

USE OF THE QUR'AN VERSES BEHIND ONTOKUSUMO'S VEST: A LIVING QUR'AN OF THE LOCAL WISDOM OF THE JAVANESE COMMUNITY

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Abstract: A talisman is anything that is believed to have power and is also believed to be an heirloom with magical powers that can help solve various life problems. In its classification, amulets are divided into syar'i and non-syar'i amulets. Syar'i amulets use the verses of the Qur'an and Allah's names in the manufacture and arrangement as well as clear meaning when written or read, one of which is an heirloom in the form of an Ontokusumo Vest, which is one of the relics of Sunan Kalijaga which is trusted by the community as amulets that aim to protect themselves. In Probolinggo, community leaders are still preserving the Doubling of the Ontokusumo Vest. In the study of the living Qur'an, how does it relate to the text of the holy book? This research was written to explain and analyze the mysteries of these objects related to the verses of the Qur'an. Through the living Qur'an method, this research seeks to explain how the verses of the Qur'an relate to the mystery of Ontokusumo vest, which is widespread in the archipelago, including in Probolinggo. With this research, it is known that the ones that have a significant influence on the mystery of the Ontokusumo Vest are selected verses of the Qur'an; Basmalah, Ayat Kursī, and Al-Falaq.

Keywords: Al-Qur'an; Ontokusumo; Talisman

Introduction

Humans, with all their complex problems, have the impact of thinking in solving them. In today's aspects of modern human life, technology is a natural form of solving human problems. Technology helps lighten the burden of problems faced by humans. However, today's modern humans still have a belief that departs from something supernatural. Modern humans, closely related to technological advances and concrete and logical thinking, are still harmoniously coupled with human thought and its mystical culture. As a real example when Indonesian people still believe in and believe in various sacred places such as the tomb of the guardian, the *slametan* tradition, as well as magical objects such as daggers and amulets (Warisqianto et al., 2021).

Even though it is attached to a magical element, some practices of using amulets in society show a relationship with belief in the Islamic religion. This can be seen in verses from the Al-Qur'an in objects considered amulets. For example, the verse Kursi written on a piece of cloth in a certain way, when hung over the door of the house, can ward off the entry of negative influences. Thus, the Qur'an is not understood as a holy book that functions as a guide and life guide for humans through reading and interpreting its texts but is perceived as a text that contains supernatural powers (Anwar Mujahidin, 2016, pp. 44–45). Syar'i amulets are talismans that use the verses of the Qur'an and the names of Allah in the manufacture and arrangement, and their meaning is clear when written or recited (Nurullah & Handasa, 2020, p. 83).

The Javanese people believe in the existence of spirits, gods, angels, and God who influence their daily lives. The Javanese acknowledge that apart from visible creatures, there are creatures in other areas that should be considered to achieve a balance of life. In the minds of the Javanese people, feelings of happiness, sadness, or easy trouble, all matters cannot be separated from the

interference of spirits, spirits, gods, angels, and God. All come from “another world” besides the human world. To meet needs or overcome various problems in their daily lives, the Javanese people “return” these problems to their origins. In more straightforward language, difficulties and problems come from God. God also has the power to uproot these difficulties and problems. Therefore all difficulties and problems are returned to their origin to be resolved (Basid, 2020).

Humans cannot directly relate to other forces outside the human world, so various intermediaries are needed to connect the two. These intermediaries can be prayers, offerings, amulets, spells, tattoos, etc. Connecting humans with the “outside world” also varies, including activities such as reciting prayers, fasting, bathing in *kungkum*, observing silence, and so on (Febriyanto, 2018, pp. 75–76). Of the amulets that are believed to be made by intermediaries, most of these amulets use the inscriptions of verses of the Qur’an, hijaiyah letters, and amulet tattoos placed on particular objects that a person uses in daily life (Husna et al., 2022).

In this study, researchers focused on objects a person used to use as a talisman. The object is a vest inscribed with verses from the Qur’an and an amulet tattoo. The vest under study is the Ontokusumo vest made by one of the residents in Probolinggo. The Ontokusumo vest is a talisman familiar to Indonesians, especially in the Java archipelago. The Ontokusumo vest can be said to be a talisman because there is a similarity in its purpose and usage. It is just that each talisman has its characteristics. Some use tattoos and special symbols; some use some of the verses of the Qur’an. This Ontokusumo vest is an heirloom that is believed to be a talisman that uses verses from the Qur’an.

