

## THE USE OF QUR'ANIC VERSES AS RAJAH PELARIS: A STUDY OF LIVING QUR'AN IN JAMBON VILLAGE, GEMAWANG DISTRICT, TEMANGGUNG REGENCY

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### ABSTRACT

*Trading is a human effort to fulfill their needs. However, in trading, someone wants instant results and to retain them, so they do various ways to fulfill their needs, such as using rajah pelaris with Al-Quran verses. The author found the practice of rajah pelaris in one of the villages in Temanggung. The verse used in practice is QS. Al-Hajj: 27 and QS. At-Taubah: 111. This type of research is field research that uses qualitative methods with a phenomenological approach. This research aims to reveal a Living Qur'an phenomenon on the use of Quranic verses in the practice of rajah pelaris. This rajah is written on a piece of paper on Monday legi or Thursday legi, then folded and placed in the wallet or at the place of a trade by performing sunnah hajat prayers. The function of the two verses is as a form of endeavor to Allah to be given the blessing of life, given halal sustenance such as fast-selling merchandise, and as motivation to improve trading performance*

## INTRODUCTION

University is a place for students to take their education. Good quality teachers are needed which can produce a quality generation. Likewise, Institut Dirosat Islamiyah al-Amien (IDIA) Prenduan requires qualified, active and innovative lecturers so that they can produce quality and highly competitive graduates with the hope that their students have academic abilities in their fields and can develop the knowledge that will be useful for students, society, family, and self (Soraya, 2018, p. 184). In university, student educators can be known as lecturers.

Qualified lecturers are lecturers who are responsible and have good performance qualities and are professional in carrying out their duties. The quality of lecturers is an important component in higher education because the key to success a university depends on the success of students while the success of students depends on the quality of lecturers. the most important criteria for qualified lecturers are lecturers who have expertise in mastering the field of study and methodology (Yasir, 2018, p. 89). Therefore the quality of lecturers is an important component in tertiary institutions because the key to the success of a tertiary institution depends on the success of its students while the success of students depends on the quality of its lecturers.

In a university the role of students is no less important than lecturers, because lecturers and students are closely related. Therefore, the quality of a university is determined by lecturers and

students (Muhlisa, 2018, p. 2). If the lecturers are qualified and professional, the students must be active in the learning process in order to create a conducive academic atmosphere.

With the environmental conditions still spreading the COVID-19 virus, several regions (cities and regencies) in Indonesia have been designated as areas with PSBB (Large-Scale Social Restrictions) (Friska, 2021, p. 48). Including restrictions in terms of education, namely changes methods in organizing Teaching and Learning Activities. One of the ways is by shifting the implementation of offline education into online education that use various facilities and facilities that allow universities and students to access it.

Online lectures are lectures electronically whose lecture media allow students and lecturers to carry out their lecture activities without having to meet in person. Electronic lecture media are widely available and used to build a lecture system at an institution (Ekasari & Asmoro, 2021, p. 605). One of the web-based online lecture media is SIMASTER (Integrated Information and Management System). SIMASTER is an example of a web-based lecture system used by IDIA Prenduan and is a lecture information center at IDIA Prenduan because all information related to the lecture system is uploaded on SIMASTER.

Web-based lectures, also known as web-based learning, are e-learning, only more specifically learning using the internet, especially in the form of websites. The website itself is several pages that can be in the form of content according to the type of website (Saputri & Hannah, 2018, p. 70). SIMASTER is a website-based information system that aims to organize academic data in faculties in IDIA, which contains Dashboards, Lectures that include: Study Result Cards (KHS), Study Plan Cards (KRS), Lecturers, Remote Lectures (PJJ), UAS Cards, Financial Data, and Niha'ie (Afifah Tidjani, 2021, p. 196).

Parties who use SIMASTER are not only lecturers but students also join in web-based lecture activities through SIMASTER. So both lecturers and students play an important role in the success of web-based lectures through SIMASTER. From this presentation, researchers are interested in conducting research related to the perceptions of lecturers and students about web-based learning through SIMASTER which has been implemented by Institut Dirosat Islamiyah al-Amien Prenduan.

