marker on it, to be used as an opener for sustenance and love. The writings contained in it are fragments of the Surah Al-Baqarah and also Arabic numbers which are a formulation of the hijaiyah letters and the verses of Al-Qur`an which are simplified into shorter ones.⁷⁰

5. Respondent V

Name : Raudah
 Place, date of birth : Dalampagar Ulu, 21 Juni 1983
 Address : Dalampagar Ulu RT 01 Gg. Datu Landak
 Education : Senior High School
 Profession : Housewife
Rajah made : *Rajah* shell, *rajah* point.

⁷⁰ Nursipah, Housewife, Direct Interview, Dalampagar Ulu, 20 November 2021.

Rajah shell is the hard skin of an old coconut that cutting into half, then inside it is written by the verses of Al-Qur`an using a marker. The shells made by Raudah are divided into three types, they are: *parapatan*, *singgugut*, and *pamupuran*. Each of the three objects has a different inscription/*raja*h and uses.



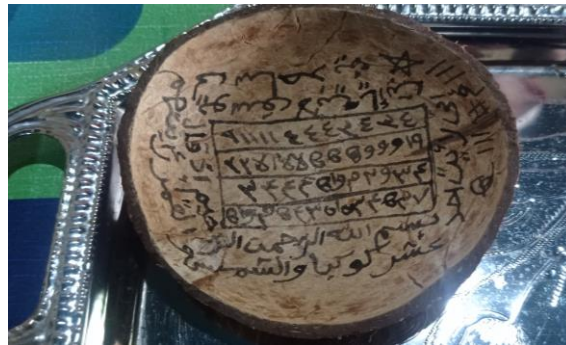
Picture 5.1: *parapatan*

Parapatan is a shell that is usually used as a measure of rice for cooking. At the bottom there is a hole like a corn kernel, and the index finger is used as a cover of it. Raudah said, this object is used so that the rice eaten becomes a blessing and continues to bring abundant sustenance. The writings contained in *parapatan* include Surah Al-'A'raf verse 10.



Picture 5.2: *singgugut*

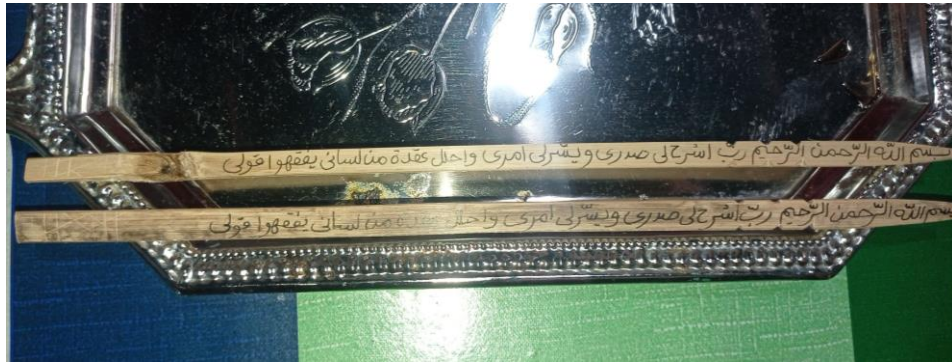
Singgugut is a shell that has a shape similar with the shell of Parapatan, except that it doesn't have a hole at the bottom. How to use it, the inside of the shell is filled with water and then drunk directly using the shell. This object is commonly used to treat women who experience abdominal pain during menstruation and also find it difficult to have children. The writing contained in it is *Lá haula walá kuwwata illá billah*.



Picture 5.3: *pamupuran*

Pamupuran is a shell that is usually used as a container for dressing up. The shell used for this *pamupuran* has a shape that is not as convex as

parapatan or *singgugut*. When dressing up, the powder that will be used is put into the *pamupuran* shell with the aim that when applied to the face, it will look beautiful and pleasing to the eye. The writing contained in the *pamupuran* is Surah Yusuf.