Research on Ontokusumo’s vest, as far as the tracking that researchers are doing, has never been studied by previous researchers. Researchers found similar studies only related to amulets from various points of view. Call it the research

conducted by Zona Ratih Alkindi and Normuslim, which was published in the journal *Suluh* with the title "Studi Living Qur'an Jimat Pada Gelang Hitam Untuk Ibu Hamil." In this study, Alkindi and Normuslim concluded that the black thread bracelet amulet for pregnant women is usually applied by the community as part of a custom or tradition to use a black thread bracelet that recites verses from the Qur'an. This cannot be separated from people's belief in the miracles of the Qur'an, which they believe is a barrier from interference by jinns or demons that disturb pregnant people, so the purpose of using the black bracelet is to protect themselves from interference by jinns.

In addition, research related to amulets was also carried out by Safira Malia Hayati, Khotimah, Dasman Yahya Maali, Masyhuri Putra, Abdul Wahid with the research title "Al-Qur'an dan Praktik Penggunaan Jimat Dalam Tradisi Masyarakat Kecamatan Kampa." In this research, Hayati et al. tried to answer how the practice of using amulets in the traditions of the Kampa sub-district community and its correlation in Hamka's *Tafsir Al-Azhar*.

Other similar studies have also been researched by Yadi Mulyadi in his thesis work at UIN Syarif Hidayatullah Jakarta with the research title "Al-Qur'an dan Jimat (Studi Living Qur'an pada Masyarakat Adat Wewengkon Kasepuhan Lebak Banten)." In the research, which is in the form of a final postgraduate project, he wants to answer how the Wewengkon Kasepuhan Lebak Banten indigenous people use the Qur'an as a talisman because the Wewengkon Kasepuhan indigenous people believe in amulets as a practical alternative way to achieve a goal in solving various problems.

From some of the previous studies above, the themes and objects of this research have unique and clear differentiating values. There needs to research on the Ontokusumo vest and its relation to the utilization of Qur'an verses in amulets, thus

encouraging researchers to research the utilization of Qur'an verses used in making amulets.

In this study, researchers used the method of observation, interviews (interviews), and documentation as supporting data. To expand and clarify the meaning contained in the focus of this study, researchers used taxonomic analysis through three activity streams: data reduction, data presentation, drawing conclusions, and checking the validity of research data. The primary data in this study are the Ontokusumo vests and the practice of their use by the community. Furthermore, the sample of this research is by collecting information from people who make Ontokusumo vests in Probolinggo. As for the secondary data in this study are all written references about amulets, whether in the form of books, books, journal articles, and the like.

Talisman Terminology and Classification

According to Poerwadar Minta, as quoted by Ghis Nggar Dwiatmojo, an amulet means “*barang-barang sing dianggêp duwe daya sing ngungkuli kodrat*” (Everything that has more power than usual). The term of the same type is a tattoo (*raja*) which means drawing or writing on paper for amulets or streaks that run down the palm. Apart from that, some tattoos mean the heart's desire or lust. If it is associated with this discussion, the first meaning that fits is an image for amulets (Dwiatmojo, 2018).

Even if there is only one term, from the statements above, it can be explained the difference between amulets and tattoos. *Raja* is limited to auspicious images, while talismans are more extensive. The talisman includes everything auspicious. This can be in images, writing, speech, movements, and the like (Febriyanto, 2018). Some argue that talismans are “*barang-barang sing dianggêp duwe daya sing ngungkuli kodrat*” (everything that has more power than usual). It is also understood as a sacred object or heirloom which is believed to have supernatural powers so that it can help solve all life's problems (Huda, 2021, p. 76).

Talismans, as human creations in the form of objects, are one of the three cultural representations passed down by past generations. According to James George Frazer, someone's use of something that contains elements of magic is an effect of his inability to manage life's problems properly (Fanjah et al., 2022; Husna, 2021; Muslim, 2018). According to Suyono, this kind of belief is categorized as fetishism, namely the worship of tangible objects that appear to have souls. This kind of belief is also referred to as dynamism which characterizes the beliefs of primitive peoples. Dynamism is a belief that every object can be occupied by a magical power that can benefit or harm humans. Talismans are a phenomenon that occurs in various cultures of all nations and ethnicities in any part of the world (Husna et al., 2022; Nurullah & Handasa, 2020).

Regarding sources, there are two kinds of amulets: *syar'i* and not *syar'i*. A *syar'i* amulet is an amulet that, in its manufacture and preparation, uses verses or Allah's names whose meaning is clear, whether read or written, and does not contain elements of polytheism. Among the talismans are *wifiq*, *rajab*, *isim*, and *hizib*. *Wifiq*, known in Europe as a magic square, is an inscription consisting of numbers placed in squares that are believed to have their properties. *Wifiq*, according to the word *nafaqa* (suitable) in Arabic, has a match in numbers resulting from the sum of the vertical and horizontal columns. *Wifiq* also means writing consisting of various numbers, letters or words arranged systematically following predetermined rules to form the desired energy pattern. *Rajah* is a "*gégambaran utawi tulisan ing dluwang lsp. dianggo jimat*" (drawings or writings on paper and other things used as talismans). Alternatively, a collection of separate Arabic letters, both written in boxes and without boxes. *Isim* is a name that has no meaning in Arabic, which is sometimes believed to be the name of Allah, the Prophet, Angels, or the name *khadam* of the jinn. The *hizib* is a wirid (practice) or a

weapon with certain properties. There is also an amulet in the form of an agate, like the agate in the shape of an eel's head, which Ponari once owned, and the keris belonging to General Sudirman (Huda, 2021).