Several studies on web-based lectures during the Covid-19 period have been carried out by many researchers. Among them, Aisa Nikmah Rahmatih and Asri Fauzi explained that the perceptions of prospective elementary school teacher students in responding to online learning during COVID-19 did not agree, because there was a lack of interaction and frequent miscommunication between students making it more difficult to do group work because of the great distance (Rahmatih & Fauzi, 2020, p. 152).

In contrast to the research conducted by Muhammad Taufiqurrahman which explained that the use of the WhatsApp online application was more attractive to students in online lectures during the Covid-19 pandemic because it took into account appearance, ease of access, use of quotas and good file sizes (Taufiqurrahman, 2020, p. 222). Similar to research conducted by Sidatul Maula, Farikhatur Nurul A, Nofida R. Ummah which revealed that Biology students at Jember Regency Higher Education assess the effectiveness of online learning in terms of the communication model with an approach that uses learning media, students perceive that the WhatsApp application is more effective for use by students in everyday life so that it is easy to operate (Maulah, 2020, p. 59). Likewise with research conducted by Mumuh Mulyana et al. In his research, he explained that students gave the perception of agreeing and strongly agreeing in the use of WAG and GCR for online lectures, and disagreeing about the use of Zoom, Podcasts, YouTube and blogs (Mulyana, 2020, p. 52).

While this study aims to examine how web-based learning is implemented through SIMASTER, and the perceptions of lecturers and students about web-based learning through SIMASTER and the opportunities and obstacles of web-based learning through SIMASTER in PAI study program at Institut Dirosat Islamiyah al-Amien Prenduan. In the life, there are many ways for humans to fulfill their needs, namely by working either as a farmer employee, or trading (Ibda, 2018; Godwin et al., 2022; Naoum et al., 2023). Regarding business in Islam, some scholars state that trading is 9 of the 10 main doors to sustenance. Working hard is the essence of entrepreneurship. The principle of hard work is a real step that can lead to success, but must go through a process full of

obstacles. People who dare to go through great risks will get great sustenance opportunities (Hasyim, 2018; Hamidulloh et al., 2020; Wadewitz, 2023). In this context, the Qur'an talks a lot about life issues. One of them is about trading or commerce. Trading is one of the alternative forms that are usually carried out by the community so that humans can survive. Historically, the Prophet Muhammad and his wife and companions were traders. Islam does legalize trade, commerce or buying and selling (Prasetya, 2020). Trading in accordance with the guidance of Islamic teachings is as exemplified by the Prophet Muhammad SAW, however, in trading humans always want quick results and do not want to lose, making competition in the world of trade. As for this intense competition, it raises a problem in meeting daily needs. As a result, some people often choose and justify various ways to meet their needs. As is the case with how to use pelaris for his business in order to avoid harmful things such as jinn interference and always smooth his fortune. There are various ways to make an amulet pelaris. There are those who use magical objects that are considered as ruler and there are those who use wirid or dhikr daily practice (Prasetya, 2020; Arifin, 2023).

This is as practiced by traders in Jambon Village, Gemawang District, Temanggung Regency who use *rajah* pelaris with verses from the Qur'an. They indeed live according to Temanggung's local knowledge, intelligence and wisdom (Hamidulloh, 2019; Sella et al., 2022). The merchants who use these *rajahs* believe that they can improve their business. However, they only consider this *rajah* as an intermediary and they still believe that everything happens by the will of God. Thus, the author concludes that *rajah* pelaris is used by the perpetrators to sell their merchandise (Muhammad, 2019). Therefore, the practice of traders using *rajah* as a rainmaker with Qur'anic verses is called the practice of Living Qur'an (Hamidullah, 2018; Saifuddin, 2019; Halimah et al., 2022; Edward et al., 2022; Zakiyah, 2023).

As the author mentioned earlier, the *rajah* itself is an inanimate object made by someone with a high level of wisdom. In the *rajah* it has magical powers, usually consisting of a group of letters or sentences (which are cut off) forming a specific image that is believed to be a healer, ruler, magic, safety, or pity (Bayu et al., 2022; Ezer, 2023). However, most of these merchants believe that *rajahs* can have this magical power only because of the suggestion that influences their use. Whereas the power and blessing of the *rajah* must be passed through the correct process, namely by memorizing, writing neatly, and doing *riyadah* not at will or lust, but there must be rules (Hamidulloh, 2019b; Maulana & Yuni, 2020; Arif et al., 2022). This is certainly interesting to study because they carry out the *rajah* tradition not based on personal impulses, but there is a theological impulse that is based on religion (Maulani, 2022).

