



Symbolism in *Wafak* Containing Al-Quran Roland Barthes's Semiotic Perspective

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Abstract: This article discusses research on symbolism in *wafak* containing the Koran in Muslim communities. *Wafak* has other derivations such as *hizib*, *ruqyah*, and amulet is the practice of prayer which is used as a means of endeavor for a servant to be more taqarrub to Allah SWT. The research method used is qualitative, with the type of research being library research. The results of this study are that the *wafak* of the Qur'an as a symbol of the form of a servant's endeavor to get closer to Allah SWT. In addition, *wafak* al-Quran can be justified in Islam by following several provisions, one of which is to believe that *wafak* cannot give any effect, but that can be realized only because of Allah's destiny alone and *wafak* is only one of the reasons.

Keywords: amulet; Muslim culture; Qur'anic writing; religious symbol; semiotics

1. Introduction

Islam is a comprehensive religion that allows all humans to find the truth. Islam has three main teachings: Aqidah, Shari'ah and Sufism (Rahman, 2021). The context of Aqidah (tawhid) includes issues of the main points of faith such as belief in Allah, Angels, Books, Apostles, the Last Day and destiny. The scope of the Shari'ah (Fiqh) discussion includes Muamalah, Jinayah and Siyasah. Meanwhile, in the context of Sufism (morals) the discussions studied are issues such as purification of the soul, sincerity, humility, Wara, Qona'ah and Zuhud.

Wafak is the endeavor of a servant carried out in the form of prayer to Allah swt with the media in the form of objects or other readings, so actually reading *hizib* and using *wafak* is nothing more than a form of prayer to Allah swt, *wafak* can be called a *azimat* because *wafak* is a medium for praying to Allah SWT. There is also the word *hizib*, *hizib* is a reading medium carried out by a servant to Allah SWT such as examples of *hizib akbar*, *hizib latif*, *hizib nawawi*, *hizib autad*, *hizib nesor*, *hizib magrobi*, *hizib Saidina Ali*, *hizib Sheikh Abdul Qodir Jaelani* and *hizib bahr*. The *wafak*, previously stated, is a form of religious ritual that is carried out and preserved by each community such as religious rituals having different forms or ways of preserving and having different aims and objectives, religious rituals within ethnic groups are usually the most visible elements of culture as some In Indonesia, it seems that there are still many people who cultivate the belief in *wafak*, wood, stone and others that are considered to have supernatural powers that can affect the movement of life, can create profit and loss, disaster and happiness for humankind (Aji et al., 2021).

From the explanation of the background above, this article seeks to uncover this by using the Roland Barthes semiotic analysis tool method. The author tries to discuss two issues relevant to this research's theme. First, what is the semiotics of *wafak* according to Roland Barthes? Second, what is the view of Hadith on *Wafak* in the Muslim community? With limited time and opportunity, this paper is classified as qualitative research, although the orientation of the research title should involve field subjects. The technique used is semiotic analysis and presents it with a descriptive-analytical method

2. Method

Researchers used qualitative research methods. Taylor and Bogdan (Taylor et al., 2015) define qualitative research methods as procedures that produce descriptive data in the form of written or spoken words from people and observed behavior. In qualitative research, data sources must be obtained (Fikri Ys, 2022), because suitable data sources will be successful (Moleong, 2002; Setiadi & Yuwita, 2020). Data is in the form of sentences or narratives from the subject or research respondent obtained through a data collection technique and then analyzed to provide findings that will answer the researcher's questions. The approach used by researchers is semiotics. Semiotics is the science of signs, Roland Barthes developed the ideas of Ferdinand de Saussure and tried to apply the study of signs more broadly. Researchers use semiotic studies to analyze the symbolism in Wafak containing the Qur'an in Muslim communities (Yunus & Zulaiha, 2020). It is hoped that this can reveal what the real meaning behind the secret is symbolized by the wafak containing the writings of the Qur'an.