The Law of the Amulet

From history and several traditions, it is stated that the Jahiliyyah community already knew amulets. Prophet Muhammad saw. do not see the culture as something that must be wiped out and completely abandoned. As narrated by the friend of 'Umais's helper Abu al-Lahm. In this narration, the Prophet Muhammad saw. scrutinized the spell editor that was shown to him. After sorting it out, the Prophet Muhammad saw. allow the use of the spell to be used as before. Based on the hadith of the Prophet Muhammad, the forms of representation of Arab culture at that time were *ruqā* (mantras or incantations), *tivalah* (pellets), *tamimah* (necklaces), and *wābinah* or bracelets. Now, *tamā'im*, which used to mean a necklace of safety, has experienced an expansion in meaning, namely all forms of amulets that are known to the public. The following hadith of the Prophet used for the prohibition of amulets:

إِنَّ الرُّقَى وَالتَّمَائِمَ وَالتَّوَالَءَ شِرْكٌ

“Spells, amulets, and pellets are shirk” (HR. Abu Dawud)

مَنْ عَلَّقَ تَمِيمَةً فَقَدْ أَشْرَكَ

“Whoever uses an amulet has partnered with Allah” (HR. Ahmad).

Imam Abu Dawud narrated the first hadith from Abdullah bin Mas'ud's friend in his Kitāb al-Tib *Bāb Ta'liq al-Tamā'im* from Sunan. In this hadith, there is a conversation between Abdullah bin Mas'ud's best friend and his wife, Zainab. At that time, Zainab had a problem with her eyes, and then she went to a Jew for

treatment and recovered. Companion of the Prophet Muhammad saw. This says that eye pain is a trick of satan. Imam Ahmad narrated the second hadith from his friend 'Uqbah bin 'Āmir al-Juhanī in his Musnad. This hadith with number 17422 tells of the Prophet's loyalty to a group of friends who wanted to take allegiance. All of them took baiat—as narrated in this hadith—except for one person who used tamīmah. Prophet Muhammad SAW. only agreed to pay his allegiance after he released the tamīmah. According to al-ʿArna'ūt, the quality of the hadith sanad, which was also narrated by al-Ṭabrābī and al-Ḥākim with different editors, is strong (Miskiyah, 2022; Zayyadi & Amatillah, 2021).

The hadiths used as the basis for legalizing amulets are as narrated by Imam Muslim with hadith numbers 5624 and 5625, Imam Ahmad in his Musnad with hadith number 14382, and Abu Dawud with hadith number 3886. The saying of the Prophet's hadith is:

عَنْ جَابِرٍ قَالَ : نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ عَنْ الرُّقِيِّ، فَجَاءَ آلُ عَمْرٍو بْنِ جَزْمٍ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ وَسَلَّمَ فَقَالُوا: يَا رَسُولَ اللَّهِ، إِنَّهُ كَانَتْ عِنْدَنَا رُقِيَّةٌ نَرْقِي بِهَا مِنَ الْعُقْرِبِ، وَإِنَّكَ نَهَيْتَ عَنِ الرُّقِيِّ. قَالَ: مَا أَرَى بَأْسًا مَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَنْفَعَ أَخَاهُ فَلْيَنْفَعُهُ.

“From a friend of Jābir, he said: The Apostle forbade the use of spells. The family of ‘Amr bin Ḥazm came to the Prophet and asked: O Messenger, we have a spell to treat a scorpion's sting while you forbid using spells. Jābir's companions said: then they showed. The mantra to the Prophet. Then the Prophet commented: no problem. Whoever among you can share the benefits of his brother, do so” (HR. Muslim dan Ahmad).

عَنْ عَوْفِ بْنِ مَالِكٍ، قَالَ: كُنَّا نَرْتَقِي فِي الْجَاهِلِيَّةِ، فَقُلْنَا: يَا رَسُولَ اللَّهِ، كَيْفَ تَرَى فِي ذَلِكَ؟ فَقَالَ: اِعْرِضُوا عَلَيَّ رِقَاكُمْ، لَا بَأْسَ بِالرُّقَى مَا لَمْ يَكُنْ فِيهِ شِرْكٌ

“A friend of ‘Auf bin Mālik, said: before converting to Islam, we used to recite mantras. We asked the Prophet: O Messenger, what do you think? He replied: show me your incantations. There is no problem with incantations as long as there is no element of shirk”. (HR. Muslim dan Abu Dawud) (Huda, 2021).