Therefore, the author is interested in studying further and revealing a phenomenon about the use of Qur'anic verses as *rajah*, the procedure for using *rajah*, and the practice of Qur'anic verses used as *rajah* pelaris in Jambon Village, Gemawang District, Temanggung Regency. Based on the above background, the problem formulation that will be the focus of the discussion in the research is how the practice of *rajah* pelaris and how the offender's reception of the Qur'anic verse is used as *rajah* pelaris. To answer the problem formulation, the researcher asked three research questions: (1) How is the practice of using *rajah* pelaris? (2) How is pelaris in a magical perspective, and (3) How is the offender's reception of the pelaris verse?

## **METHODS**

This research is field research, namely by collecting data in Jambon Village, Gemawang District, Temanggung. The subject of this research is the perpetrator who uses *rajah pelaris*. The method used by the author in this research is a qualitative research method with a phenomenological approach (Al-Ayyubi, 2016; Nuraedah & Mutawakkil, 2020; Hamidulloh et al., 2022). The data collection techniques used in this research are observation, interviews and structured documentation. This research is included in the study of the Living Qur'an. Living Qur'an is a scientific study or research on various social events related to the presence or existence of the Qur'an in a particular community. The nature of this research is descriptive analysis, which describes the use of the Qur'anic *rajah* as a rainmaker.

## RESULTS AND DISCUSSION

### The Qur'an as *Rajah*

*Rajah* is a set of letters or sentences cut into pieces to form an image believed to be healing, magic, salvation or mercy. Methods used include mixing it with water for drinking or bathing. In addition, some are put in a wallet, wrapped around and placed under a pillow or mattress (Rachmadhony, 2018). Many kinds of *rajah* have circulated in our society. For example, a folded piece of paper with *rajah* written on it, wrapped in black, white or green cloth. There are also those with tin or copper inside or *rajahs* that are put into bottles of various shapes and sizes and then used as *rajahs*. There are also *rajahs* in the form of cloth, then formed into handkerchiefs, sarongs, turbans, clothes, vests or jackets (Rachmadhony, 2018). One of them, the Qur'an, is used as a mediator that has magical powers in the form of an amulet of the Qur'an. Certain letters and verses functioned as magical powers to ward off black magic, salvation, clarity of sustenance, immunity, compassion and high charisma in every human eye. The functioning of the Qur'an depends on motivation, which is the impetus that awakens the activity of living things to behave and mobilize them to a goal (Yadi Mulyadi, 2017).

Amulets, or what is referred to as *azimat* or *rajah*, are inanimate objects that are considered to have magic made by someone who has wisdom (clairvoyance), usually in the form of Arabic writing, numbers, pictures, certain letters or symbols known only by the maker (Akhmad, 2013). Generally, *rajah* is a set of letters or sentences cut off to form a specific image (Maulana & Yuni, 2020). The community believes that the *rajah* can provide solutions to the problems faced according to the desired motif and the purpose of making it by the *rajah* maker. The successful use of *rajah* must be followed by various practices determined by the *rajah* maker. Various actors in the community related to the use of *rajah* due to local cultural elements in the form of belief in the existence of supernatural powers in particular objects. Although with magical elements, some practices of using *rajah* in the community show a connection with Islamic religious beliefs (Mujahidin, 2016).

This is evident in the use of verses of the Qur'an with objects considered *rajah*, such as the recitation of the practice of QS. al-A'raf: 10 as a practice to attract sustenance and rainbow by writing it on a piece of paper after Friday prayers, then placing it in the house or shop by routinely reading istighfar 100 times, hauqolah 300 times, and *ya hayyu ya Qayyum* 1000 times. The impact felt from this practice is the increase in customers, smoothness in entrepreneurship, and sustenance that continues to flow (Imroatussolikah, 2021). That way, the Qur'an is not only understood as the word of God, which functions as a human life guide through interpretation and reading of the text but is responded to as a text with mystical power. The practice of making and using *rajah* using verses of the Quran with several readings of Islamic teachings in the community is part of the community's acceptance of the Quran itself and Islamic teachings or reflects the everyday life of the Quran by making pieces of verses or certain verses quoted and used as *rajah* carried anywhere by the owner as a shield, repelling bad luck, fending off enemy attacks, and attracting sustenance or runners (Mujahidin, 2016).

