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## ARABIC SYMBOLS ON RAJAH WITH THE PERSPECTIVE OF MANTIQ SCIENCE AND AL-AZHAR INTERPRETATION

Sri Dewi Priwanti Siregar<sup>1</sup>, Maman Abdurrahman<sup>2</sup>, Syihabuddin

Universitas Pendidikan Indonesia

Email; [sridewipiwarti@upi.edu](mailto:sridewipiwarti@upi.edu)

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### ARTICLE INFO

**Received**

08 June 2022

**Review**

13 August 2022

**Revision**

26 September 2022

**Copyedit**

17 October 2022

**Published**

31 December 2022

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### ABSTRACT

*This page explains the use of Mantiq in perspective to analyze rajah which is familiar in Indonesia, the science of mantiq which is often used to study a problem in depth. The qualitative-library research method was used in this study. The problem of library research involves studying rajah studies in various books and previous research. Through analysis of studies and interviews with various users of the rajah, data were collected in the form of rajahs and symbols containing Arabic writing and letters. After collecting data, the writer reduces and presents the data in the form of an analysis. Because this study's objects are diagrams in the form of symbols and text, the authors use Charles S. Peirce's semiotic analysis paradigm in analyzing the data. After tracing, it was discovered that certain rajah contained symbols of Arabic letters and fragments of verses from the Al-Qur'an. The findings of this study are compared with Buya Hamka's interpretation of Al-Azhar verses 190-197, which states that the use of a rajah is not justified even though it contains many Arabic symbols*

**Keywords:** Rajah, Science of Mantiq, Tafsir Al-Azhar.

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DOI: <https://doi.org/10.37680/aphorisme.v3i2.2152>

### INTRODUCTION

The broad reach of science today can be witnessed from various perspectives of life, not only within the scope of educational institutions but the effects of science have greatly influenced the patterns of daily life, including the general public. Even though knowledge is mostly obtained in educational institutions, the output of education will still go into the community which acts as reformers and implementers of education among the laity. Among the influences of this knowledge, some give good influences and those that are not good, apart from that a lot of knowledge is applied in the right way and vice versa, this makes in the community development process, the role education is very important (Rossa Aprilia, 2016).



Ordinary people in Indonesia are very familiar with the name Rajah, a sheet or object usually containing Arabic letters and even fragments of verses from the Qur'an. This can be seen from the many online buying and selling account users who offer various kinds of rajah and their properties. the author analyzes the number of enthusiasts who still buy the rajah in terms of comments and feedback from buyers using the phenomenological method because it is widely used in human sciences, especially sciences that study human behavior and society (Raco. & Tanod., 2012). Through analysis of comments in several online shop applications, the author obtains the following data:

**Table 1.** Analysis of Comments in Several Online Shop Applications

No	Merchant	Rajah Type	Feedback Customer
1	shopee	Pendekar (150 terjual)	@neng**** “ keren banget, oke” @mahendra*** “coraknya sesuai gambar, barang sampai langsung di pakai” @0l8**** “baik, epat baik”  @roni*** “barang sesuai kualitas dipesan bagus” @hari*** “cukup baik”
		Teguh sehari (61 terjual)	@6**** “sangat baik, mantap semoga tambah lancer dan barokah”
		Hand Alam (388 terjual)	@latif*** “Alhamdulillah barang sampai. Mudah-mudahan berkah buat saya dan seller”
		Sulaiman (163 terjual)	@a****7 “masangnya lumayan agak berwibawa gitu, hehehe thanks produk sesuai deskripsi”
		Tulak Bala (196 terjual)	@fakeh*** “bagus, semoga ada barokahnya untuk pagar rumah”
2	Bukalapak	Puter Giling sukma (49 terjual)	@ahmad**** “Alhamdulillah semoga dengan ini menjadi jalan dan perantara saya menuju keinginan saya”
		Kain mandi (49 terjual)	@L***a “barang bagus. Cepat sampai. Recommended”
3	Lazada	Haikal (217 terjual)	@ barokallohu lakum sukses aamiin” @Narto*** “maaf kk baru kasih ulasan, alhamdulillah berkah,”