In accepting everything, Islam always invites its adherents to be vigilant. It must be digested beforehand to be taken by the Shari’a, repaired or modified parts that can still be saved or even abandoned altogether because it is contradictory. That is what happened during cultural inheritance in the form of objects. If the Prophet Muhammad saw. and his friends know *tamimah*; Indonesian people know amulets. Prophet Muhammad saw. very careful in accepting objects that are a form of representation of Arab culture. For him, it is not a problem as long as there is no shirk from the object itself or the user, likewise with the Indonesian people, who are the largest group who follow his teachings. Nevertheless, by adhering to the Prophet Muhammad’s hadith, some people refuse to use amulets because of their fears of shirking sins and abuse of the holy verses of the Qur’an. (Huda, 2021).

The History and Ins and Outs of the Ontokusumo Vest

Ontokusumo’s vest cannot be separated from one of the Walisongo members, Sunan Kalijaga. This heirloom is the most special heirloom owned by the Kraton of Yogyakarta, also known as Kotang Antakusuma (a colorful vest). According to the Kraton's belief, Sunan Kalijaga made the vest from a goat skin

sent by the Prophet Muhammad. to the council of guardians while gathering in Demak (Zuhriyah, 2015, p. 97).

The word *kyai*, abbreviated as “*kɪ*” comes from “*iki wal*” which means the chosen one. Thus the *kyai* is considered unique because God chooses them. When talking about *kyai*, most of the literature associates the word with *pesantren* because they have a close relationship; *Kyai* is an essential element of *pesantren*, while it is scarce for people to be called *Kyai* without having a *pesantren*. In Java, the word *kyai* can be used for several things. The term does not always refer to the leaders of Islamic boarding schools but is also used to refer to older adults and heirlooms. In this latter sense, the word *kyai* in *Kyai Kutang Antakusuma*, *Kyai Crubuk*, and *Kyai Sirikan* is used. Although no one knows exactly what shape and color *Kyai Kutang Antakusuma* looks like, there is a belief that *Kutang Antakusuma* was a gift from the Prophet Muhammad. to *Sunan Kalijaga*. Even so, many sources say that *Antakusuma's Kutang* is a kind of sleeveless shirt, which in Javanese is called a halter. The bra itself comes from “*sikute diutang*”. The story of *Kutang Antakusuma* is inseparable from the construction of the Great Mosque of Demak. According to the Chronicle of the Land of Java, *Sunan Bonang* saw a strange package hanging above the *mihrab* as soon as the construction of the Demak Great Mosque was completed and the people finished performing the dawn prayers. *Sunan Bonang* then ordered *Sunan Kalijaga* to take it. According to local belief, as soon as he opened the package, *Sunan Bonang* found a shirt and a letter saying that the shirt came from the Prophet Muhammad. and was given to *Sunan Kalijaga* because he had corrected the *Qibla* direction. All the guardians tried it, but only *Sunan Kalijaga* could wear it. Such is the physical description of *Kutang Antakusuma*.

Widji Saksono has a different view. Quoting *R. Tanoyo* and *Atmodarminto*, *Widjibe* thinks that *Antakusuma* means infinite goodness because *anta* means countless or unlimited, while

Kusuma means good, fragrant, and flowery. So Antakusuma is considered a symbol of Ihsan as the fruit of piety. Regarding the color, it is said to be colorful, depending on how one looks at it. Atmodarminto further interpreted Antakusuma as a commendable attitude towards everyone regardless of status and position. He further interpreted that Antakusuma is a symbol of a ruler who must have various characteristics; he must be able to protect and manage people of various characters, customs, and beliefs (Pusaka & Kalijaga, 2010, pp. 78–79).



Figure 1: Ontokusomo vest for Mr. SJ Kraksaan Probolinggo.
(Figure source: Personal document/Syahrul)

Picture 1 above is the Ontokusumo vest made by Mr. SJ that he has been producing so far. Further, Mr. SJ said, that over time, many Ontokusumo Vests were multiplied with inscriptions of the same Qur’anic verses as those belonging to the Kraton. It has spread to various regions, including Probolinggo, East Java, and Indonesia. According to Mr. SJ (the maker of the Ontokusumo vest), whose address is in the Pajarakan District, this vest was made since the royal era, even before the Majapahit kingdom. In the past, the vest was used by royal officials to face war. Previously, the making of the Ontokusumo Vest was only armed with filling in spells, but during the time of the Sultan of Mataram, the method of making the Vest was changed. Namely by

including the verses of the Qur'an and the names of written names. The tattoo itself is an inanimate object made or handwritten by someone with a high level of wisdom so that the tattoo has the power inside. Rajahs written by wisdom experts are usually in the form of Arabic script, numbers, certain letters, or symbols known only by those who made them (Bapak SJ (Narasumber), 2022).

