



## Implementation of the Islamic Mentoring Learning Model in Developing Students' Religious Character at SD IT Amanah Sungai Penuh City

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**Abstract:** *This study aims to analyze the planning, implementation, and evaluation of the Islamic Mentoring learning model in developing the religious character of students at SD IT Amanah Sungai Penuh City. A qualitative descriptive method was employed, involving principals, Islamic mentoring teachers, and students from grades 4–6. Data were collected through observation, interviews, and documentation, and analyzed using Miles and Huberman's interactive model, consisting of data reduction, data display, and conclusion drawing. The findings indicate that planning is carried out by preparing lesson plans, grouping students by gender, and selecting learning materials from Arrasyad books (Volumes 1–6), covering Qur'an, Aqidah, Hadith, Sirah, Fiqh, Akhlak, and skills. Implementation is conducted weekly in small groups of 10–15 students, starting with greetings, Qur'an recitation, and thematic discussions on Islamic values, supported by teacher role modeling. Evaluation is performed through daily attitude monitoring (mutaba'ah yaumiyah), oral questioning, and observation of behavioral changes. The model effectively improved students' religious character in terms of worship discipline, polite speech, mutual respect, and environmental awareness. This research concludes that Islamic mentoring, when well-planned and consistently implemented, plays a significant role in shaping students' religious character in primary Islamic integrated schools.*

**Keywords:** *Islamic Mentoring; Religious Character, Primary Education, Character Education.*

**Abstrak:** *Penelitian ini bertujuan untuk menganalisis perencanaan, pelaksanaan, dan evaluasi model pembelajaran Islamic Mentoring dalam mengembangkan karakter religius siswa di SD IT Amanah Kota Sungai Penuh. Metode yang digunakan adalah deskriptif kualitatif dengan melibatkan kepala sekolah, guru Islamic Mentoring, dan siswa kelas 4–6. Pengumpulan data dilakukan melalui observasi, wawancara, dan dokumentasi, kemudian dianalisis menggunakan model interaktif Miles dan Huberman yang terdiri dari reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa perencanaan dilakukan dengan menyusun RPP, mengelompokkan siswa berdasarkan jenis kelamin, dan memilih materi pembelajaran dari buku Arrasyad (Volume 1–6) yang mencakup Al-Qur'an, Aqidah, Hadis, Sirah, Fiqh, Akhlak, dan keterampilan. Pelaksanaan dilakukan setiap minggu dalam kelompok kecil beranggotakan 10–15 siswa, diawali dengan salam, tilawah Al-Qur'an, dan diskusi tematik tentang nilai-nilai Islam, serta didukung oleh keteladanan guru. Evaluasi dilakukan melalui pemantauan sikap harian (mutaba'ah yaumiyah), tanya jawab lisan, dan observasi perubahan*

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*perilaku. Model ini terbukti efektif meningkatkan karakter religius siswa dalam aspek kedisiplinan ibadah, tutur kata yang sopan, saling menghargai, dan kepedulian terhadap lingkungan. Penelitian ini menyimpulkan bahwa Islamic Mentoring, apabila direncanakan dengan baik dan dilaksanakan secara konsisten, berperan signifikan dalam membentuk karakter religius siswa di sekolah dasar Islam terpadu.*

**Kata Kunci:** *Pembimbingan Islami; Karakter Religius; Pendidikan Dasar; Pendidikan Karakter.*

## INTRODUCTION

Education is universally recognized as a central instrument for shaping human character, morality, and intellectual capacity. In the Indonesian context, the integration of religious values into character education has been formally emphasized in the National Education System Law (Law No. 20 of 2003) and reinforced by the national character education movement launched in 2010. This policy aligns with Ki Hajar Dewantara's philosophy, which underscores that education should foster a harmonious growth of intellect, physical ability, and moral-spiritual character, leading to the formation of a dignified and morally upright individual.

Character education is a deliberate and systematic effort to cultivate core ethical values in learners, ensuring that they become not only intellectually capable but also morally responsible citizens. Among the 18 core values of character education stipulated by the Indonesian Ministry of Education, *religiosity* holds a central position. Religious character refers to the internalization of faith-based principles into daily behavior, guiding individuals to uphold moral conduct, discipline in worship, and harmonious interaction with others and the environment. Religious character is not limited to the vertical relationship between humans and God but also encompasses horizontal relationships with fellow human beings and nature.

However, recent observations reveal that the implementation of religious character education in primary schools often faces challenges. Many students demonstrate a lack of discipline in performing obligatory prayers, neglect polite language in daily communication, show reluctance to participate in religious activities, and exhibit low environmental awareness. These gaps are often attributed to inadequate teacher strategies, reliance on punitive measures, and a lack of consistent reinforcement both at school and at home. The rapid influence of digital media, online entertainment, and peer pressure has further exacerbated the erosion of traditional moral values among children.

SD IT Amanah Sungai Penuh City is an Islamic integrated primary school that formally incorporates religious values into its curriculum. Despite its mission to foster *akhlakul karimah* (noble character), preliminary observations conducted in November 2021 revealed several issues: students were inconsistent in greeting teachers, failed to maintain cleanliness, lacked the habit of saying “please,” “sorry,” or “thank you,” and displayed minimal enthusiasm in congregational prayers and Qur'an recitation. Interviews with teachers indicated that some disciplinary actions involved physical punishment or verbal reprimands, which contradicted the principles of positive character formation. Parents also expressed concern over the influence of gadgets, online games, and television on their children's behavior at home, highlighting the need for stronger collaboration between school and family.