3. Results and Discussion

3.1. Definition of Wafak

Wafak is the practice of prayers, hijab and wearing amulets basically cannot be separated from the efforts of a servant which is carried out in the form of prayer to Allah SWT through that practice. so actually, reading hijab and wearing amulets (wafak), is nothing more than a form of prayer to Allah SWT. And Allah SWT strongly recommends a servant to pray to him.

There are several hadith of the Prophet SAW that explain this permissibility, including:

عَنْ عَوْفِ بْنِ مَالِكِ الْأَشْجَعِيِّ، قَالَ: ”كُنَّا نَرْقِي فِي الْجَاهِلِيَّةِ، فَقُلْنَا: يَا رَسُولَ اللَّهِ كَيْفَ تَرَى فِي ذَلِكَ؟ فَقَالَ: اعْرِضُوا عَلَيَّ رُقَاكُمْ، لَا بَأْسَ بِالرَّقِيِّ مَا لَمْ يَكُنْ فِيهِ شِرْكٌ

"From Awf bin Malik Al-Asyja'i, he narrated that in the Jahiliyah era we always made ruqiyah (such as wafak and the like). Then we asked Rasulullah SAW what you think about it, O Messenger of Allah. The apostle replied, "Try showing me your ruqiyah, making ruqiyah is okay as long as it doesn't contain shirk." (Hadith Riwayah by Muslim)

Thus, hijab or amulet (wafak) can be justified in Islam. Indeed, some hadiths textually indicate that it is forbidden to use amulets, but not all ruqiyah and azimat can be justified. At least, three conditions must be observed

- Must contain Asma Allah, verses of Allah, the names of the Prophets and the names of the Angels
- Use Arabic or other languages that can be understood.
- Embedded in the belief that ruqiyah cannot have any effect, but (what is desired can be realized) only because of the destiny of Allah SWT. Meanwhile, ruqiyah and amulets are only one of the reasons (Abdusshomad, 2008).

Amulet (wafak) in Arabic commonly referred to as "Tamimah" or also "Ta'widz" is a paper, animal skin, or other written with verses of the Qur'an or prayer, then carried or hung with The goal is to always get the protection of Allah SWT because of the blessing of the writing.

عن ثوير قال كان مجهد يكتب للناس التعويد فيعلقو عليهم

Told from Suwarin he said: "Mujahid wrote amulets to hang on them" (Manshur, 2014)

And stated in the hadith of the prophet about the meaning of wafak, which means: from Imam Ibn Hibban said: "I asked Ja'far bin Muhammad bin Ali RA about the law of hanging Ta'widz (writing used to ask for protection from Allah SWT). He replied: "If it comes from the Qur'an or Al-Hadith, then hang it and ask Allah SWT to heal with it". Sheikh Ibn Qoyyim in his book, Zadul Ma'ad also wrote something similar. In the book he also said: "Imam Ahmad was asked when he hung the amulet after the calamity (Bala)". He replied: "I hope with this intermediary, Allah SWT does not send down ugliness". Abdullah son of Imam Ahmad said: I saw my father write Ta'widz for people who are afraid and people who are sick with fever (Manshur, 2014).

In searching for the meaning of a relatively concrete and precise amulet (*wafak*), it is necessary to draw from a much broader term than the content of amulet (*wafak*). The term that is often used in terms of metaphysics is mystical. Mystery is the broadest term of amulets. The mystical language comes from the Greek, namely, *meistikokos* which means secret (*Geheim*) all-secret, hidden, dark or shrouded in darkness. Therefore, mystical means that there is something hidden and secret that is totally united with the higher reality, or in this case God. This understanding is closely related to the fact of life that almost exists on the social strata of the wider community. In real life, many people find the existence of power. Still, this power cannot be monitored by the senses, including the belief in the existence of supernatural powers in certain objects. Objects that are believed to have supernatural powers are sought after by many people as items to hold. Items that have this power, the Javanese call it a *azimat* (*wafak*). Their owners then believe the supernatural power contained in these objects to help overcome life's problems (Mun'im, 2013).