Making Ontokusumo Vest

Mr. SJ said that some Javanese people were worried about facing a dangerous situation, and he had to prepare himself for attacks by opponents or things that were not desirable. The exciting thing about the Javanese people is that they shield themselves with Ontokusumo Vests with verses from the Qur'an inscribed as spells and talismans for specific purposes. The Qur'an, which is highly respected and upheld as the holy book of Islam, is addressed by some people in a unique form (Bapak SJ (Narasumber), 2022).

Some examples of amulets used on an object are an Ontokusumo Vest or Kere Shirt made of goat skin or cloth on which prayers and verses of the Qur'an are recited, which the author managed to get when conducting research in the field.



Figure 2: The writing and dimensions on the Ontokusumo vest produced by Mr. SJ. (Figure source: Personal document/Syahru)

In figure 2 above, you can see Arabic writing on plain white cloth. The verse written is Basmalah, Al-Fatihah, Ayat Kursī, and Al-Mulk. First, Basmalah. Mr. SJ, the maker of the Ontokusumo Heirloom Vest, uses a tattoo from one of the Qur'an verses, Basmalah. He quoted in his book that he got from teacher to teacher. It is explained that for people who use an amulet that reads Basmalah, totaling 19 letters based on trust, Allah will give high knowledge. Also protects from all evil (Bapak SJ (Narasumber), 2022).

SJ's statement and belief align with Ibn Kathir's interpretation of Basamalah. In the book, it is explained as follows:

وَقَدْ رَوَى الْحَافِظُ ابْنُ مَرْدُويهِ مِنْ طَرِيقَيْنِ، عَنْ إِسْمَاعِيلَ بْنِ عِيَّاشٍ، عَنْ إِسْمَاعِيلَ بْنِ يَحْيَى. وَقَدْ رَوَى ابْنُ مَرْدُويهِ، مِنْ حَدِيثِ يَزِيدَ بْنِ خَالِدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، وَفِي رِوَايَةٍ عَنْ عَبْدِ الْكَرِيمِ أَبِي أُمَيَّةَ، عَنْ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أُنزِلَتْ عَلَيَّ آيَةٌ لَمْ تَنْزِلْ عَلَى نَبِيٍّ غَيْرِ سُلَيْمَانَ بْنِ دَاوُدَ وَغَيْرِي، وَهِيَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ»

Ibn Murdawaih narrated from the hadith of Yazīd ibn Khālid, from Sulaimān ibn Buraidah, whereas according to another history from Abd al-Karīm Abū Umayyah, from Abū Buraidah, from his father, that Rasulullah saw. said: There has been revealed to me a verse that has never been revealed to any prophet other than Sulaimān ibn Dāud and myself, namely *bismillāh al-rabmān al-rabīm* (in the name of Allah, Most Gracious, Most Merciful).

Ibn Murdawaih also narrated it along with its sanad through Abd al-Karīm al-Kabīr ibn al-Mu'āfa ibn Imrān, from his father,

from Umar ibn Zar, from Ata ibn Abū Rabah, from Jābir ibn Abdullah who said that when the following sentence was revealed: In the name of Allah, the Most Gracious more Merciful. So all the clouds fled to the east, the wind was still silent while the seas roared, all the animals heard through their ears, and all the demons were stoned from the sky. At that time, Allah swt. swore by mentioning His majesty and glory that He would never utter His name (which is in the *basmalah*) for something unless He would bless it.

Waki' said from al-A'masy, from Abu Wa'il, from Ibn Mas'ūd who said that whoever wants to be saved by Allah swt. from the Zabāniyah Angels whose number is nineteen (Zabāniyah is the torturer of hell), let him read: In the name of Allah, Most Gracious, Most Merciful.

Allah will make a paradise for him in every letter of *Basmalah* to replace every Zabāniyah Angel. Ibn Atiyyah put this forward and al-Qurtubī, strengthened and supported by Ibn Atiyyah with a hadith that says:

فَقَدْ رَأَيْتُ بِضْعَةَ وَثَلَاثِينَ مَلَكًا يَبْتَدِرُونَهَا لِقَوْلِ الرَّجُلِ: رَبَّنَا
وَلَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ

“Indeed, I saw more than thirty angels scrambling (to record) the words of a man who said, “*rabbana walak al-hamd hamdan katsir tayyiban mubārakan fibi*” (O our Lord, to You be all praise with as much praise as possible, excellent and blessed), given that there are nineteen total letters”.