To address these challenges, SD IT Amanah has implemented the Islamic Mentoring Learning Model, locally known as *mentoring keislaman* or *halaqah/liqa'*. This model involves grouping students into small, gender-based circles (10–15 students) facilitated by a trained mentor. Sessions are conducted weekly and include Qur'an recitation, discussion of Islamic teachings, practical training in worship, moral guidance, and reflection. The approach emphasizes habituation (*habituation practice*), teacher role modeling, and peer support, aiming to develop students' religious character through both cognitive understanding and behavioral practice.

The theoretical foundation of the Islamic Mentoring model aligns with Benjamin Bloom's three learning domains cognitive (knowledge), affective (attitude), and psychomotor (skills) ensuring that religious teachings are not merely learned intellectually but are also internalized and manifested in daily behavior. Furthermore, the model resonates with Vygotsky's Social Development Theory, which asserts that learning is mediated through social interaction and guided participation within a learner's zone of proximal development. By fostering close mentor-student relationships, the Islamic Mentoring approach provides personalized guidance that addresses both individual and group needs.

Previous studies on religious character education (e.g., Muhaimin, 2009; Alim, 2006; Majid & Andayani, 2013) have underscored the importance of role modeling, consistent reinforcement, and integration of religious values into daily school activities. However, few studies have explored the systematic

planning, implementation, and evaluation of the Islamic Mentoring Learning Model in primary education settings, particularly within the context of Islamic integrated schools in small urban areas such as Sungai Penuh City. Most existing research focuses on secondary or tertiary education, leaving a gap in understanding how mentoring can be effectively adapted for younger learners with different developmental characteristics.

This study addresses that gap by investigating the implementation of the Islamic Mentoring Learning Model at SD IT Amanah Sungai Penuh City. Specifically, it examines How the planning of Islamic Mentoring is designed to foster students' religious character. How the model is implemented in practice, including instructional strategies, activities, and teacher-student interactions. How evaluation is conducted to measure changes in students' religious behavior and attitudes.

By documenting and analyzing these processes, the study aims to contribute to the literature on religious character education and provide practical insights for educators, school administrators, and policymakers seeking effective strategies for moral and spiritual development in primary education.

## **RESULTS AND DISCUSSION**

Prior to the implementation and evaluation of the Islamic Mentoring program, a baseline study was conducted to capture the students' existing religious attitudes and practices. SD IT Amanah, as an Islamic Integrated Elementary School, already embeds religious activities into daily routines, such as morning Qur'an recitation, congregational prayer, and Islamic greetings. However, baseline data revealed inconsistencies in how students embodied these values across different contexts. For example, while 92% of students were observed participating in dhuhur prayer at school, only about 65% reported praying regularly at home without being reminded. The gap between knowledge and practice aligns with Muhaimin's (2009) assertion that religious education must move beyond cognitive transmission to habit formation.

Teachers observed that greetings such as *Assalamu'alaikum* were routinely exchanged with adults in the school, but among peers, informal non-Islamic greetings sometimes replaced them. Cleanliness practices also varied—some students took pride in tidiness, while others needed constant reminders

to keep personal belongings organized. One Grade 5 male student candidly admitted during an interview. "At school, I always pray because the teacher tells us to. At home, sometimes I forget or I'm busy playing games." (Student, August 22, 2021). This illustrates Lickona's (1991) framework that moral behavior requires not only *moral knowing* (awareness of the rule) but also *moral feeling* (valuing the rule) and *moral action* (habitual practice).

The student's statement, "*At school, I always pray because the teacher tells us to. At home, sometimes I forget or I'm busy playing games*" (Student, August 22, 2021), reflects a partial internalization of religious obligations, in which compliance is still largely dependent on external prompts. While the student demonstrates awareness of the importance of prayer during school hours, this behavior is motivated primarily by teacher direction rather than personal conviction. This observation aligns with Lickona's (1991) framework, which posits that moral behavior is the product of three interrelated components: *moral knowing*, *moral feeling*, and *moral action*. In this case, the student possesses *moral knowing* understanding of the obligation to perform daily prayers but the transition to *moral feeling* (valuing the act as personally meaningful) and *moral action* (performing it habitually without external enforcement) remains incomplete.

Such a gap between school-based and home-based behavior is not uncommon in character education, particularly in primary education settings where children are still developing self-regulation and intrinsic motivation. The role of consistent reinforcement across both school and home environments becomes critical in bridging this gap. Without parental engagement or strategies to encourage self-reminders, the risk remains that moral behavior will be context-bound, manifesting only when authority figures are present. Therefore, the *Islamic Mentoring* model must not only provide structured guidance within the school environment but also incorporate mechanisms—such as *mutaba'ah yaumiyah* or home-based peer encouragement that foster independent moral action beyond the classroom setting. This would ensure that the learned values are practiced consistently, reinforcing the ultimate goal of character education: the development of self-motivated, enduring moral conduct.

The school's leadership recognized that a structured mentoring model could bridge the gap between religious knowledge and consistent practice. The

planning process was participatory, involving the principal, senior Islamic studies teachers, and select parents.

Small, gender-segregated groups of 10–15 students were established to create a safe and interactive learning environment. The grouping allowed mentors to address specific developmental and social needs: for example, in male groups, emphasis was placed on leadership in prayer, physical preparation for worship, and mosque etiquette; female groups often focused on modest dress, respectful speech, and nurturing peer relationships.

The primary resource was the *Arrasyad* book series (Volumes 1–6), adapted for the primary level to cover Qur'an recitation, Aqidah, Hadith, Sirah, Fiqh, Akhlak, and Islamic life skills. Each mentoring session had a written plan detailing objectives, materials, methods, and evaluation strategies.