## APHORISME

Journal of Arabic Language, Literature, and Education

Vol. 3, No. 2 (2022) E-ISSN 2722-6794; P-ISSN 2722-6786

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Penglaris  
erjual)

(61

@yusuf\*\* “alhamdulillah paket nya sudah saya terima, terimakasih pak ustad. Kami niatkan usaha dan dagangan abdi ibadah ka ka allah kerna allah mugia berkah manfaat”

From the explanation of the data above, it can be concluded that people in Indonesia are still very familiar with the use of *rajaḥ*. This is also supported by the results of direct interviews with several *rajaḥ* users around the author's environment. The writer finds that there are still some people who keep several *rajaḥ*s with Arabic inscriptions as amulets or protectors. For the writer, a situation like this needs to be discussed more deeply about the truth and how it is legal to believe in a *rajaḥ* written in Arabic. In this research, the author uses the concept of thinking in *mantiq* science, which examines in depth what the propositions and legal grounds are according to Islam.

*Mantiq* comes from Arabic. The root words are *nathaqa* (thinking), *nathiqun* (one who thinks), *manthuqun* (those who think about), and *manthiqun* (tools of thinking). *Mantiq* among the general public is also known as the science of logic which is a branch of philosophy that studies the principles and rules of reasoning so that people can draw the right conclusions (Abdulchalik & Mukarromah, 2017). The author chose the science of *mantiq* as the study of science in this research because *mantiq* is a science of thinking that is specific to the Islamic world, when compared to other philosophical sciences the purpose of *mantiq* is more focused on problems or things that occur within the scope of Islam.

Using the theorem as a basis for the opinion is very important because if it is only limited to expressing the results of thoughts without being accompanied by supporting theories and arguments, it will become a new topic of debate, especially among fellow truth seekers themselves. Choosing the argument as the basis is not merely looking for support to justify an individual opinion, but it must be clear who the proponent is and where the argument comes from. One of the arguments whose validity has been guaranteed among the *ijma' ulama* is the Tafsir of Al-Azhar by Prof. Dr. Hamka.

Buya Hamka's interpretation of Al-Azhar has been widely discussed by scholars and used as a basis for various reasons, one of which was mentioned by the general secretary of the South Sulawesi MUI, Prof. Muhammad Galib. While filling in the South Sulawesi MUI's national webinar entitled *Dakwah Bil Hikmah in Qalam Buya Hamka's Scratches*, Sunday



(27/09) virtually. Prof. Galib explained that Tafsir Al-Azhar was easier to understand and more relevant because it used the language of writers. Apart from being known as a scholar, indeed Buya Hamka wrote a monumental literary work entitled The Sinking of the Van der Wijck Ship. "Buya Hamka's interpretation has its characteristics, it is easier to understand, more relevant because it is conveyed using language in his capacity as a writer," he said.

Overall, the method used in Al-Azhar Interpretation is not much different from other interpretations that use the tahlili method by applying the mushafi tartib system. However, due to the emphasis of Muslims on operating the Qur'anic instructions in real life, this interpretation can be considered different from previous interpretations. Primarily by linking interpretations with larger parts of history and contemporary events (Hidayati, 2018).

## METHOD

This study uses a qualitative-library research method, namely by examining studies of rajah from various books, social, and previous research literature. Data and data sources in the form of digital footprints from rajah users collected from several online shop merchants (Shopee, Bukalapak, and Lazada) are studied starting from the shape, type, property,s and views of the people who buy or use the rajah. The data found is documented then reduced and presented for analysis using content analysis. In the symbol and letter section, the author borrows Charles S. Peirce's semiotic analysis model, because most of the rajahs found contain Arabic symbols and letters. After studying the rajah, the author concludes the results using a comparison of the knowledge of the mantiq with the study of Qur'anic verses using the interpretation of Al-Azhar by Buya Hamka.