*Pelaris* refers to the root meaning of laris, meaning merchandise sells quickly. Some other meanings of pelaris are, first, pelaris is a *rajah* or spell to make trading easier. Second, it is defined as merchandise sold cheaply so others can sell. Pelaris is used as a medium to sell merchandise by supplicating to Allah by quoting from the verses of the Qur'an, *wirid*, and *Asmaul Husna*. In the Javanese economy, efforts to achieve profits are not only based on general business management, but Javanese people try to apply internal management, which will indirectly make the economy run smoothly (Prasetya, 2020). This impulse generates activities that direct it to a particular goal to meet the needs for its survival by relying on magical powers, which are then practised in everyday life. Thus, the purpose of this *rajah* is a form that symbolizes the relationship between a servant as a weak and helpless creature and limited to God Almighty.

## The Mysticism of Runners in the Javanese Economy

Although customs and culture have progressed and developed, some Indonesians still maintain the cultural beliefs of their respective regions. They hold on to their cultural beliefs for no reason because one of their duties as humans is to carry out the mandate that their ancestors have given, and what their ancestors brought will have a positive impact on their survival. Thus, people value the culture inherited by their ancestors. Indonesia has a variety of cultures and customs inherited from its ancestors, making it a country known as a multicultural country. Java Island is a region still very thick with its culture and customs called *kejawen*. Because they still cannot separate myths in their lives. Mulder said that *kejawen* civilization only centres on mystical culture. *Kejawen* is unique in Javanese society because it has a mystical tradition different from other regions (Istiqomah, 2021).

*Kejawen* is a belief embraced by the Javanese community, originating on Java island. *Kejawen* belief itself is a philosophy that has emerged since Javanese society existed. *Kejawen* is not a religion but a belief that has become a tradition or habit in Javanese society. *Kejawen*, in its general idea, contains the culture, art, rituals, traditions, attitudes and philosophy of the Javanese people (Sabela, 2021; Chandra, 2022). *Kejawen* can be interpreted as the spiritualism of the Javanese tribe; the leading spiritualist practices of *Kejawen* are *tapa* (meditation) and *pasa* (fasting). *Kejawen* mysticism is still intensely practised by its adherents. Its adherents are spread throughout the island of Java. Not only in villages but also in big cities, they are still practising mystical rituals. Or even not only on the island of Java but on other islands, there are also other *kejawen* practices with different media used. Abroad there are also mystical *kejawen* adherents, such as in Suriname and the Netherlands, where there are several mystical *kejawen* believers and observers' associations. .

Adherents of *kejawen* teachings usually do not see their teachings as a religion in the sense of a monotheistic religion, such as Islam or Christianity, but rather as a set of perspectives and values accompanied by a set of practices. *Kejawen*'s teachings do not adhere to rigid rules and emphasize the concept of "balance". *Kejawen* adherents never socialize the teachings but conduct regular guidance. These symbols show magical authority so that many people (including *kejawen* believers) efficiently utilize *kejawen* in cliché and shamanic practices that never exist in the teachings of *kejawen* philosophy. The flow of *kejawen* beliefs is referred to as *kejawen* mysticism. Mystical *kejawen* itself is a *kejawen* belief that is beyond human reason because there are many mystical elements in it. Among the Javanese community, *kejawen* mysticism has been integrated and become a tradition in their daily behaviour. For example, on certain nights, such as Friday night *legi* or the night of one *Shuro*, Javanese people perform certain rituals complete with the necessary *uba rampe* (requirements), such as flowers, offerings, incense, and others (Istiqomah, 2021).

The mysticism of noble character has always been used as a reference for the Javanese economy. Javanese people use economic principles: *wani tombok*, *ngirit*, *pekoleh*, and *guhuk*. Such principles are the point of simplicity and inner honesty. Therefore, they do not apply the culture of extravagance, *mubra-mubra*, and without *pentung*. In the economic world, it sometimes smells sacred, many traders do mystical *kejawen* things to achieve prosperity so that their merchandise sells well and *golek pesugihan* (seeking wealth). This tradition is used as an alternative with certain mystical rituals. Suwardi said that the Javanese economic world sometimes smells sacred. Many economic actors perform *kejawen* mysticism in order to seek *pelarisan* (so that merchandise sells well) and *golek pasugihan* (seeking wealth).