**Table 1. Core Components of Islamic Mentoring Planning**

Component	Description
Grouping	Gender-based, 10–15 students per group
Materials	Qur'an, Aqidah, Hadith, Sirah, Fiqh, Akhlak
Frequency	Once a week (2 × 35 minutes)
Methods	Qur'an recitation, storytelling, discussion, role modeling

Table 1 outlines the essential components of planning in the *Islamic Mentoring* program at SD IT Amanah, Sungai Penuh City. The first component, grouping, is organized based on gender, with each group consisting of 10–15 students. This approach ensures a more comfortable and focused learning environment, allowing for gender-sensitive discussions and fostering active participation. The materials used in the mentoring sessions are derived from a comprehensive curriculum covering the Qur'an, Aqidah, Hadith, Sirah, Fiqh, and Akhlak, reflecting a holistic approach to Islamic education that integrates spiritual, moral, and practical dimensions of students' development.

In terms of frequency, the mentoring sessions are conducted once a week with a total duration of two periods (2 × 35 minutes), providing regular yet manageable contact time that supports consistent reinforcement of values without overburdening the students' academic schedule. The methods employed are varied, including Qur'an recitation, storytelling, thematic discussions, and role modeling (*uswah hasanah*). These diverse methods cater to different learning styles and developmental stages, ensuring that the mentoring is both engaging and effective. Storytelling, for example, allows students to

connect emotionally with moral lessons, while role modeling provides concrete examples of desired behaviors. Collectively, these components demonstrate that the *Islamic Mentoring* program is systematically planned to maximize its impact on students' religious and character development.

The principal highlighted the mentor's role as a living example, "A mentor is not simply a teacher delivering lessons. They must be someone the children look up to and want to be like in every way." (Principal, August 18, 2021). This reflects Vygotsky's (1978) concept of the *more knowledgeable other*, where meaningful learning is facilitated by trusted figures modeling desired behaviors.

Each weekly mentoring session followed a three-phase structure, Opening (10–15 minutes) Greeting, Qur'an recitation, and tajwid correction, where students rotated as leaders. Core Activity (40–45 minutes) Thematic discussion linking Qur'anic verses and hadith to real-life contexts. For instance, in a session on *sabar* (patience), the mentor presented Qur'an Surah Al-Asr, told a story of the Prophet enduring hardship, and led a role-play on handling disagreements peacefully. Closing (10 minutes) Reflection sharing, du'a, and assigning weekly *mutaba'ah yaumiyah* tasks.

The use of *uswah hasanah* (role modeling) was central. Mentors demonstrated desired behaviors proper wudhu technique, polite conversation, and tidiness before inviting students to practice them. A female mentor explained, "When I show them exactly how to behave like lowering the voice when speaking they copy it immediately. If I just say it, they often forget." (Female Mentor, August 26, 2021). This is consistent with Bandura's (1977) Social Learning Theory, where observational learning is a primary mechanism for adopting new behaviors.

Evaluation combined school observation with the *mutaba'ah yaumiyah*, a daily activity checklist verified by parents. Over the semester, data showed marked improvements in four key areas: prayer discipline, polite speech, cleanliness, and cooperation.

**Table 2. Behavioral Changes Before and After Mentoring**

<b>Aspect</b>	<b>Before Mentoring</b>	<b>After Mentoring</b>
<b>Prayer discipline</b>	Low	High
<b>Polite speech</b>	Inconsistent	Consistent
<b>Cleanliness</b>	Often neglected	Maintained

**Cooperation**                      Weak                      Strong

Table 2 presents a comparison of students' behavioral conditions before and after the implementation of the *Islamic Mentoring* program at SD IT Amanah, Sungai Penuh City, covering four key aspects: prayer discipline, polite speech, cleanliness, and cooperation. Prior to the mentoring program, students' prayer discipline was generally low; many performed prayers only when prompted by teachers, and several admitted that they were inconsistent in praying at home. Following the program, however, there was a marked improvement in this aspect. Students began to pray more regularly and on time, both at school and at home, and even took the initiative to remind their peers about prayer times. This behavioral shift can be linked to the consistent integration of prayer activities into the mentoring sessions and the use of *mutaba'ah yaumiyah* to monitor daily religious practices, fostering habit formation as outlined in Lickona's (1991) character education framework.

Polite speech also experienced significant improvement. Before the mentoring sessions, politeness in verbal communication was inconsistent, with some students occasionally using informal or less respectful language when interacting with teachers or peers. After the program's implementation, students demonstrated more consistent use of polite and respectful language, initiated greetings such as *Assalamu'alaikum*, and were more mindful of their tone when speaking. This transformation supports Bandura's (1977) *Social Learning Theory*, which emphasizes that positive behavioral changes often result from observing and imitating respected role models—in this case, their mentors and peers.

Cleanliness, which was often neglected prior to mentoring, also showed notable progress. Beforehand, some students were careless about throwing trash in the designated places, keeping their uniforms tidy, or maintaining classroom cleanliness. Through repeated emphasis on the Islamic teaching that "cleanliness is part of faith" and the practical modeling of hygiene practices by mentors, students became more conscious of personal and environmental cleanliness. They began habitually disposing of waste properly, keeping their uniforms neat, and ensuring that classrooms were clean and organized.

Similarly, cooperation among students strengthened considerably after the program. Before mentoring, group work often saw unequal participation, with tasks dominated by a small number of active students while others

remained passive. After mentoring, cooperation became more balanced, with responsibilities shared more equitably and students demonstrating greater willingness to help each other complete group assignments. This improvement reflects not only the collaborative activities embedded in the mentoring sessions but also the cultivation of empathy, mutual respect, and shared responsibility—values strongly emphasized in Islamic character education.

Overall, the behavioral improvements recorded in Table 2 demonstrate that the *Islamic Mentoring* model effectively fostered the development of students' religious character by addressing moral knowing, moral feeling, and moral action in an integrated manner. The structured design of the program, consistent role modeling by mentors, and reinforcement through both school and home environments created conditions conducive to long-term behavioral change. These findings align with prior research indicating that sustained and well-structured mentoring can significantly shape moral and religious values in primary school settings, leading to tangible and observable transformations in students' daily conduct.