Another reference it is mentioned by Imam Ahmad ibn Hambal in his Musnad book says that:

حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَاصِمٍ، قَالَ: سَمِعْتُ
أَبَا تَمِيمَةَ يُحَدِّثُ، عَنْ رَدِيفِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:

عَثَرَ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقُلْتُ: تَعِسَ الشَّيْطَانُ. فَقَالَ
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ”لَا تَقُلْ تَعِسَ الشَّيْطَانُ. فَإِنَّكَ إِذَا
قُلْتَ: تَعِسَ الشَّيْطَانُ تَعَاظَمَ، وَقَالَ: بِقُوَّتِي صَرَعْتُهُ، وَإِذَا قُلْتَ:
بِاسْمِ اللَّهِ، تَصَاغَرَ حَتَّى يَصِيرَ مِثْلَ الدُّبَابِ“.

“Has told us, Muhammad, peace be upon him. Ibn Ja’far has told us Shu’bah from ‘Āsim, who said that he had heard from Abū Tamīm, who narrated a hadith from a person who had taken the Prophet Muhammad’s back. The pillion narrated: The camel that was the vehicle of the Prophet Muhammad. mired, so I said, “Woe to the devil” then the Prophet Muhammad saw. “Do not say, “Woe to devil,” because if you say that, he will grow bigger, then say, “With my strength, I will surely defeat him.” But if you say, “In the name of Allah,” indeed, the devil will become smaller and smaller until he becomes as big as a fly.”

This is according to the history of Imam Ahmad. Imam Nasai in the book *Al-Yaum wa al-Lailah* and Ibn Murdawaih in his Tafsir book has narrated through the hadith Khālid Al-Hazza, from Abū Tamīmah (Al-Hujaimi), Abu al-Malih ibn Usamah ibn Umair, from his father who told that he had hitchhiked the Prophet, Muhammad. Next, he narrates the hadith up to the words of the Prophet Muhammad. which says:

لَا تَقُلْ هَكَذَا فَإِنَّهُ يَتَعَاظَمُ حَتَّى يَكُونَ كَالْبَيْتِ، وَلَكِنْ قُلْ بِسْمِ
اللَّهِ فَإِنَّهُ يَصْغُرُ حَتَّى يَكُونَ كَالدُّبَابَةِ

“Do not say that because, actually devil will grow bigger until it looks like a house. But say, “Bismillah” (in the name of Allah) because, in fact, he will shrink to the shape of a fly” (Abu Al-Fida Ismail bin Umar Al-Quraisyi Al-Dimasyq, 1974, p. 62).

From the explanation above, it can be understood that SJ's opinion regarding the merits of the Basmalah has been explained in the book of Tafsir Ibn Kathir. It is just that the book of Tafsir explains the benefits of Basmalah more towards protecting from the evil of supernatural beings. Because these criminal or violent incidents are related to occult knowledge, such as robbery using black magic (knowledge from jinn), this explains that the source's opinion has been justified in the teachings of Shari'a.

Second, Ayat Kursi. The maker of the Ontokusumo took the ayat Kursi in making the Ontokusumo Vest because, in his book, it is explained that the Ayat Kursi can also bring protection to those who use it as a talisman accompanied by solid trust. (Bapak SJ (Narasumber), 2022).

The above statement is supported by the arguments contained in the book of Tafsir Ibn Kathir as follows:

It was also narrated from Ubay about the virtue of this verse of the Kursi. Al-Hafiz Abu Ya'la al-Mausuki said: Has told us Ahmad ibn Ibrahim al-Dauraqi, has told us Maisarah, from al-Auza'i, from Yahya ibn Abu Kathir, from Ubaidah ibn Abu Lubabah, from Abdullah ibn Ubay ibn Ka'b who recounted, his father once told him that he had a large container filled with dates. His father used to look after the barrel of dates, but he found it running low. One night he looked after him, and suddenly he saw an animal similar to a boy who had just reached puberty. Then I (Ka'b) greeted him, and he shook my greeting. I asked, "Who are you, jinn or human?" He replied, "Jin". I said, "Come to your hand to mine." So he stretched out his hand to mine, and it turned out that his hands were like dog paws, and so was his fur. Then I said, "Is that really what the genie looks like?" He replied, "You now know the jinn; among them, there is no stronger than me." I asked, "What prompted you to do this?" He replied, "It has come to me that you are a human who likes to give charity, so we want to get some of your food." Then my father (Ka'b) said to him, "What can

protect us from your harassment?” The genie replied, “This verse,” i.e., Ayat Kursī. The next day Ka’b went to meet the Prophet Muhammad, then told him about it. Prophet Muhammad saw. said: It is true (what is said by) the evil one.