In the explanation above, the researcher has stated that *wafak* is the broadest form of mystical nature, but in the objective sense the researcher found several indications regarding the form of the unseen, namely mystical, mystical is irrational knowledge, namely knowledge of teachings or beliefs about God obtained through meditation or training. spiritual, free from dependence on senses or reason. Mystical knowledge is knowledge that cannot be understood by reason. In Islam, which includes mystical knowledge is knowledge obtained through the way of Sufism. Mystical knowledge is knowledge that is supra rational but sometimes has empirical evidence. Mystical knowledge is knowledge that is obtained not through the senses and not through reason. This knowledge is obtained through taste and heart. The object of mystical knowledge is an abstract supra rational object, such as the Unseen Realm, God, Angels, Heaven, Hell, and Jinn. In general the way to acquire mystical knowledge is an exercise called *Riyadhoh* (practice), from which humans can gain enlightenment, gain knowledge (Huda, 2021).

The truth of mystical knowledge is measured by various measures. Sometimes the measure of the truth of mystical knowledge is belief. So, something is considered true if we believe in it. Sometimes the truth of a theory is measured by empirical evidence, namely the measure of truth. It is difficult to understand if there is a theory in mystical knowledge if that knowledge does not have empirical evidence, it is difficult to accept it because it is not rationally proven and there is no empirical evidence (Hambali, 2011). Mystical knowledge is very subjective, the only one who knows how to use it is the owner. Among the Sufis its usefulness is to calm their souls, they use their knowledge for good (Mawene, 2008).

3.2. Roland Barthes Semiology

1) Roland Barthes And His Scientific Journey

Barthes was born in Cherbourg in 1915, and grew up in Bayonne, a small town near the Atlantic coast in southwest France. He was the son of Louis Barthes and Barthes Henriette. His father was a naval officer who was killed on duty when Barthes was a child. He was diagnosed with tuberculosis when he was 28 years old. While studying at the University of the Sorbonne, Barthes focused on classical studies (Greek and Roman) as well as French literature. After that, Barthes became a lecturer in language and literary studies in Romania and Egypt. Barthes then taught in his homeland at the Ecole Des Hautes En Science Sociales (Kriyantono, 2006).

In addition, he also works at the national center for scientific research (Centre National de Recherche Scientifique) in sociology and lexiology. From there Roland wrote a lot of things related to literature. In 1976, Roland received the title of professor of "literary semiology" at the Collge de France. With this title, Roland is known as a figure in French semiology who was in the phase of structuralism towards post-structuralism around 1960-1970. His thinking that refers to the structural in sign systems that exist in culture by pointing to the intersection between linguistics (language) and cultural research which is analyzed by semiology Barthes died at the age of 64 years after a car accident a month earlier (Fikri, 2021).

Barthes is known to his followers as a semiotic figure of significance. He introduced the term signification for the finding of a match that occurs between the signifier and the signified which is obtained through syntagmatic and paradigmatic relations or relations. Barthes is also famous as a connotation semiotic figure. He assumes, in addition to the denotative meaning, the sign conveyed must also have a connotative meaning. Denotation describes the relationship between the signifier and the signified in the sign, and between the sign and its referent in external reality. Meanwhile, connotation is the development of the signified aspect (meaning) by language users, and when connotative markers and denotative markers occur simultaneously, they are motivated. It will turn into a myth. So many things are related to cultural phenomena which are interpreted with connotative meanings because of the stability of these meanings and in the next stage they turn into ideologies because of the stability of these meanings (Barthes, 1983).

Barthes is known to be heavily influenced by the views of Louis Hjelmslev, as well as the concept of how signs work. According to Barthes, myth is a semiological system of metalanguage (second level) by discussing the first level of language first. In the first level, the signifier and signified produce denotative meaning and the second level is mythological. Besides Louis, Barthes was also influenced by other scientists, the founding father, none other than Ferdinand de Saussure, who focused his semiotics on the science of signs and the development of language signs. His semiotics which was stopped at the denotative level made him interested in developing it at the connotative level, so that it can be said that Barthes is a perfectionist of Saussure's semiotics.