In interviews, parents and teachers consistently reported observable changes “Now my son is the one calling the adhan at home. Before, he never even volunteered.” (Parent, Grade 5, September 2, 2021). “In class, they start picking up trash without being told, and they remind each other to be quiet during lessons.” (Teacher, September 5, 2021). These outcomes suggest the internalization of values, where behaviors persist without external enforcement—one of the primary goals of character education (Narvaez & Lapsley, 2008).

The interview excerpts from both parents and teachers provide strong qualitative evidence of the *Islamic Mentoring* program's effectiveness in fostering the internalization of religious and moral values among students. A Grade 5 parent noted, “Now my son is the one calling the adhan at home. Before, he never even volunteered” (Parent, September 2, 2021). This statement illustrates a transformation from passive compliance to active engagement in religious practice. The student's willingness to initiate the adhan without external prompting signifies that the behavior has moved beyond situational enforcement to become a personally valued habit. In line with Lickona's (1991) framework, this reflects the progression from *moral knowing*—understanding

the importance of the adhan—to *moral feeling*—valuing the act—and finally to *moral action*—consistently performing it voluntarily.

Similarly, the teacher's observation that "In class, they start picking up trash without being told, and they remind each other to be quiet during lessons" (Teacher, September 5, 2021) highlights a shift toward self-regulation and peer accountability. These behaviors indicate that students are not only internalizing the value of cleanliness and mutual respect but are also actively contributing to a supportive and disciplined learning environment. This aligns with Bandura's (1977) *Social Learning Theory*, wherein students replicate modeled behaviors—such as tidiness and respectful conduct—observed from their mentors and peers.

Both accounts point toward a deeper change in students' moral orientation, one that is consistent with Narvaez and Lapsley's (2008) assertion that the ultimate goal of character education is to cultivate dispositions that sustain prosocial behavior without the need for external control. When students act upon values independently and encourage others to do the same, it suggests a successful transition from extrinsic to intrinsic motivation, which is essential for the long-term sustainability of character development outcomes.

The success of the *Islamic Mentoring* program at SD IT Amanah, Sungai Penuh City, is closely tied to several supporting factors that ensure its effective implementation and sustainability. First, mentor commitment plays a central role. Mentors consistently prepare lesson plans, select appropriate materials, and model exemplary behavior both inside and outside the classroom. This consistent role modeling (*uswah hasanah*) reinforces the values taught during the sessions, allowing students to observe and imitate authentic examples of religious and moral conduct.

Second, parental engagement significantly strengthens the program's outcomes. Parents actively participate by using the *mutaba'ah yaumiyah*—a daily monitoring checklist of religious practices—at home. This home-based reinforcement bridges the gap between school and family environments, ensuring that the values introduced in mentoring sessions are consistently practiced beyond school hours. Such collaboration between educators and parents aligns with character education literature emphasizing the importance

of a shared responsibility between school and home in cultivating enduring moral behavior (Lickona, 1991).

Finally, curriculum alignment contributes to the program's cohesion and relevance. The values taught in mentoring are reinforced through school-wide activities, such as charity drives (*bakti sosial*), environmental clean-up campaigns, and religious celebrations. These thematic reinforcements create multiple contexts for students to apply the values they have learned, moving from theoretical understanding to real-life practice. Together, these supporting factors create a synergistic framework in which consistent role modeling, home-school collaboration, and value-based experiential activities mutually reinforce one another, thereby amplifying the program's impact on students' religious character development.

Despite its successes, the *Islamic Mentoring* program at SD IT Amanah, Sungai Penuh City, faces several inhibiting factors that limit its full potential. One major challenge is time constraints, as the sessions are conducted only once a week for a total of 70 minutes ( $2 \times 35$  minutes). This limited contact time restricts the depth with which each topic can be explored, often requiring mentors to prioritize breadth over depth in content delivery. Consequently, certain complex themes, such as the integration of Islamic values in daily decision-making, may not receive the sustained attention necessary for deeper internalization.

Another inhibiting factor is absenteeism. Because the mentoring sessions follow a thematic sequence, student absences can disrupt the continuity of learning. Missing even a single session may cause a student to lose the contextual thread of the lessons, thereby reducing the overall coherence and impact of the program. While remedial sessions or peer-sharing can help, they may not fully replicate the depth of learning achieved in the original session.

Lastly, external media influence poses a significant challenge. Unfiltered access to gadgets and digital content outside school can introduce conflicting messages or behaviors that counteract the values promoted during mentoring. For instance, exposure to entertainment media that normalizes disrespectful language or neglect of religious duties may undermine the consistency of value application in students' daily lives. Addressing this issue requires collaboration with parents to establish responsible media usage guidelines, as well as the

integration of digital literacy and Islamic media awareness into the mentoring curriculum. Overall, these inhibiting factors highlight the need for structural adjustments, such as increased session frequency, targeted strategies for absentee students, and stronger parental cooperation in regulating media exposure to ensure the long-term effectiveness and sustainability of the *Islamic Mentoring* program.

The results of this study mirror Sajirun's (2011) finding that consistent mentoring plays a crucial role in strengthening Islamic character among students. In Sajirun's research, regular and structured mentoring was shown to foster a deeper understanding of Islamic values and encourage students to apply them in daily life. However, the present study expands on this by emphasizing the need for methodological adaptations when working with younger learners in a primary school context. While secondary-level mentoring often relies heavily on text-based discussions and analytical engagement with Islamic sources, younger students benefit more from interactive, hands-on practices and storytelling. For instance, rather than focusing solely on theoretical explanations of moral principles, the *Islamic Mentoring* program at SD IT Amanah integrates activities such as role-playing, group recitation, and real-life application tasks, alongside narrative-based teaching that captures students' imagination and emotional engagement. These methods not only make the content more accessible to their developmental stage but also facilitate the transition from understanding values to consistently practicing them, thereby enhancing the long-term impact of character formation at the primary education level.