## DISCUSSION

### Mantiq Science

The word "logic" comes from the Greek "like" which is related to the noun "logos", which etymologically means words or words as a manifestation of the human mind. Another term used as an equivalent is "mantiq", which is taken from the Arabic verb nathaqa which means to say or say. The meaning of logic in terminology according to



George F. Kneller is "an investigation into the basics and methods of correct thinking", while according to Louis Ma'luf, it is "a law that protects the conscience from mistakes in thinking". Then according to Burhanuddin Salam, logic is "the science that formulates laws, principles, rules or rules about thinking that must be obeyed to think correctly and reach the truth" or "science that studies the activities of the human mind." seen as right or wrong" (Ajar Muhammad Roy Purwanto, n.d.). From this understanding, it can be seen that Mantiq is part of philosophy, but it was developed Islamically, the naming of Mantiq itself uses Arabic making it a science that is often found in Islamic schools.

Mantiq (logic) was a science in Yunan in the 5th century BC by ancient Greek philosophers. Recorded the originator of the first Socrates, then continued by Plato and arranged neatly as the basis of philosophy by Aristotle, which is why he was declared the first teacher of science. The object of Mantiq's study is in the form of propositions that can be sourced from the Al-Qur'an and hadith. Djalil mentions in his book, The proposition that is learned to know whether something is by reality is what is called Mantiq. As a science for seeking truth in thinking, Mantiq Science also provides several benefits to those who study it. As for the benefits of studying mantiq science in the book Mantiq Science, the Law of Thinking (Abdulchalik & Mukarromah, 2017). Explain and use abstract principles that can be used in all fields of science.

1. Increase the power of abstract thinking and thereby train and develop the power of thought and give rise to intellectual discipline.
2. Prevents us from being led astray by anything we acquire by authority.
3. Educate the power of the mind and develop it as well as possible by training and getting used to conducting investigations on how to think.

The existence of Mantiq Science in Indonesia is not fully known by everyone, because Mantiq is not a subject listed in the learning curriculum. Mantiq Science is additional learning that is often found in Islamic boarding schools, but over time, Mantiq Science can be learned self-taught via the internet, YouTube, or routine studies with teachers outside of school. Most Islamic boarding schools consider Mantiq Science to be a very important science.

In life in Islamic boarding schools, faith development is always carried out which is often equated with fostering belief values, so that belief values are the most important



and first in life, values are seen as something that has a higher position, for example, the value of faith is something the most basic thing that underlies all the lives of ustad, kyai, santri and the whole extended family (Sauri & Budimansyah, 2017). This explains that Mantiq Science is the most important learning medium in fostering one's trust and confidence in discussing arguments for responding to something, determining good or bad conditions and things encountered in life.

### **Rajah**

According to the dictionary, Rajah is (1) a letter (image, sign) used as an amulet (for disease repellent and so on); (2) lines on the palms; hand strokes; hand crack. So according to the term rajah is an image or writing that has a certain symbol. Symbols are special signs that are only read by those who have interests (Aliviana & Abdussakir, 2012). Rajah and wafaq are inanimate objects made by someone who has a high level of wisdom. usually in the form of Arabic script, numbers, pictures, certain letters, or symbols that are known only by those who make them. Rajah is generally a group of letters or sentences that are separated to form a certain image (Maulana & Yuni, 2020).

There is also rajah that is written on sheets of cloth and then folded and wrapped in plastic or pressed (laminating). As there is also a cloth made of rajah cloth, then it is formed into handkerchiefs, sarongs, turbans, shirts, vests, or jackets. And there are also amulets in the form of daggers, spear cleavers, swords, samurai, ropes, prayer beads, small Al-Qur'an (Istanbul), salt, incense, and perfume. And there are also coins and paper money, stones, bamboo where the roses meet (pring petuk), yellow bamboo, rings, bracelets, necklaces, belts, animal bones and nails, human bones, pieces of the shroud, burial ground, pieces of wood, pens, lighters, cigarettes, garlic, cards (such as credit cards or cash cards). There are even underwear and human and animal excrement (Perdana Akhmad, 2020).