2) Semiology and Myth in Roland Barthes's view

Semiology is a part of philosophy that deals with signs used to analyze cultural meaning. One of the characters as we know it is Roland Barthes, who thinks semiotics and semiology are two similar sciences. According to him, a sign can point to something other than himself following one's view. It is known from this, it appears that there is a clear relationship between the theory introduced by Barthes and the theory of symbols, language and discourse. Barthes' semiological view is the development of the founding father Ferdinand de Saussure idea, which analyzes the sign and looks for the relationship between the signifier and the signified. Sign (sign) consists of 2 things; signifier and signified. The signifier or what can be said form is the material aspect of the sign, which, of course, can be known and captured by the five human senses. The concept or sign is a mental aspect of a sign, commonly referred to as a concept. The sign does not direct the sign but is a mental representation, according to Saussure.

Myth comes from the Greek, *muthos* which means story. In Barthes's view, as quoted by Dadan Rusmana in his book, myth is not an unreasonable or unspeakable reality but a communication system or message that is useful for expressing and providing justification for dominant values that prevail in a certain period (Rusmana, 2014). According to Barthes, myth is the meaning, type of speech, or expression of something that conveys a message in mass culture. The part Barthes criticizes is the message of the myth itself which in this case is not intrinsic but the result of its funding construction (Barthes, 1983).

The main principle of a myth is history turned into nature. This can be seen from the lack of public awareness of a myth's hidden motivations and interests. An interpretation is needed in understanding myths. In a myth, the process of interpretation occurs naturally, giving rise to certain views through history and cannot be denied because it occurs naturally. This particular view that is not so deep makes people no longer understand the message behind a myth, so it takes dismantling and description of a myth to find the true meaning hidden behind it.

Roland assumes that myth is a semiological system of the second stage (second-level language), which deals with the first level (first stage). In the first stage, some markers and signifieds function to build denotative meaning and become markers of the second stage and connotative meaning that will give birth to myths. After that, myth is then understood as a connotative discourse in the process of signification (Kriyantono, 2006).

Regarding signification, Roland Barthes proposed two levels of significance: signs at the language level and signs at the ideological or mythical level. According to Barthes, there are two semiological analyses to analyze a myth, namely:

a. First Analysis

This first analysis consists of three elements: the sign, the signifier and the signified. It analyzes the relationship between the signifier and the signified that produces the sign.

b. Second Analysis

This second analysis occurs at the level of myth (second semiological system), making the sign at the language level a signifier closely related to the signified.

3.3. The Views of Hadith and Barthes' Semiological Concepts on Wafak

1) Conception of Wafak Mythology

If seen from history, myths are a series of stories practiced through traditions or rituals in several communities. These traditions and rituals have existed for a long time, passed down from generation to generation, and are difficult to abandon. As a result, society recognizes and sanctifies the truth of the circulating stories. Meanwhile, the myth that grows and develops through the umbrella of religion is an expression of a heterogeneous society and, with such a strong influence on the object that it is purified and becomes sacred. This makes the myth grow in the community because they believe that their actions are not outside the teachings of Islamic norms and add to their alibi that it is only a medium (*wasilah*) to be able to be near to God (*taqarrub ilallah*). This triggers debate in some people who consider it heresy, superstition, and *shirk* (H. Hoed, 2014).

Indonesian people tend to agree with something based on circulating information. However, some tend to understand it from the intellectual dimension, so they try to find the validity of the information from two sources: *naqli* (textual) and *aqli* (rational). However, some understand it through various ritual and mystical dimensions. Not much different from this *wafak*, some of which refer to their understanding of the Qur'an and hadith, some take more steps than that, namely by involving relevance to historical and sociological conditions. This is more or less certainly beneficial. As Mahmud Saltut put it: "knowing the things the Prophet did and relating it to the function of the Prophet at that time was very beneficial."