In short, seeking inheritance with mystical rituals is indeed a unique phenomenon. Especially those who live in the Javanese area who perform rituals by seeking inner peace, which is believed to correct themselves and reflect on strengthening their business in the future. No wonder they also often use amulets or sacred objects to gain wealth. Not a few people who sell in the market use amulets that aim to make their merchandise sell well. The amulets used for selling are usually Cananga flowers, agate stones, small kries, and others. The amulets can be placed under the merchandise to attract customers (Ukasi, 2020). *Kejawen*'s mystical belief is not only about rituals, but various types of mystical knowledge arise from the belief itself, such as witchcraft, pellets, pesugihan, pelaris, and

so on. In *kejawen* mystical beliefs, people must also believe in the existence of invisible beings. One of them is the knowledge of pelaris, which is often used by traders so that their merchandise sells well. The trader himself is a person who trades or sells an item in the market or opens his shop or business. In the world of the trade itself, only some days will the merchandise be sold; from here, the traders will usually use the science of the runner (Istiqomah, 2021). The word *pelaris* comes from the word *laris*, which means fast selling; what is meant by fast selling is (goods sold). There are two definitions of *pelaris*; first, pelaris is a spell or talisman to make merchandise sell, and second, the merchandise of the first person is sold cheaply for profit. In Javanese economics, pelaris is also defined as a profit-seeking endeavour. However, in achieving this profit, few people participate in mystical *kejawen* rituals for *pelarisan*.

The economic philosophy emphasizes more on the aspect of the Godhead that is intact. The most prominent foundation is *peparinge pangeran* (God's gift); God has outlined or arranged sustenance. Profit or loss is not measured from the material aspect alone but also from the spiritual aspect. So, running the wheels of a typical Javanese economy is always based on the principle of *narima* and *surrender*. According to De Jong, *narima* means being satisfied with one's fate, not rebelling, and accepting with gratitude. *Narima* is an attitude of the heart that effectively accepts everything from the outside world, property, social position, misfortune and profit. Meanwhile, according to Koentjaraningrat, the attitude of *narima* gives the endurance to bear a terrible fate so that a catastrophe loses its misery (Akhmad, 2013). In the 20th edition of the mystery book, there is a description of several amulets and their uses, such as *tasbih barokah*, which is used to bring sustenance suddenly; *revelation pembayun* for a place of business that is full of hostile atmosphere so that buyers do not want to come; *pesugihan* amulet for business stalling due to a lot of competition, abused by business opponents; *sengkala* block to fend off all karma or calamity and destroy forever; *susuk bumi* pelaris to accelerate all forms of sales such as land, cars, houses, merchandise, etc. *Feather deer kencana* mas to facilitate business efforts trusted by everyone; *deer fur kencana* mas to facilitate business ventures trusted by everyone; *mustika* grand *rajab* Sulaiman to attract and bring halal sustenance so that it flows endlessly, bringing success and luck in everything; *rojobrono* amulet for entrepreneurs who are constantly hit by bad luck, dragging sustenance, business always fails or is destroyed; *fortune* inviting wallet to launch sustenance and facilitate business relationships; gold *asma khodam* for unique means to bring sudden sustenance, make sustenance smooth, debts are quickly paid off and business develops quickly; the energy of love belt for individuals who want to boost their appearance in all respects for business or work; the Islamic version of wealth escorts individuals who are plagued by economic problems, livelihood difficulties, stuck without results to the path of success; *business-selling oil* so that merchandise is in demand, abundant sustenance, smooth business, shops, restaurants, small or large businesses so as to avoid interference from black magic or witchcraft; amulets *wesi gunung* to facilitate business, favored by colleagues, increase charisma and authority, have pity, pellets and contain safety fences; amulets *pagar bumi* pelaris to fortify homes, offices, businesses from the temptation of bad people, and supernatural attacks; *lulang kembang telon* for small businesses, cigarette stalls, meatball kiosks, tire patches; and *khodam* money to facilitate sustenance and sales (Kristiana, 2007).