Imam Hākim narrated the same thing in his Mustadrak book. Through the hadith of Abū Dāud al-Tayālīsī, Harb ibn Syaddad, Yahyā ibn Abū Kathīr, from al-Hadramī ibn Lahiḳ, Muhammad ibn Amr ibn Ubay ibn Ka’b, from his grandfather with the same pronunciation. Imam Hākim said that this hadith has a valid predicate, but both of them (Imam al-Bukhārī and Imam Muslim) did not explain it.

Another hadith narrated from Abū Ayyūb, namely Khālīd ibn Zaid al-Anshāri r.a. Imam Ahmad said he had told us Sufyān, from Ibn Abū Lailā, from his brother (namely Abdur Rahmān ibn Abū Lailā), from Abū Ayyūb, that he always had a jinn disturbing him in his sleep. He complained about this to the Prophet Muhammad saw., Then the Prophet Muhammad saw. said to him: “When you see it, then say Bismillah (by mentioning Allah’s name), bow to the Messenger of Allah!” When the genie came, Abū Ayyūb said the sentence, and finally, he could catch him. However, the genie said, “Truly I will not come back,” so Abū Ayyūb let him go. Abū Ayyūb came, and the Prophet Muhammad asked, “What has your captive done?” “The Prophet Muhammad replied, “Surely he will come back again.” Abū Ayyūb continued his story, “I caught him again two or three times. Every time I caught him, he said, “I have had enough and will not tease again.” I came again to the Prophet Muhammad saw. and he asked, “What has your prisoner done?” I replied, “I caught him, and he said he would not return again.” So the Prophet Muhammad saw. said, “Indeed, he will come back again.” Then I caught him again, and he said, “Let go of me, and I will teach you a sentence that you must say, surely nothing will dare to disturb you, namely the verse of the Kursī.” Abū Ayyūb came to the Prophet Muhammad; peace

be upon him. Moreover, told him about it. Then the Prophet Muhammad saw. said: You are right, but he lies a lot.

Abū Ubaid narrated another story in his *Kitab al-Gharib*: had told us Abū Mu'āwiyah, from Abū 'Āsim al-Saqafi, from al-Sya'bī, from Abdullah ibn Mas'ūd, that there was a man from among the humans departed, then he met a man from among the creatures of the jinn. The genie said to him, "Will you fight with me? If you can beat me, I will teach you a verse that if you say when you are about to enter your house, surely no devil will dare to enter it." So the man fought with him, and it turned out he could defeat him. Then the man said, "Indeed, I found you thin and rough as if your hands were like the hands (forelegs) of a dog. Are all your forms and appearances of the jinn group, or are you just one of them?" The genie replied, "Indeed, I am among them, the strongest genie. Now let us fight again." So the man fought with him and was able to defeat him. Finally, the genie said: You read the verse of the Kursī because it is not uncommon for someone to read it when they want to enter their house, but the devil (who is inside) comes out while farting, like the sound of a donkey. Then it was said to Ibn Mas'ūd, "What is meant by this human being Umar's friend?" Ibn Mas'ūd replied, "Who else could it be if not Umar."

Abū Ubaid said that *al-Dail* means thin body, and *al-Khaikeb*, which is sometimes also read as *al-Haih*, means the sound of farting (Abu Al-Fida Ismail bin Umar Al-Quraisyi Al-Dimasyq, 1974).

The statement above, explaining the opinion of Mr. SJ about the benefits of the verse Kursī, which can bring protection, has also been explained in the book of *Tafsīr Ibn Kathīr*. There is also explained same thing with the benefits of *Basmalah*. The verse Kursī contained in Surah Al-Baqarah means protecting from interference by jinns or supernatural beings. This also explains that *Tafsīr Ibn Kathīr* supports Mr. SJ's opinion about using the ayat Kursī which is in line with the teachings of Shari'a.

Third, Surah Al-Falaq. According to Mr. SJ, one of the reasons for writing the letter Al-Falaq on Ontokusumo's vest was for protection. Surah Al-Falaq is believed that if you wear it, you will not be disturbed by the jinn, devils, and humans. Whether using men or women, children or adults, even male or female slaves (Bapak SJ (Narasumber), 2022).

This statement and belief of Mr. SJ are in line with the interpretation of letter AL-Falaq (113): 3-4 according to Abd. Ar-Rauf As-Singkili, Hamka, and M. Quraish Shihab about Al-Falaq as a protector. In their opinion, say Qs. Al-Falaq (113) : 3-4 Meaning: "And from the evil of the night when it is pitch dark (3); And from the evil of witches who blow on knots (4)."