2) *Wafak* as a Cultural Reflection

When viewed from the source, *wafak* is included in the *azimat* or amulet (*jimat*) types. The *azimat* itself has two kinds; *shar'i* amulets and non-*shar'i* amulets. The first model in its preparation uses the name of Allah or one to two verses written in it and the meaning is good, it does not contain the element of *shirk*. Following its *mufradat* in Arabic, *wafak* comes from *wafaqa* which means suitable, meaning that it has harmony (fits) from the numbers resulting from the summation of both horizontal and vertical from each column. *Wafak* can also have the meaning of a writing consisting of various numbers inscribed with Arabic (*hijaiyyah*), letters, or words arranged to form a predetermined pattern (Daymon, 2008).

In addition, there is also *hizib*, which is a kind of *awrad* or *wirid-wirid* (practice) that has certain properties. There is also *isim*, a name believed not from the Arabs but from the *jinn*. While *Rajah* are pictures on paper that are used as amulets, it can also be called a collection of Arabic writings that are boxed or unchecked.

3) Hadith Related to *Wafak*

From some of the narrations found, we can know that *wafak* was also known by the ignorant people at that time. And the Prophet did not immediately throw away the culture or clean it completely. It has been narrated as the companion of 'Umair his assistant Abu Lahm. The Prophet looked at the contents of the mantra shown to him. After that, the Prophet sorts out which mantras can be continued. Based on the history of the Prophet PBUH, the form of representation of amulets at that time was a kind of *ruqa* (incantation), *tamimah* (necklace), *tiwalah* (pellets). The following hadiths are used in the prohibition of amulets:

عن عقبة بن عامر -رضي الله عنه- مرفوعاً: "من تَعَلَّقَ تَمِيمَةً فلا أتمَّ الله له، ومن تَعَلَّقَ وَدَعَةً فلا ودَعَ الله له" وفي رواية: "من تَعَلَّقَ تَمِيمَةً فقد أَشْرَكَ."

"Whoever wears an amulet, Allah will not perfect it". (HR. Ahmad)

In the syarah it is explained as follows:

دل الحديث على أن من استعمل التمام يعتقد فيها دفع الضرر فإنه داخل في دعاء النبي -صلى الله عليه وسلم- عليه بأن يعكس الله قصده ولا يتم له أموره، كما أنه -صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ- يدعو على من استعمل الودع لنفس القصد السابق أن لا يتركه الله في راحة واطمئنان، بل يحرك عليه كل مؤذٍ -وهذا الدعاء يقصد منه التحذير من الفعل- كما أنه يخبر -صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ- في الحديث الثاني أن هذا العمل شرك بالله.

Furthermore, there is a hadith as follows :

من علق تميمة فقد أشرك

"Whoever wears an amulet, then indeed he has committed polytheism"

إِنَّ الرُّقَى وَالتَّمَائِمَ وَالتَّوَلَةَ وَالتَّوَلَةَ شِرْكٌ

"Verily, spells, amulet and pellets are shirk" (HR. Abu Dawud)

In the above hadith narrated by al-Imam Ahmad from Uqbah bin Amir al-Juhani in his Musnad. This hadith tells of the Prophet's oath of allegiance to a group of friends, anyone who wants to take allegiance to the Prophet, except for one person who uses tamimah. The Prophet was only then pleased to be able to take his allegiance after he wanted to let go of his tamimah. While the second hadith, has been narrated from al-Imam Abu Dawud from the Companions of Abdullah bin Mas'ud which is contained in the book al-Tibb al-Ta'liq al-Tamaim from his Sunan book. In the hadith there is a conversation between Abdullah ibn Mas'ud and his wife, Zainab. At that time Zainab had a problem with her eye and then she went to a Jew and got well. Abdullah bin Mas'ud said that his eye pain was part of the devil's trick (Qardhawi, 2000).