### **Pelaris from the Perspective of Islam**

When viewed from the point of view of Islam, in general, inquisitors are usually carried out in a shari'a manner, one of which is by reading more prayers. The following is an alternative practice to open the door to lightly practised sustenance, namely (1) *istighfar*, the lightest practice practised for runners. Routinely reading *istighfar* solemnly while waiting for customers will increase blessings and sustenance; (2) righteousness, Allah SWT, says in QS. Ath-Thalaq: 2-3 "Whoever fears Allah, He will surely make for him a way out, and provide him with sustenance from where he does not expect it. And whoever puts his trust in Allah, Allah will provide for him"; (3) establishing *silaturrahim*, *silaturrahim* is establishing relationships with relatives who have broken up or maintaining relationships with relatives who have been established.

Imam Nawawi said that silaturrahim could expand sustenance, which means that his sustenance will be expanded or multiplied and also Allah will bless his sustenance; (4) increase infaq and sadaqah as the example (infaq spent by) those who spend their wealth in the way of Allah are like a seed that grows seven spikelets, each spikelet is worth a hundred seeds, that Allah will multiply the rewards for whoever He wants. Indeed, Allah is All-Wide (His bounty) and All-knowing. The wealth will be blessed and kept away from all dangers, while the lack of wealth will be covered by its blessings. This can be felt sensually and in reality, even though the form of the treasure is lacking, but the shortcomings will be covered with rewards on the side of Allah and will continue to increase in multiples; (5) diligently perform Dhuha prayer, one of the virtues of this sunnah prayer is equivalent to 360 alms. *"Every morning, every segment of your body must be issued in charity. Every tasbih is alms, every tahmid is alms, every tahlil is alms, every takbir is alms, telling good is alms, and forbidding bad is alms. All of that can be replaced with two rak'ah Dhuha prayers"*; (6) increase prayer. The Prophet Muhammad, peace be upon him, taught a prayer from Umm Salamah RA; she said: Every time the Prophet performed the Fajr prayer, after the salutation, he recited the following supplication, which means: *"O Allah, I ask You for useful knowledge (for myself and others), lawful sustenance and accepted charity."* (Marhamah et al., 2021).

## DISCUSSION

### Practical Use of *Rajah Pelaris*

The implementation of this *rajah pelaris* ritual has its own time and procedure as described by the informants. Mr. Isnadi as the source explained that the *rajah pelaris* is written on Monday Legi or Thursday Legi which is believed to be a good day or market day according to Javanese society. This practice is a diploma from Mr. Isnadi's father, the late Mr. H. Dartono. As for the details of the implementation of this ritual can be done in 2 ways, first, reading Q.S At-Taubah verse 111,

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَقُتُلُونَ وَيُقْتَلُونَ وَعَدَ اللَّهُ عَلَيْهِ حَقًّا فِي التُّورَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ فَإِنَّ اللَّهَ فَاسْتَبْشِرُوا بِمَا عَمِلُوكُمْ بِهِ وَذَلِكُمْ هُوَ الْفَوْزُ الْعَظِيمُ

Meaning: "Verily, Allah has purchased from the believers both their persons and their wealth by giving them Paradise. They are in the way of Allah; so, they kill or die, (as) a true promise from Allah in the Torah, the Gospel, and the Qur'an. And who is truer to his promise than Allah? So, rejoice in the trade you have made, and that is a great victory."

According to Mr. Isnadi, the above verse is recited once after performing two rakaat hajat prayers so that it is given ease in trading. As he said, *"After the two-rekaat hajat prayer, recite Q.S At-Taubah verse one hundred and eleven then recite it once so that all efforts are made."* (Isnadi, 2022).

Then the second way, can be done by reading QS. Al-Hajj verse 27 which is read 25 times to facilitate sustenance after performing the hajat prayer. As Mr. Isnadi said; *"If you don't use the first method, you can use the second method, namely by reading Q.S Al-Hajj verse 27 25 times in order to facilitate sustenance."* (Isnadi, 2022)

Allah swt. says:

وَادْعُ فِي النَّاسِ بِالْحَجَّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتُينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ

Meaning: "And call the people to Hajj, and they will come to you on foot, or on the backs of lean camels, coming from all parts of the world." Al-Hajj verse 27.