Picture 5.4: *rajah* point

Rajah point is a bamboo wood that is shaped into small and long pieces and added with a little carving, then the verses of Al-Qur`an are written using a marker. This point is used as a tool for reciting Al-Qur`an and others, as well as one of the *wasilah* so that people who use it can be given convenience in learning or reading Al-Qur`an because of the prayer written on it. The writing on the *rajah* index finger is Surah Táha verses 25-28.⁷¹

6. Respondent VI

Name : Abdul Jalil
 Place, date of birth : Dalampagar Ulu, 23 Oktober 1961
 Address : Dalampagar Ulu RT 01 Gg. Datu Landak

⁷¹ Raudah, housewife, Direct Interview, Dalampagar Ulu, 26 December 2021.

Education : MTs (SLTP)

Profession : Farmer

Rajah made : *Rajah* stick



Picture 6.1: *rajah* stick

Rajah stick is a stick made of wood such as teak, palm wood, snake wood, etc. Inside of that there is a gap to insert paper with the verses of Al-Qur`an inscribed. This stick is carved in such a way depending on the order, and between the sticks with the handle that connected with gold-colored metal that has been carved. This stick is usually used as a silencer and

immunity, but is also not infrequently used during the Friday prayer sermon.

The writing contained in this stick is Surah Al-Baqarah verse 18.⁷²

7. Respondent VII

Name : Muhammad Naufal

Place, date of birth : Dalampagar Ulu, 03 Agustus 1987

Address : Dalampagar Ulu RT 01 Gg. Datu Landak

Education : Senior High School

Profession : Farmer

Rajah made : *Pancar merah*, *rajah* bracelet, *rajah* ring.



Picture 7.1: *pancar merah*

Pancar merah is a slightly reddish metal with a round shape with a small hole at the top. This hole is useful for hanging this object to be used as a necklace or key chain. On the front and back are engraved with Arabic numerals which, according to the writer it is not just any number, but have

⁷² Abdul Jalil, Farmer, Direct Interview, Dalampagar Ulu, 26 December 2021.

a deep meaning that can be used as a seller in trading, opening the door of sustenance, and for personal safety.



Picture 7.2: *rajah* bracelet



Picture 7.3: *rajah* ring

Rajah bracelet and ring are bracelets and rings as usual, which are made of metal or white iron and on it are engraved with Arabic numerals as described in the previous paragraph. The engraving found on bracelets and rings depends on the size of the surface of the two objects, the larger the surface, the more numbers that can be written, as well as its use. The number

of numbers that can be written starting from one line, two lines, up to five lines. Muhammad Naufal said, "most of the *rajah* (the point, the shells, necklaces, bracelets, and rings) that are sold in places such as Sekumpul, Kalampayan, Datu Sanggul domes, and so on, are the work of here".⁷³

Based on the results of interviews with seven respondents who are *rajah* makers, it can be concluded that the procedures for using the verses of Al-Qur`an as *rajah* by the Dalampagar Ulu society, include:

The verses of Al-Qur`an that are used as *rajah* are applied by writing on some media such as paper, cloth, leaves, wood, ceramics, metal, shells, and so on.

Before writing down the verses of Al-Qur`an that are used as *rajah*, the first thing to do is taking ablution on themselves, because something that will be written is not an ordinary writing, but the word of the great God.

In some respondents, there are sunnah prayers and fasting on some days when they want to make a *rajah*. This may be one of the stages that support the efficacy of the *rajah* that is made.

Basically, there are several types of *rajah* that has priority day and time for making it. For example, *cemeti ali*, *rajah* plate, and *rajah* clothes is prioritized on Thursday nights or Fridays at the time of *dhuha* for the making. But however, due to the large number of orders received such as

⁷³ Muhammad Naufal, farmer, Direct Interview, Dalampagar Ulu, 26 December 2021

rajah ring and *rajah* bracelet which have to make hundreds or even thousands of them every day, some respondents no longer use some days and times to make them, but every day and night.