The Hadith of the Prophet SAW, which can be the basis for legalizing wafak and amulets, is narrated by Imam Muslim from hadith number 5624. The sound of the hadith is as follows:

عَنْ جَابِرٍ، قَالَ هَمَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الرُّقَى فَبَجَاءَ آلُ عَمْرٍو بْنِ حَزْمٍ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّهُ كَانَتْ عِنْدَنَا رُقِيَةٌ نَرْتَفِي بِهَا مِنَ الْعُقْرَبِ وَإِنَّكَ هَمَيْتَ عَنِ الرُّقَى . قَالَ فَعَرَضُوهَا عَلَيْهِ . فَقَالَ " مَا أَرَى بِأَسَا مِنْ اسْتِطَاعَ مِنْكُمْ أَنْ يَنْفَعَ أَحَاهُ فَلْيَنْفَعُهُ

"From Jabir, he said: The Messenger of Allah forbade using mantras. The family of 'Amr bin Hazm came to the Prophet and asked: O Messenger, we have a spell to treat scorpion stings while you forbid using spells. Jabir's companions said: then they showed the mantra to the Prophet. Then the Prophet commented; no problem. Whoever among you can share the benefits with his brother, do so."

It needs to be reaffirmed in presenting research on Roland Barthes' semiotics, there are two things, namely what are the elements involved in amulets and myths that have been agreed upon for their prohibition. According to Roland Barthes' theory, the mark in the amulet is the talisman itself. The markers are cloth, paper, rings, bracelets and necklaces. The sign is a special writing which is also sometimes unclear what the contents of the writing are, but it is believed that it is a verse of the Koran or readings taught by the Prophet. The writings are then entered into rings, bracelets, tattoos and become wafak. The author's understanding is more or less like that (Mun'im, 2013).

Then the second analysis, discusses the myths of wafak that people react to differently. There are two reasons that society condemns it as absolutely haram. First, it is alleged that an effect or power comes from the object. Second, the use of language that is not clear (foreign) and also cannot

be understood what it means, both in wafak, amulets and spells, so that there are fears that there will be elements of *shirk* and magic. At this second language level, wafak or amulets can be indicated as haram. However, when the second sign is met, it can still enter the mythical level or category where it is based on concerns about the elements of *shirk* or *kufr*. Meanwhile, the first factor is exaggerated to the second sign's connotation. Its function is to distinguish the meaning of the sign I or the denotation used, whether it is a legal *thayyibah* sentence or one whose meaning and writing is not clear (Al-Ghazali, 2002). Below is an example of a schematic schematic of amulets that have agreed to be haram:

1. <i>signifier</i> , Bracelet, Ring, paper, necklace or fabric marker	2. <i>signified</i> Writing is not clear	
3. <i>signifier</i> amulets		Worried that there are elements of <i>kufr</i> or polytheism
I. <i>signifier</i>		II. <i>signified</i>
III. <i>Sign</i> Amulets that indicate <i>shirk</i> (haram)		

Sketch 1. Myth of Amulets Agreed On Its Haram (illegal)

1. <i>Signifier</i> Bracelets, hangers, paper, necklaces and fabrics	2. <i>Signified</i> There is writing Asma Allah or verses of the Qur'an	
3. <i>Sign</i> Amulet		It is believed that there is an innate (pure) power within it
I. <i>Signifier</i>		II. <i>Signified</i>
III. <i>Sign</i> Amulets in the form of <i>Shirk</i> (haram)		

Sketch 2. The Myth of Amulets That Are Agreed To Be Haram (illegal)

1. <i>Signifier</i> Necklace, bracelet, ring, paper or cloth	2. <i>Signified</i> Write the verse or the name of Allah	
3. <i>Sign</i> Jimat		The power that is in it can function by Allah's permission
I. <i>Signifier</i>		II. <i>Signified</i>
III. <i>Sign</i> Amulet in the form of asking for blessings or <i>tabarruk</i>		

Sketch 3. The Myth of Amulets According to the Majority

4) The Symbolism of Wafak Containing the Quran

Furthermore, the researchers examined the data that had been obtained and allegedly contained mystical properties in Nurbuwat's wafak. It can be slightly concluded that the corvus that deciphers the signified in the symbol's significance is included in the spiritual and theological scope (Hambali, 2011).