From Kohlberg's (1984) theory of moral development, most children at the primary school level are positioned within the "conventional" stage, a developmental phase in which moral decision-making is guided primarily by the desire to follow rules, meet expectations, and gain approval from authority figures or peers. At this stage, students often perceive "right" behavior as that which is rewarded with praise or social acceptance, rather than behavior grounded in independently held moral principles. The *Islamic Mentoring* program at SD IT Amanah effectively utilized this developmental tendency by structuring its activities to include consistent reinforcement from mentors and peers. Positive behaviors such as punctual prayer, polite speech, and maintaining cleanliness were regularly acknowledged and praised, creating a

motivational loop where students sought approval through value-aligned actions. Over time, this system of extrinsic motivation was deliberately paired with reflective discussions, real-life applications, and personal goal-setting, enabling students to connect the rules with deeper moral and religious meanings. This gradual process supported a transition from behavior driven mainly by the desire for approval to actions rooted in internalized motivation, where students practice values even in the absence of supervision. Such a shift is a critical outcome in character education, as it reflects the movement from external compliance to self-directed moral commitment.

From Kohlberg's (1984) perspective, most primary school students operate within the "conventional" stage of moral development, where moral reasoning is largely guided by the desire to conform to social norms and gain approval from authority figures or peers. In this stage, children tend to follow rules not because they have fully internalized the underlying moral principles, but because compliance earns them praise and acceptance within their social environment. The *Islamic Mentoring* program at SD IT Amanah effectively leveraged this developmental characteristic by incorporating structured reinforcement from both mentors and peers. Through consistent verbal encouragement, public recognition of positive behaviors, and the modeling of exemplary conduct by respected mentors, students were motivated to align their actions with the values promoted in the program. Over time, this external reinforcement was gradually coupled with opportunities for self-reflection, personal responsibility, and independent practice—such as initiating prayer or maintaining cleanliness without prompts—thereby fostering a shift from compliance based on approval to intrinsic motivation. This progression is essential in character education, as it lays the foundation for students to act according to moral principles even in the absence of external oversight.

Lickona's (1991) three-component model of character education *moral knowing*, *moral feeling*, and *moral action* is clearly reflected in the design and implementation of the *Islamic Mentoring* program at SD IT Amanah, Sungai Penuh City. The element of moral knowing is addressed through structured lessons covering Qur'anic teachings, Aqidah, Hadith, Sirah, Fiqh, and Akhlak, which provide students with the cognitive understanding of what constitutes good and right behavior according to Islamic principles. Moral feeling is cultivated through the use of emotionally engaging stories, real-life examples,

and the consistent role modeling of mentors (*uswab hasanah*), which help students develop an emotional connection to the values being taught, fostering empathy, respect, and a sense of personal responsibility. Finally, moral action is reinforced through monitored practice, such as daily worship tracking via the *mutaba'ah yaumiyah*, participation in charity activities, and the application of learned values in classroom routines. This deliberate alignment with Lickona's framework ensures that the program not only imparts knowledge but also nurtures the emotional and behavioral dimensions of moral development, thereby increasing the likelihood that students will internalize and consistently practice these values both in and outside of school.

Internationally, the findings of this study align with Althof and Berkowitz's (2006) framework on moral education, which underscores the necessity of integrating the efforts of school, family, and community to sustain meaningful behavioral change. According to their model, moral development is most effective when these three environments work in synergy, ensuring consistent reinforcement of values across different contexts in a child's life. The *Islamic Mentoring* program at SD IT Amanah reflects this principle through its structured collaboration between teachers, parents, and broader school activities. Teachers deliver targeted lessons and role modeling in school, parents reinforce these behaviors at home through tools such as the *mutaba'ah yaumiyah*, and the school community organizes thematic activities like charity drives and environmental campaigns to provide real-world practice of the taught values. This triangulated approach mirrors Althof and Berkowitz's assertion that character education cannot be confined to classroom instruction alone, but must be embedded within the child's wider social environment to foster consistent, long-term moral conduct.

## **CONCLUSION**

The implementation of the Islamic Mentoring Learning Model at SD IT Amanah Sungai Penuh City demonstrates its effectiveness in fostering students' religious character when supported by systematic planning, consistent implementation, and continuous evaluation. The program succeeded in improving students' prayer discipline, polite speech, cleanliness, and cooperation. This success can be attributed to the small-group mentoring format, the active role modeling by mentors, and the integration of home-

school collaboration through tools like the *mutaba'ah yaumiyah*. However, challenges remain, particularly regarding time constraints, occasional absenteeism, and the influence of external digital media.

To address these, it is recommended that the mentoring frequency be increased, religious values be integrated into daily routines beyond the formal mentoring session, and parents be more actively involved in monitoring and guiding their children's media consumption. This study reinforces previous research on the importance of social interaction, role modeling, and consistent reinforcement in character education, while contributing new insights into the adaptation of mentoring for primary school students. Future research could explore longitudinal effects of mentoring over several years and investigate the use of digital tools to complement face-to-face mentoring activities.

Zubaedi. (2011). *Desain pendidikan karakter: Konsepsi dan aplikasinya dalam lembaga pendidikan*. Jakarta: Kencana.involves seeking assistance from jinn or other unseen entities, is prohibited in Islam and may lead to acts of *shirk* (associating partners with God) or superstitious beliefs (*khurafat*) (Jatim.Com, 2022).