When interpreting these two verses, Al-Singkili said that the Prophet Muhammad saw. ordered to take refuge in God, the ruler of the atmosphere of Dawn, from all the evil that He has created, such as animals or wild animals, from all forms of amulets, and all the evils of the night and the moon when it is dark (verse 3). Then it is also ordered to take refuge from everything that blows at the end (magic). In interpreting this 4th verse, he also cites a history that says that the Prophet Muhammad saw. ever bewitched by Labid bin al-Asham. As the following quote: "(the mufassir said): The revelation of this letter from then when juhung (meaning bewitched) by Labid that he would be the Prophet Muhammad saw. on the knot of the rope, the rope was eleven knots, so the Prophet Muhammad was sick. A few days". In quoting the history above, he does not include comments about the degree and quality of his hadith. Because there are several mufassir who negate this hadith because it is contrary to reason.

Interpretation of Q.S. Al-Falaq (113): 3-4 according to Hamka that Q.S. Al-Falaq verse 3 by mentioning the possibility of bad things happening at night. Because the darkness of the night will change the atmosphere and make it even darker and more gripping, at night, poisonous animals such as scorpions, spiders, centipedes, snakes, and other animals roam around. Thieves

usually enter houses at night, so valuables are stolen in the morning. Moreover, he also illustrated the atmosphere in cities at night, especially for people who are controlled by lust, such as possessions running out at the gambling table, the association of teenagers rampant at night, and husbands who betray their wives also often occur at night. as quoted from his interpretation as follows: "In modern life in big cities, the dangers of the night are even more terrible. People drowned by lust, who no longer demand the sanctity of life, it is at night that he comes out of the house to places of immorality. At night the property was annihilated at the gambling tables or in the arms of wicked women. At night husbands betray their wives; at night, teenage girls who live freely are destroyed by their virginity, and their futures are destroyed by humans who do not even remember their futures. Therefore, from all times, we have been ordered to take refuge in Allah as the Lord of the evils of the night when it is dark." Then in verse 4, Hamka interprets that when interpreting the fourth verse of Surah Al-Falaq, according to him, he must always seek protection from Allah from various kinds of spells and magic used by other people who want to harm. And in interpreting this verse, he also raised local nuances in Minangkabau (Ashshiddiqi et al., 2021).

Furthermore, according to Hamka, in Minangkabau, magic or spells are synonymous with *Tuju*; *Tuju* can be interpreted as the final destination on a journey, or in Arabic, it is defined as *maqshūd*. Moreover, he also mentioned several types of *Tuju* in Minangkabau, such as *Tuju* bracelets which can cause a person's stomach ache by inserting worms into the stomach of the person they are intended for. Then Go Dipper, Go Tinggam, and Go Top.

According to M. Quraish Shihab, In interpreting this verse, Hamka correlates it with the previous verse (verse 2: "from the evil created") by saying that in the last verse, it is ordered to seek

refuge in Allah from all kinds of evil that may occur as a result of from oneself and from His creatures, then in this verse (paragraph 3), it is ordered to take refuge from the evil and ugliness that occurs in the darkness of the night when there is complete darkness (Parwanto, 2018, p. 215).

From Mr. SJ's statement, surah Al-Falaq provides benefits, namely as a protector against jinns, demons, and humans such as thieves, robbery, murder, and all crimes have been supported by the opinions of the three commentators, Abd. Ar-Rauf Al-Singkili, Hamka, and M. Quraish Shihab. They agree that Surah Al-Falaq means warding off all evil, especially magic. As Al-Singkili said that the Prophet Muhammad saw. ordered to take refuge in God, the ruler of the atmosphere of Dawn, from all the evil that He has created, such as animals or beasts, from all forms of amulets, and all the evils of the night and the moon when it is dark. This matches the source's opinion that the letter Al-Falaq can ward off all evil. Night crimes here are general, so the opinions of sources regarding the crimes of theft, robbery, murder, and others can fall into this category. Because of this work, most of these crimes were committed at night. Likewise, the two commentators' opinions are almost the same as Al-Singkili's in interpreting Surah Al-Falaq.

Conclusion

The phenomenon of making and wearing Ontokusumo vests, one of which is in Probolinggo, with all its equipment, can be considered as a practice of the living Qur'an with the provisions that it can be digested beforehand to be taken by the Shari'a, repaired, or modified parts that smell of shirk, and even have to be abandoned if it is against the law.

Making the Ontokusumo vest in Probolinggo can be justified and included in the practice of living the Qur'an. The verses used are Basmalah, Ayat Kursi, and Al-Falaq. The legality of making the Ontokusumo vest is quoted from several interpretations of the Basmalah, Ayat Kursi, and Al-Falaq. The

verses of the Qur'an are more directed to supernatural things whose purpose is to shield oneself or other desired things. Meanwhile, from the point of view of several interpretations, there are several benefits of the verses used in making the vest, which look the same as the vest maker's (amulet) point of view.

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