From some of the quotations above, the author focuses on rajahs that are inscribed with Arabic letters, some of which contain fragments of verses from the Al-Qur'an. There are many opinions regarding the existence of Rajah in society, some people consider this a form of shirk because they put their trust in other than Allah (Zainal, 2022). Some examples of rajahs that are often encountered among the public are as follows:





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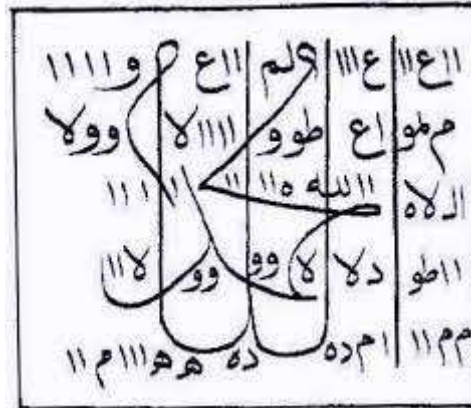
Journal of Arabic Language, Literature, and Education

Vol. 3, No. 2 (2022) E-ISSN 2722-6794; P-ISSN 2722-6786

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**Figure 1. Rajah Badan**



Source : <https://rumaysho.com/2214-kesyirikan-pada-rajah-azimat-dengan-tulisan-arab.html>

**Figure 2. Rajah**



Source : <https://sangpencerah.id/2013/10/apakah-hukumnya-memakai-jimat-raja/>

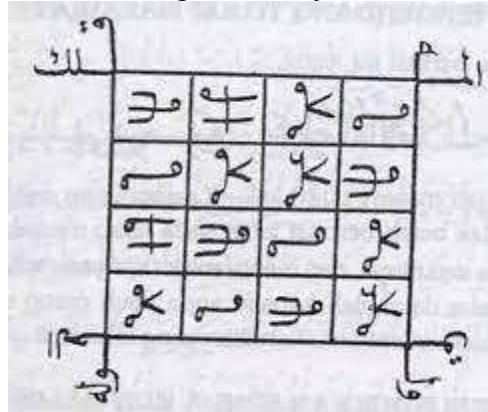
**Figure 3.** Rajah Badan Kdodam harimau Putih



Source : <https://shopee.co.id/Wafak-Rajah-Badan-kdodam-harimau-putih-i.341069772.6969040786>

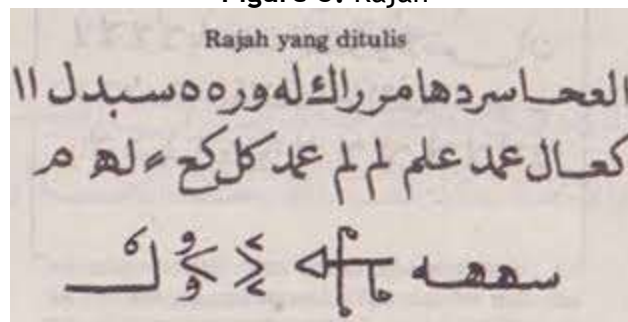


Figure 4. Rajah



Source : <https://masshar2000.com/2019/07/25/asal-muasal-rajah-atau-jimat/>

Figure 5. Rajah



Source : <https://merahputih.com/post/read/makna-azimat-dan-hizib-bagi-tarekat-naqsabandiyah>

## Rajah Study in Interpretation of Al-Azhar

﴿ ١٩٠ ﴾ فَلَمَّا آتَاهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا آتَاهُمَا فَتَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ

When Allah gave both of them a perfect child, then both of them made partners for Allah with the child He had bestowed on them. So xalted is Allah from what they associate.

﴿ ١٩١ ﴾ أَيْشُرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ

Do they associate (Allah with) idols which cannot create anything? While the idols themselves are made by people.

﴿ ١٩٢ ﴾ وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنْفُسُهُمْ يَنْصُرُونَ

And the idols were unable to help their worshippers, nor could they help themselves.





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Vol. 3, No. 2 (2022) E-ISSN 2722-6794; P-ISSN 2722-6786

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Here, God explains the seeds of polytheism in human beings. Shirk in humans is calculated when a pregnant woman feels anxious and afraid of danger during childbirth. That's why they pray a lot to God so that they have a son, so that they are not disabled, etc. Because of this anxiety, some pregnant women deny their to others other than Allah. Even after the child is born, some people put various kinds of amulets to ward off bad luck on their neck, hands, and stomach with the aim that the child will not be disturbed by evil spirits.