However, since the spread of Islam in Indonesia, the community has gradually shifted away from using talismans provided by shamans or relying on spiritual entities. Instead, they have adopted forms of *penglaris* aligned with Islamic teachings, such as reciting the phrase Basmallah (In the name of Allah), which is sometimes combined with traditional incantations in the local language of the trader (Suwita, Raheni, Djoko Sulaksono, 2015). Others use Quranic verses as *penglaris*, either by reciting them at specific times or by writing them in certain places—for instance, reciting Ayat al-Kursi and inscribing it in the form of *Wifiq al-Muthamman*, which is then placed among the merchandise. By doing so, traders believe that their goods will sell more easily (Pratama, 2023). For these individuals, *penglaris* represents an additional form of effort (*ikhtiar*), performed with full belief that sustenance ultimately comes from Allah, and the prayers or verses recited are seen as a means of drawing closer to Him.

As the Word of Allah, the Qur'an is indeed regarded as possessing numerous virtues that benefit humankind, one of which pertains to the pursuit of sustenance (*rizq*). In Islamic thought, *rizq* is understood as a decree from

Allah that can be attained through both effort and supplication. Verses containing meanings related to seeking protection and blessings—such as Surah al-Fatihah, al-Waqi'ah, Ayat al-Kursi, and others—are considered prayers and forms of ikhtiar (endeavor) to ensure that Allah's mercy and blessings accompany one's business endeavors (Nurullah & Handasa, 2020). Supplications (du'a) and remembrance of God (dhikr) made with sincere intentions are indeed permissible in Islam, as they reflect a believer's reliance upon Allah.

However, the use of Quranic verses as penglaris must adhere to boundaries aligned with sound Islamic creed (aqidah). The belief that Quranic verses can independently generate sustenance without the will or intervention of Allah can lead one into theological error. Islam regards the Qur'an as a guide and source of life, directing humans to place their complete trust in Allah alone (Wahyudi, 2024). It is therefore essential for every Muslim to realize that the true power behind any endeavor lies with Allah, not within the verses themselves.

From the perspective of hadith, the Prophet Muhammad ﷺ also taught his followers to rely solely on Allah in all matters, including the pursuit of sustenance. He cautioned against placing dependence on objects believed to bring fortune or ward off misfortune. Some scholars cite hadiths that prohibit the use of amulets or specific objects as a means of attracting luck, emphasizing the importance of preserving the purity of aqidah when employing Quranic verses as penglaris (Tuasikal, 2012). They assert that supplications and dhikr are acts of worship, and therefore, should not be misused for purely worldly aims.

Some scholars hold the view that the practice of using Quranic verses remains acceptable as long as they are employed solely as supplications (du'a) or remembrance (dhikr), without harboring beliefs that may lead to shirk (polytheism). They believe that as long as such prayers are offered as an act of tawakkul (trust in Allah), seeking blessings in the form of sustenance is a natural and permissible human act (Online, 2013). This opinion is based on the notion that prayer is an essential part of Islamic worship, whereby individuals may ask Allah for ease in their work or daily life. However, stricter scholars argue that using Quranic verses for financial gain may obscure one's sincerity and devotion to Allah, as it can distort the primary function of the

Qur'an as a source of divine guidance. From this perspective, Muslims are advised to recite the supplications taught by the Prophet Muhammad ﷺ when seeking sustenance, without writing or placing Quranic verses in their places of business as a means of attracting customers (Ilham, 2022).

This phenomenon reflects the diversity of understanding regarding the means of drawing closer to Allah in pursuit of blessings. Some individuals regard the use of Quranic verses as penglaris as a way to find inner peace and to supplicate for ease in earning a livelihood. However, it is essential for every Muslim to carefully consider the purpose, intention, and meaning behind the use of such verses. They must also ensure that such practices do not lead to actions that deviate from Islamic teachings. Muslims are encouraged to conduct their business while preserving the purity of their aqidah and maintaining sincerity in worship, within the bounds set by Islamic doctrine. The Qur'an should be used as a means of seeking closeness to Allah, not as a tool for achieving material goals. This reflects the understanding that true, blessed sustenance is that which is earned in accordance with religious teachings, accompanied by sincere prayer, effort, and trust in Allah.

### **Community, Customary Authority, and Religious Authority Responses to the Use of Penglaris in Sungai Penuh City**

The community's responses to the use of Quranic verses as penglaris (a means to attract customers) are highly diverse, as evidenced by interviews conducted with traders, customary authorities, and religious authorities in Sungai Penuh City. On one hand, traders perceive this practice as a form of religious endeavor (ikhtiar) to seek blessings and smooth business operations. They believe that sustenance (rizq) is more easily obtained by drawing closer to Allah through the recitation of Quranic verses. During an interview, one trader stated: *"I recite Ayat al-Kursi every morning before opening my shop so that Allah will bless my business. This is not just a means to attract customers, but a prayer to keep me mindful of Him."*

However, the general public does not always share this view. From a phenomenological perspective, this practice is understood through the diverse religious and social experiences of the community. Some traditional community members regard the use of Quranic verses as penglaris as a way of harmonizing religion with local customs. They believe that religion and

tradition can work hand-in-hand to support the local economy. A mystical approach also helps explain how this practice is perceived by the people. According to several traders, Quranic verses possess spiritual power. They believe that these sacred verses carry positive energy that can enhance one's business performance. One trader remarked that reciting Surah Yasin before opening the business brings blessings, as the surah is filled with profound prayers and meanings.

From this perspective, the Qur'an is not only seen as a holy book, but also as a source of spiritual power that can be integrated into everyday life. A customary leader noted that "sacred verses should indeed be part of our daily lives, including in trade, because this is a legacy from our ancestors that we preserve." Customary authorities tend to adopt a flexible stance on this practice, as long as it does not contravene prevailing religious norms. They view the use of sacred texts in daily practices—including as *penglaris*—as a reflection of how society integrates cultural and religious values. One customary leader explained that "as long as there are no elements that violate the shari'ah, tradition will support it because it is part of our local wisdom." This position demonstrates how customary systems serve as mediators between traditional practices and religious values.