There are various ways to use the *rajah*, some of it just need to be save, such as *cemeti ali* and *pancar merah*. There are also affixed to the walls of houses or certain places such as *rajah* linjuang leaf, *rajah* the prophet Sulaiman, and *nabuah*. Some of them are used for daily activities such as *parapatan*, *pamupuran*, *rajah* point, *rajah* stick, *rajah* clothes, as well as *rajah* ring and *rajah* bracelet. And there are only used at some times, such as *rajah* plate, basalt 41, and *singgugut*.

However, there are some *rajah* that not only contain verses from Al-Qur`an, but also add Arabic numbers, prayers, pictures, and several other writings which are not included in the discussion in this study.

C. The Relation Between *Rajah* and Other Factors

Penggunaan *rajah* di lingkungan masyarakat dipengaruhi oleh beberapa faktor, antara lain:

The use of *rajah* in the society influenced by several factors, including:

1. Economic

The economic situation in a society is arguably the biggest factor that causes a certain lifestyle and way of thinking. Similarly *rajah*, with low economic conditions encourage the idea to use *rajah* as an alternative to a

problem. For example, when someone has a sore *singgugut*, they will choose to get treatment using *rajah* because to go to doctor much more expensive.

2. Education

Education is a factor that influences a person's mindset to beliefs about something, including *rajah*. Educated people will explore more deeply before using tagged objects. For example, to protect a house from fire, someone who is highly educated will prefer to use things that he thinks are reasonable and have obvious safety, such as fire hydrants, smoke detectors, and so on.

But even so, there are not a few of *rajah* users who come from people who are highly educated, in fact most of the *rajah* makers are people who are educated and have deep religious knowledge.

3. Socio-religious

Socio-religious conditions are also important factors that influence a person's decision to take an action. For example, someone who lives in area where the people are open minded to *rajah* and always involve the Qur'an in their daily lives might do the same thing. As for people whose understanding of the faith tends to a certain school of thought, they will do the opposite, it is refusing to use *rajah*.

D. *Rajah* As Qur'anic Living

Qur`anic Living can be interpreted as the Qur'anic text that lives in the Community.⁷⁴ Qur`anic living begins with the Qur'anic phenomenon in Everyday Life, namely the meaning and function of the Qur'an which is real understood and experienced by Muslim communities. Then, it can be understood by the practice of the functioning of the Qur'an in practical life, beyond the textual conditions.

Qur`anic Living can be categorized as a scientific study or study of various social phenomena related to the existence of the Qur`an in the midst of certain Muslim communities or others who interact with it. The term Qur`anic living in other technical terms is also called interaction or reception. The word reception can be used to represent the interaction behavior between the Qur'an and society.

The use of *rajah* in Dalampagar ulu is a response to Al-Qur`an by the society. It is the qur'anic reception that practiced by Dalampagar Ulu society, as they live their life by holding on Al-Qur`an textually and contextually. The qur'anic reception of *rajah* is a functional reception. It means Al-Qur`an practiced by society contextually.

⁷⁴ Maria Fabiola Anggun Paschauna, "The Portrait of Selapanan Procession in Kinibalu Rw. 02 Semarang", Undergraduate Thesis, (Semarang: UNIKA Soegijapranata, 2018).

The functional reception is one of the Qur`anic reception typology that respond to Al-Qur`an as a book intended for humans to be used for certain purposes. Functional reception of the Qur'an can manifest in socio-cultural phenomena in society by means of being read, voiced, played, written, used or placed. Its appearance can take the form of communal or individual practice, routine or incidental, to manifest itself in the social, customary, legal and political systems.

Based on the result of interview, *rajah* is the practice of *Tafa'ul*. *Tafâ`ul* means hope of good fortune or hope for something good.⁷⁵ The society of Dalampagar Ulu use *rajah* for some reason that containing a big hope of good fortune or healthcare. The hope or motivation of the user of *rajah* is the practical of *Tafa'ul* with Al-Qur`an verses.

⁷⁵ Ahmad Warson Munawwir, Al-Munawwir: Arabic-Indonesian Dictionary (Surabaya: Progressive Literature, 1997), 1029.