In the next verse, it is explained how difficult it is to change the way of thinking of people who have been deeply influenced by shirk in themselves. Shirk, when a child is born, is just one symptom rather than general shirk. Idolatry has become ingrained in them, so that not only when children are born, even when they die when they ask for trade benefits, when they marry, and when they do anything else, they have partnered others with Allah.

﴿١٩٣﴾ وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَىٰ لَا يَتَّبِعُوكُمْ سَوَاءٌ عَلَيْكُمْ أَدَعَوْتُمُوهُمْ أَمْ أَنْتُمْ صَامِتُونَ

*And if you (o polytheists) call on them (idols) to guide you, these idols will not accept your call; it's the same (result) for you to call them or you keep silent.*

Even if they are invited and summoned for the right reasons, they will not give up this bad habit. Even if they were silent, they would not change. Then between verbal invitations or silence, it's the same for them. However, another sentence shows that this does not mean that this avoidance problem is silenced. So, the next verse doesn't mean to be silent, but to tell them to work continuously depending on themselves.

﴿١٩٤﴾ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَلُكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ

*Indeed, the idols that you call besides Allah are (weak) creatures similar to you. So call on the idols and let them accede to your request if you are truthful.*

One of the basic tenets of Tawhid is to free people from the idea of shirk. It was instructed to humans that people they worshiped other than Allah should not be in a better state than those who worshiped them. You are also a human being if he is. God also created from lat semen. Why do you think they are superior to you? Why don't you immediately carry out good activities that please Allah so that you can attain the same



## APHORISME

Journal of Arabic Language, Literature, and Education

Vol. 3, No. 2 (2022) E-ISSN 2722-6794; P-ISSN 2722-6786

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dignity as him if you claim they are superior to you because, for example, their good works have brought them closer to Allah? Both people are near God? What makes you terrified of stone if what you worship is an idol?

أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَا أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا أَمْ لَهُمْ آذَانٌ يَسْمَعُونَ بِهَا قُلِ ادْعُوا شُرَكَاءَكُمْ

ثُمَّ كِيدُونِ فَلَا تُنْظِرُونِ ﴿١٩٥﴾

*Does the idol have feet with which he can walk, or have hands with which he can grasp firmly, or have eyes with which he can see, or have ears with which he can hear? Say: "Call up your idols that you make partners with Allah, then do my deception (to harm) without giving respite (to me)."*

As was previously stated, the people who constructed such idols after they died were either God's servants or identical to you. You now worship him and treat him like an idol. Sometimes you take a piece of stone or wood, give it a human form that you can recall, and then worship him repeatedly. How can they help? Because you are the only person who can make feet, his legs simply cannot move. You're better than that at walking. He was unable to utilize his hands, feet, eyes, or ears since he was dead. How could you be so dumb as to adore that inanimate item and beg its assistance?

إِنَّ وَلِيِّ اللَّهِ الَّذِي نَزَّلَ الْكِتَابَ ۖ وَهُوَ يَتَوَلَّى الصَّالِحِينَ ﴿١٩٦﴾

*Verily, my protector is the One who sent down the Book (Al-Qur'an) and He protects the righteous.*

The verse that we are understanding as a continuation of the prior verse is what he is reading, according to this. As a monotheist, Rasulullah SAW is adamant that worshipping anything other than Allah leaves no traces, offers no advantages, and only causes damage. because nothing has any power. His ears were as wide as a vision, but he was unable to hear; his feet were fastened and he was unable to move. His eyes were open, but he was unable to see. So it is clear that this verse is not intended to be a spell asking for the rewards of reading it. The meaning of the verse should be applied as a rule of life. God will safeguard us as long as we carry out good activities, grow to be pious, and follow God's book. therefore don't be afraid of risk, even if you die, because martyrdom is achieved by dying in such a way.



وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ نَصْرَكُمْ وَلَا أَنْفُسَهُمْ يَنْصُرُونَ ﴿١٩٧﴾

*And the idols that you call on other than Allah are not able to help you, they cannot even help themselves.*

The absurdity of adoring and worshipping the other, who was earlier declared to be without legs, hands, eyes, and hearing, is reiterated. If someone claims that verse 197 has established the reality of a Wali Allah, People whose shalihnya makes them remarkable in Allah's eyes. That is why we inquired about the middleman. This verse makes their idiocy abundantly plain. While they are still looking for various forms of defense, Allah and the Apostles open the door for everyone so that they can become Guardians of Allah and approach Allah directly. They acknowledge that there is a Waliullah, but they have no desire to follow him personally. Allah himself is beckoning you to be my protector. They wanted to use intercession but were hesitant to enter the open door. Even though Allah is the only one who can be asked of the one who is regarded as a guardian. Mushrik is hence ignorant (amka, 1965).

### ***Arabic Symbols on Rajah with the Perspective of Mantiq Science and Al-Azhar Interpretation***

The use of tamimah and halqah (Rajah) according to Prof. Dr. Hamka Rahimahullah is a problem that has been developing since ancient times. In QS Al-Arāf verses 190-197 he explains that the use of tamimah and halqah, talismans, deterrents, and so on are an act of shirk that is not beneficial and cannot prevent harm from coming. The use of these objects includes minor shirk because they make intermediaries to ask for protection from Allah subhanahu wa ta'ala.

So Prof. Dr. Hamka Rahimahullah provides three important points, namely: First, believes that the place of refuge is only in Allah subhanahu wa ta'ala. Second, believing in the guidance given by Allah Subhanahu wa ta'ala as what we experience in modern times is usually called by the term "conception" in the hand, namely the Qur'an. Third, also believe that as long as the book revealed by Allah Subhanahu wa ta'ala is practiced as well as possible, no harm will befall this world, because Allah Subhanahu wa ta'ala always protects (HAYATI, 2020).



But some think Rajah is a medicine based on practices written in the verses of the Qur'an. *Rajah is a method of healing Aceh nonmedical traditional medication by reciting a prayer and blowing to the sick and water to drink. The prayers that are recited are derived from the verses of the Quran* (Zainal, 2022). As for syifa', what is specifically meant is not the whole of the Qur'an, but only a part of it. That there are verses and surahs in the Qur'an that have specificities that can be an antidote to a disease for those people who believe and believe in the power of Allah SWT. The Qur'an has explained this matter, as stated in QS. Al-Isra (17): 82 (Abubakar & Maysarah, n.d.). Based on these verses of the Qur'an, some people conclude that it is permissible to use the verses of the Qur'an as a cure for the disease, as a repellent to reinforce and to maintain health, but most of the ways to use them are doubtful because some of them apply fragments of verses. The Qur'an becomes an inscription on certain objects, such as necklaces, rings, bracelets, and even paintings.

If the display is intended to depend solely on that display, then it is not allowed. So, to protect a place of business or take blessings from verses of the Qur'an, not by displaying or hanging verses from chairs, but verses the Qur'an will be useful by reading, memorizing, and practicing or practicing, then those verses will bring blessings and benefits in life (Abubakar & Maysarah, n.d.). In this research, the author discusses several arguments which conclude that the practice of the Qur'an using objects and the like is not permissible, let alone relying on belief in these objects.

Since there are just three requirements for having faith, one must first believe what one says and what one sees to affirm that Allah is the one deity and that one must have trust in one's heart. Because testimony comprises conviction and belief are not considered belief until there is knowledge and assurance, the meaning of this word should be understood and known with certainty. The second prerequisite is to speak about it and provide testimony because it calls for belief as well as knowledge and proper pronunciation. And last, from a standpoint of obligation, say it loudly and often before he mouths it (Aziz, 2002).

Rajah belongs to the objects mentioned above, most of which are written on paper, some of which are mixed with symbols that are difficult to understand or barely even. In a manuscript study, it was stated; Rajah in this CPTN manuscript mostly uses the Arabic



## APHORISME

Journal of Arabic Language, Literature, and Education

Vol. 3, No. 2 (2022) E-ISSN 2722-6794; P-ISSN 2722-6786

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script, pictures, and Arabic script with a combination of pictures. Some of these Arabic scripts stand alone or are arranged into certain words. The important thing that influences a talisman or rajah to be auspicious is the public's belief in the talisman or rajah. To feel the luck of prayer, spells, amulets, and rajah, knowledge is not enough, even knowledge is not enough, one has to practice practicing ngelmu. At a high level, just by being silent, one can perform "miracles" without the need to recite prayers, spells, amulets, and write rajah (Dwiatmojo, 2018).