The shape of the *rajah* used as a medium is as shown below:

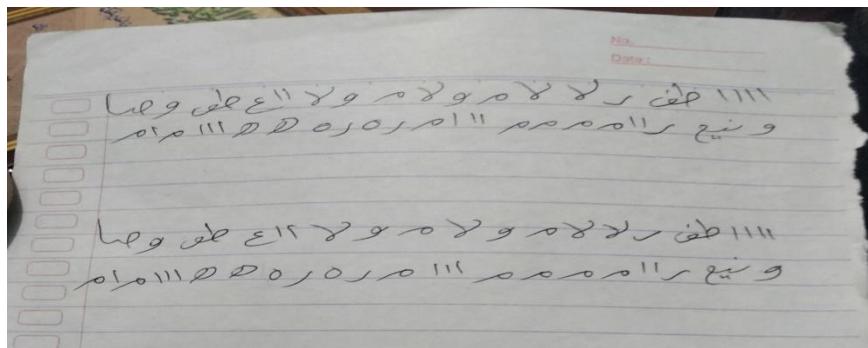


Figure 1: *Rajah pelaris* script.

The procedure for using this *rajah* is to write the *rajah* first on Monday legi or Thursday legi because these days are believed to be good market days by the Javanese people. The *rajah* is written only on a piece of white paper and then folded for safety and stored in the wallet or trade drawer. He stated, *"Making the rajah pelaris has a special day. Those days are Monday Legi and Thursday Legi. The reason is because the Javanese believe that those days are good days. The trick is to write the rajah on a piece of white paper, then the paper is folded, given insulation, and the rajah is kept in the wallet or trade drawer."* (Isnadi, 2022).

### Heiress in Magical Perspective

According to James G. Frazer, the first thing humans believe in is the perception of magical practices. To maintain survival, they use and rely on magical powers practised in everyday life (Nurullah & Handasa, 2020). So, the actors who use amulets face problems that need help understanding rationally. Primitive nations have various beliefs about glorified supernatural powers, such as objects, plants, animals, natural forces, and even the power of humans. Malinowski argues that the oldest form of primitive human religion is the belief in magic because human reason is limited. Indonesians believe that life in the world uses a mind based on magical religious properties, including, first, believing in supernatural, invisible beings that reside throughout nature, such as plants, animals, humans, and other objects; second, the assumption that passive supernatural powers can be used in various occult actions to achieve a goal or reject a danger, third; The belief that passive supernatural, magical powers rule the universe, such as unusual plants, extraordinary events, extraordinary animals, extraordinary objects, unusual sounds and so on, and fourth; assuming that the excess of supernatural powers in nature causes critical conditions, and causes supernatural dangers that can be prevented by abstinence.

### *Rajah* Performer's Reception of the Runner's Verse

Every human being yearns for happiness and blessings in life, both in this world and the hereafter. Blessing is abundant in health, material, spiritual, security, tranquility, property, and others. The blessing of life cannot be separated from the blessing of the Qur'an because the practice of the Qur'an can guide humans' mindset and attitude patterns to achieve happiness. In QS. al-Hajj verse 27, it is known that there are practices that can be done for inheritors. Surah Al-Hajj is the 22nd surah which consists of 78 verses. The word al-Hajj itself means hajj. The main content of surah al-Hajj discusses faith on the day of resurrection, the pilgrimage was prescribed during the time of Prophet Ibrahim, the obligation of Hajj for Muslims for those who can afford it, explaining the law of speaking lies, the prohibition of worshipping idols, explaining the law of obstructing people from the path of Allah and Masjdil Haram, explaining the signs of holiness that reach the heart, explaining the permission to fight in self-defenses of religion, explaining that every religion brought by the Prophet has specific laws and how to implement them, and the attitude of the disbelievers when they hear the Qur'an.