Conversely, religious authorities in Sungai Penuh City adopt a more cautious stance toward this practice, especially when it involves beliefs in certain objects or rituals that are perceived to exceed the boundaries of *aqidah* (Islamic creed). A local ustadz remarked that while it is permissible to recite the Qur'an as a form of supplication (*du'a*), using it merely as a tool for attracting customers without understanding its meaning may constitute a form of misuse. The belief that the verses themselves, independent of Allah's will, bring sustenance is considered a theological error.

This concern aligns with the core of Islamic theology, which emphasizes the importance of maintaining the purity of *tawhid* (monotheism) and avoiding any beliefs that resemble *shirk* (associating partners with Allah). Some young religious figures in Sungai Penuh also perceive this practice as largely symbolic and lacking a deep understanding of Quranic values. They argue that such *penglaris* practices risk diminishing the sacredness of the Qur'an by employing it for worldly purposes.

The use of specific items believed to enhance the efficacy of penglaris—such as amulets, blessed water, or papers inscribed with sacred verses or the names of Allah (Asmaul Husna) accompanied by wafaq—has further intensified the controversy. From phenomenological and mystical perspectives, some individuals view these objects not merely as tools, but as symbols of blessing. Nonetheless, religious leaders maintain that these practices can lead to doctrinal deviation if the belief in these objects surpasses one's belief in Allah.

These differing responses highlight the diversity of public opinion regarding the use of Quranic verses as penglaris, shaped by varying religious backgrounds, cultural habits, and individual understandings. This practice reveals a tension between local traditions and broader religious principles, and it illustrates how communities strive to balance their religious commitments, cultural heritage, and economic needs.

### ***The Prophetic Perspective on the Use of Quranic Verses as Penglaris***

The Prophet Muhammad's hadiths provide clear guidance on how Muslims should treat the Qur'an as the divine word of Allah, to be honored and utilized only in ways that align with religious prescriptions (Suharyat et al., 2022). In Islamic tradition, the concept of penglaris in trade is not originally recognized. However, some scholars interpret the phenomenon of using Quranic verses as penglaris as a form of seeking blessings in commerce through prayer, hard work, and honesty (Revky Oktavian Sakti, Dadan Rusmana, 2023). Islam teaches that everything—including sustenance (rizq)—ultimately comes from Allah. In one hadith, the Prophet Muhammad ﷺ said:

لَوْ أَنَّكُمْ تَتَوَكَّلُونَ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ تَغْدُو خِمَاصًا وَتَرُوحُ بِطَانًا

*“If you truly put your trust in Allah, He will provide for you as He provides for the birds. They leave in the morning hungry and return in the evening full.”* (HR. At-Tirmidzi) (Tuasikal, 2009).

Imam Ahmad ibn Hanbal interpreted this hadith as a clear indication that relying on Allah does not mean avoiding effort. On the contrary, it contains an implicit command to seek rizq, as the bird leaves its nest in the morning to find sustenance. [Tuhfat al-Ahwazi (7/7)]. Ibn Hajar al-‘Asqalani further explained that this hadith does not justify abandoning effort or relying entirely on what others obtain, as that contradicts the true meaning of tawakkul (trust in Allah) [Fath al-Bari (11/305)] (Siregar, 2023). These interpretations

demonstrate that Islam emphasizes the importance of placing one's trust in Allah while simultaneously engaging in active effort to seek livelihood. The reliance should be on Allah—not on objects, rituals, or the use of Quranic verses as penglaris—as the means to obtaining sustenance.

Another hadith also warns against placing one's trust or belief in anything other than Allah. The Prophet Muhammad ﷺ said:

إِلَيْهِ وَكُلَّ شَيْئًا تَعَلَّقَ مِنْ

*"Whoever attaches something (his dependence) to anything, he will be left to it".* (HR. At-Tirmidzi) (Ukkasyah, 2021).

This hadith makes it clear that placing reliance on anything besides Allah is not permissible. Such reliance is feared to fall into the category of shirk (associating partners with Allah), and Allah will not fulfill the person's needs. As the Prophet ﷺ also said:

عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ تَعَلَّقَ تَمِيمَةً فَلَا اللَّهُ لَهُ

*"It was narrated from 'Uqbab ibn 'Amir that he said: I heard the Messenger of Allah ﷺ say: 'Whoever hangs a tamimah, may Allah not fulfill his wish.'"* (HR. Ahmad).

From these narrations, it can be inferred that the use of tamimah—objects that are hung for protection or fortune, including Quranic verses when used as penglaris—can deviate from correct creed (aqidah) if accompanied by the belief that such verses hold power independently of Allah's will. Therefore, the use of Quranic verses for worldly purposes must be critically examined.

In Islam, *niyyah* (intention) is a fundamental element in evaluating actions. The Prophet Muhammad ﷺ emphasized this in a well-known hadith:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّةِ وَلِكُلِّ امْرِئٍ مَا نَوَى

*"Verily, actions are judged by intentions, and each person will have only what he intended."* (HR. Bukhari & Muslim).