Addressing these objects using mantiq knowledge is contained in the discussion of ulul albab, Ulul Albab is a group of people who use their minds and follow their hearts. The man Nathiq thought. So, Ulul Albab is the same as Thinker/Nathiq, but understanding Ulul Albab and Nathiq can be traced in certain ways.

In the Al-Quran Ulul Albab is explained in 16 verses, about the mind there are 49 times mentioned and the activities of thinking in more than 350 verses include:

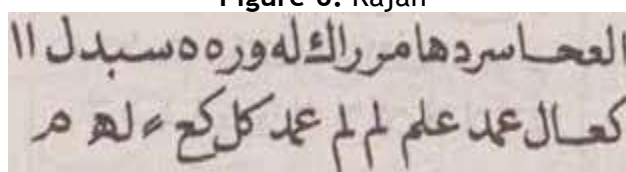
1. Al-Baqarah, 2; 179: Fear & uphold human rights
2. Al-Baqarah, 2; 197: The Hajj, prepares the provision of piety in his life
3. Al-Baqarah, 2; 269: Taking ibrah, wisdom in seeking a lot of goodness
4. Ali Imran, 3; 7: Having faith in the Quran & understanding its verses
5. Ali Imran, 3; 190: Know about cosmology
6. Al-Maidah, 5; 100: Can distinguish between good and bad
7. Joseph, 12; 111: Faith & compassion from the story of the Prophet and Apostle
8. Ar-Ro'du, 13; 19: Understanding absolute truth from God
9. Abraham, 14; 52: Acknowledging the Oneness of Allah & warning mankind
10. Shad, 38; 29: Understanding the content of the Quran and taking blessings
11. Shad, 38; 43: Taking lessons from the story of Prophet Zakaria and Prophet Joseph
12. Az-Zumar, 39; 9: Being grateful for his knowledge by prostrating/praying at night
13. Az-Zumar, 39; 18: Selecting information based on guidance and norms
14. Az-Zumar, 39; 21: Know Flora and Fauna
15. Al-Muminun, 40; 54: Taking lessons from the Torah (Prophet Musa As.)
16. At-Tholaq, 65; 10: Faith, Taqwa, having high awareness and fear of God's punishment (Machendrawaty & Ag, 2019).



After reviewing the scientific logic which is very clear giving a picture of logical thinking in dealing with rajah, the author also provides a semiotic view of the symbols in the rajah. using pragmatic semiotic analysis by Charles Sanders Peirce who argued that signs and meanings are not structures but a cognitive process called semiosis. By using three stages, we can interpret the rajah that is inscribed with Arabic letters or pieces of the Al-Qur'an (Hoed, 2014).

The first stage is the absorption of the sign representation aspect (first through the five senses), for example with Arabic writing on the following rajah:

**Figure 6. Rajah**



If we only look at it at a glance, indeed the writing in the rajah looks like hijaiyah letters. however, the second step is necessary, which is to spontaneously link the representamen with experience in the human condition to interpret the writing. if studied further using the five senses and reason, actually these writings have no meaning and are a combination of letters that are not a word that already exists. The third stage interprets the object according to his wishes, which is called the interpretant. the way of interpreting signs through the relationship between the representamen and the object must be based on the idea that the object is not always the same as the reality mentioned by the representamen. thus, the process of interpreting using semiosis analysis has also proven that there is no meaning of symbols in a rajah that can be accepted by the human mind.

## CONCLUSION

From the results of the analysis using mantiq science, al-azhar interpretation, and semiotics. it is concluded that these three sciences both contain no justification in addressing rajahs as an object that has power and is believed to affect human life.





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## APHORISME

Journal of Arabic Language, Literature, and Education

Vol. 3, No. 2 (2022) E-ISSN 2722-6794; P-ISSN 2722-6786

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Homepage: <https://ejournal.insuriponorogo.ac.id/index.php/Aphorisme>

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