The following is a description of the ideology and interpretation of the symbols of the meaning of wafak mysticism that the researchers took in the Mihr Nurbuwat manuscript with the following explanation:

Stage I (language/denotation)

1. Lafadz (العفو) together with seven petals Who surrounds it
2. Lafadz "al-'Afuw" or "sorry" be in the middle as the flowers bloom .



3.

Stage II (myth/connotation)

2.
 - Allah's mercy blooms for all His creatures
 - Seven flower petals represent the layers of heaven and earth
 - رحمة الله المفتوح
 - Flowers = love
 - The door to forgiveness lies in his grace and love
 - وَلَا تَيْأَسُوا مِنْ رَوْحِ اللَّهِ أَيَّ مِنْ رَحْمَةِ اللَّهِ (يُوسُوفُ\87)

3. the word "sorry" is a symbol of love and sincerity / God's grace always covers anything and for anyone who wants to pursue it . (الله العفو هو الرحمن الرحيم)

Myth: God's grace and His love is so wide

Stage I (language/denotation)

1. - Lafadz (انتهى) together with 6 petals surrounding it
2.
 - Perfect blooming above the flowers that are in bloom
 - It is interpreted as "perfect or finished" while the 6 petals can be associated with the order of b on the sixth day, namely (Friday) which is سيد الأيام



3.

Stage II myth/connotation

1.



2.

- Friday is the perfect day for Islam.
- Perfection of religion; The sign is that the guidelines for all mankind have been completed, namely the Al-Quran and Sunnah.
- A flower concept has a sign “وكف المصطفى كالورد نادي” and the palm of the Prophet's hand is like a rose that blooms.
- Flowers are a realization of ar-Rahmat or affection
- The perfect religion is marked by the bloom and the sending of the Prophet Muhammad SAW

3. Islam becomes *rahmatan lil 'alamin*

Myth: Islam is the true religion, the true and chosen religion.

Stage I language/denotation

1.

-Lafadz لا اله الا الله, يا الله القدير, محمد رسول الله, علمه عليه الله, located in the center of the circle surrounded by the name of khalifah.

(The text that surrounds the circle is lafadz): "Umar Bin Khatab, Utsan Bin Affan, Ali Bin Abi Talib, Abu Bakr As-Siddik". As for the front layer of the text that surrounds the pronunciation of the names of the caliphs are the letters ر ف ه ع .

2.

- There is no god but Allah Muhammad is the messenger of Allah, may peace and blessings be upon him, and indeed Allah has informed (Muhammad) of the rules and guidelines = هو رسول الكريم وقُدوة حسنة
- Circle = Rotation
- ر ف ه ع (200+80+5+70+5) In the concept of alphabet science, the number of 360 is equivalent to the number of days in a year.



Stage II myth/connotation

1.



2. Allah the Almighty gave authority to the Apostles and the Caliphs as assistants who set policies in the world as mentioned in the Qur'an:

وَإِذْ قَالَ رَبُّكَ لِلْمَلِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۗ قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ ۗ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

خليفة = الإنسان هو خليفة في الأرض

Myth : كلكم راع وكلكم مسئول عن رعيته

4. Conclusion

In this final section, the author attempts to answer the main question that forms the basis of this research that the symbolic meaning contained behind the secrets of mystical objects (wafak) inscribed with the Qur'an is a symbol of one's endeavor as a means to be more taqarrub to Allah. swt. Wafak, *hizb*, *rukayah* and amulets can be justified in Islam even though there are hadiths that textually indicate that it is forbidden to use them. Several provisions need to be considered, one of which is the belief that *wafak* cannot have any effect, but if something materializes, it is only because of Allah's Fate alone. Wafak, Ruqiyah, Amulet are just one of the reasons.

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