If the use of Quranic verses in penglaris practices is based on the intention of seeking blessings from Allah, then it can be understood as a form of du'ā' (supplication). However, if such practice is rooted in superstition or mystical beliefs, it contradicts the teachings of Islam. Furthermore, the Prophet Muhammad ﷺ emphasized the importance of honest effort and hard work in seeking livelihood. In a hadith, he stated:

مَا أَكَلَ أَحَدٌ طَعْمًا قَطُّ حَيْرًا مِنْ أَنْ يَأْكُلَ مِنْ عَمَلِ يَدِهِ، وَإِنَّ نَبِيَّ اللَّهِ دَاوُدَ عَلَيْهِ السَّلَامُ كَانَ يَأْكُلُ مِنْ عَمَلِ يَدِهِ

*"No one ever ate food better than that earned by the labor of his own hands. Indeed, the Prophet of Allah, Dawud (David) 'alayhi as-salām, used to eat from the earnings of his own labor". [HR Bukhari, no. 2072]*

This hadith underscores the obligation for every individual to strive through their own efforts. The Prophet even cited Prophet Dawud as an example. Despite being both a prophet and a king, Dawud 'alayhi as-salām still worked with his own hands to earn a living. He did not rely on sacred verses as a medium for sustenance (Jawas, 2011).

From this hadith, it becomes clear that Islam teaches that success in livelihood depends more on honesty, hard work, and prayer rather than on specific rituals—even those involving Quranic verses. The practice of using Quranic verses as penglaris often contains elements of mysticism. The use of Quranic verses and Asma'ul Ḥusnā as commercial charms is frequently associated with sorcery and occultism. This is evident in the display of Quranic verses or the names of Allah in shops, often accompanied by certain numerical codes. Therefore, if the penglaris practice involves mystical beliefs or is intertwined with esoteric elements, it may fall under prohibited practices in Islam and could even amount to *shirk* (associating partners with Allah).

In Islam, believers are required to uphold sound 'aqīdah (creed), which entails complete reliance upon Allah alone. The supplications taught by the Prophet Muhammad ﷺ are far superior to certain religious practices that lack strong scriptural basis. The Prophet explicitly warned against introducing new elements into religious matters, stating:

رَدُّ فُهْوٍ مِنْهُ لَيْسَ مَا هَذَا أَمْرُنَا فِي أُحَدِّثَ مَنْ

*"Whoever introduces into this matter of ours (i.e., religion) something that is not from it, then it is rejected."* (HR. Bukhari no. 2697 dan Muslim no. 1718) (Purnama, 2022).

Shaykh 'Abd al-'Azīz ibn Bāz *rahimabullah* interpreted this hadith to mean that any innovation in religious acts of worship constitutes bid'ah (innovation), and every bid'ah is rejected (Isnanto, 2023). Accordingly, the use of Quranic verses as commercial amulets or penglaris can be categorized as a newly introduced religious act, as it was neither practiced nor endorsed by the Prophet ﷺ or his companions. Thus, such actions are highly likely to be devoid of religious merit and potentially subject to rejection.

Based on the above arguments and textual evidence, the use of Quranic verses as talismans or charms for attracting customers is impermissible. However, some scholars do allow the writing of Quranic verses to be used as amulets, as mentioned by Imam Mālik (may Allah have mercy on him) in the classical work *al-Tibyān fī Ādāb Ḥamalāt al-Qur'ān*:

وأما كتابة الحروف من القرآن فقال مالك لا بأس به إذا كان في قصبية أو جلد وخرز عليه وقال بعض أصحابنا إذا كتب في الخرز قرأنا مع غيره فليس بحرام ولكن الأولى تركه لكونه يحمل على الحدث وإذا كتب يصران بما قاله الامام مالك رحمه الله

*“As for writing the letters of the Qur’an, Mālik said: there is no harm if it is written on a container or leather and tied. Some of our scholars said: if Quranic verses are written with other elements, it is not unlawful, but it is better to avoid it since it might be taken into impure places. If it is written, it should be preserved as Imam Mālik advised”.*

Despite the existence of such scholarly opinions, it is more prudent for Muslims to exercise caution in performing acts of worship or rituals—especially when such acts may potentially fall into impermissible categories. Among the signs of a good Muslim is their willingness to refrain from that which brings no benefit, let alone that which is clearly prohibited. The Prophet Muhammad ﷺ said:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَغْنِيهِ

*“Narrated from Abu Hurairah (may Allah be pleased with him), he said: The Messenger of Allah (peace and blessings be upon him) said: ‘Among the signs of a person’s good practice of Islam is that he leaves what does not concern him.’” (HR. At-Tirmidzi no. 2317) (Jawas, 2007).*

## CONCLUSION

The phenomenon of using Quranic verses as *penglaris* (spiritual enhancers for trade) in Sungai Penuh City illustrates the complex interaction between local traditions, religious practices, and the fundamental principles of Islamic creed (*‘aqidah*). Originally associated with mystical practices such as talismans or invoking supernatural beings, *penglaris* practices have undergone a transformation, now incorporating Islamic religious elements—such as the recitation of Quranic verses or specific supplications. Community responses, including those from customary authorities and religious scholars, are also diverse. Some segments of society view the use of Quranic verses as a form of spiritual effort to attain divine blessings, while religious authorities emphasize the necessity of maintaining doctrinal purity, especially when such practices

lack a valid basis in Islamic teachings. Meanwhile, customary authorities tend to support these practices as long as they do not contradict religious values, considering them part of local wisdom.

From the perspective of prophetic hadiths, the pursuit of blessings in trade should be carried out through prayer, honesty, hard work, and trust in Allah (tawakkul). Prophetic traditions that prohibit the use of amulets or objects as sources of fortune underscore the importance of sincerity and correct intention in every endeavor. The Prophet Muhammad ﷺ emphasized that sustenance is a gift from Allah, attained through proper means. Nevertheless, it cannot be denied that some scholars allow the use of Quranic verses as penglaris. Such differences of opinion fall within the realm of ijtihad and are common in Islamic discourse. However, when examined through the lens of scriptural evidence, the opinion that prohibits the practice tends to be the stronger and more compelling view (rajih).

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