As for the virtues or benefits of practicing Surah al-Hajj, namely as a substitute for the Gospel, including Al-Matsani for the Messenger of Allah, as a prayer to be able to perform the pilgrimage in the House of Allah, has superiority over other letters, as a means of prayer to be loved, can be used

as a prayer against enemies, and can prevent people who do evil (Abu Syuja, n.d.). In addition, there are virtues that can provide the blessing of life, namely in Surah al-Hajj verse 27. One of the blessings achieved is given a halal and abundant sustenance, for example trading. Trading here is not just using business knowledge, but also by practicing the verses of the Qur'an which are used as a medium so that the merchandise sells quickly and is always hunted down by buyers. As explained by Mr. Isnadi earlier, where the verse is able to provide the efficacy of the ruler and can bring sustenance to those who practice it (Rezeki, 2018)

Then, in QS. at-Taubah verse 111 as a practice to improve performance in trading or business. Surah At-Taubah means taking off. The name is based on the first sentence of the first verse of the surah, namely *bara'ah (ba-ro-ain-ta)*, which means breaking the relationship or the bond of the agreement that had been agreed upon previously between the Muslims and the polytheists. This implies that this surah provides an understanding that Allah Swt. always opens opportunities for all His servants who ask Him for forgiveness, including forgiving those who are classified as polytheists. Surah at-Taubah is not preceded by Basmallah like the other surahs. As for the reason for surah at-Taubah not beginning with Basmallah in the hadith narrated by al-Hikmah in al-Mustadrok from Ibn 'Abbad who asked Ali ibn Abi Talib about not starting surah al-Taubah with Basmallah which contains the content of peace while surah at-Taubah was revealed to fight against the disbelievers who broke the promise. In the book of Tafsir Al-Showy, it is explained that there are hails narrated by Hakim from Ali ibn Abi Tholib karraomallohu wajhahu who states that the recitation of *Basmallah* is to declare the guarantee of safety and God's Mercy, while in surah At-Taubah was revealed to revoke that guarantee and as a declaration of war. Khuzdaifah said that for you (believers) this is a chapter of forgiveness, but for the disbelievers it is a chapter of punishment (Suryani, 2017).

In the interpretation of Al-Misbah, according to al-Biq'a'i, the purpose of this surah is to antagonize those who turn away from the invitation of the previous surah (al-Anfal) to worship Allah Swt, as in the story of al-Mukallafin who were abandoned because they were reluctant to participate in the Tabuk war, finally they realized and repented (Priyandini, 2022). The major theme of this surah is forgiveness, but it also contains other content, such as the obligation to spend (At-Taubah verse 54), the types of wealth and their use (At-Taubah verse 103), about taxes (At-Taubah verse 29), covenants and peace (At-Taubah verse 7), and jihad (At-Taubah verse 122). The Asbabun Nuzul of this surah is that Ibn Jarir narrated from Muhammad bin Ka'ab al-Qurazhi that Abdullah bin Rawahah said to the Messenger of Allah (saw), "Make whatever conditions you like for your Lord and for yourself." He said, "I condition for my Lord that you worship Him and associate nothing with Him, and I condition for myself that you protect me as you would protect your own property." They said, "If we do that, what will we get in return?" He replied, "Paradise." They said, "A profitable transaction! We will not cancel it!" So this verse was revealed, "Verily Allah buys and the believers." (Asbabun Nuzul Surah At-Taubah Ayat 111, n.d.)

Besides the above virtues, surah at-Taubah can also be used to improve performance in business, namely in verse 111. Here the Qur'an is an encouragement that is used as motivation for someone because human instinct is the primary driver in carrying out all human activities, as has been conveyed by Mr Isnadi. So that it makes the spirit of doing business as much as possible, the more rewards will be worth it for what has been done(Nabila et al., 2021). Because trading requires hard work in competing in the business world. Working hard is essential in trading to produce success. This verse is also a form of endeavor to Allah in trading.

## CONCLUSION

The implementation of this *rajah pelaris* ritual has its own time and procedure as described by the informants. Mr. Isnadi as the resource person explained that *rajah pelaris* is written on Monday Legi or Thursday Legi which is believed to be a good day. The details of the implementation of this ritual can be done in two ways, namely first reading Q.S At-Taubah verse 111 which is read once after performing two rakaat hajat prayers. The second is reading Q.S Al-Hajj verse 27 which is read twice after praying hajat 2 rakaat. The implementation of the practice of the verse of the Qur'an in

surah al-Hajj verse 27 and surah at-Taubah verse 111 in the practice of *rajah pelaris* in Jambon Village, Gemawang District, Temanggung Regency is as a medium for selling merchandise and motivation to improve trading performance in competing in a tight business world. In addition to making efforts to Allah Swt, it also requires hard work in trading to achieve success.

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