



The Inculturation of Religion and Culture in the Use of Trade Charms at Tanjung Bajure Market, Sungai Penuh City

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Abstract. This study examines the phenomenon of using Quranic verses as trade charms in Sungai Penuh City through the Living Qur'an approach, which highlights how the community interprets and applies sacred texts in the local economic context. This research employs a qualitative method with a phenomenological and reception approach to understand the meanings, beliefs, and perspectives of the community regarding this practice. Data were collected through in-depth interviews, observations, and literature studies. The findings indicate that the use of Quranic verses as trade charms stems from various motivations, ranging from the belief in blessings to efforts to attract customers. Community views on this practice are divided: some regard it as a legitimate effort as long as it aligns with Islamic teachings, while others see it as an abuse of sacred texts. The study also reveals a contestation between customary and religious authorities in assessing the legitimacy of this practice. This research aims to contribute to a deeper understanding of the relationship between local traditions, Islamic values, and community economic practices. Additionally, it opens a space for theological reflection on the use of religious symbols in economic contexts.

Keywords: *Hadith, trade charms, Sungai Penuh*

Abstrak: Penelitian ini mengkaji fenomena penggunaan ayat-ayat al-Qur'an sebagai penglaris dagangan di Kota Sungai Penuh, dengan menyoroti praktik masyarakat dalam memaknai dan menerapkan ayat-ayat suci dalam konteks ekonomi lokal. Penelitian ini menggunakan metode kualitatif dengan pendekatan fenomenologi dan resepsi untuk memahami makna, keyakinan, dan pandangan masyarakat terkait praktik tersebut. Data diperoleh melalui wawancara mendalam, observasi, dan studi literatur. Hasil penelitian menunjukkan bahwa penggunaan ayat-ayat al-Qur'an sebagai penglaris memiliki latar belakang yang beragam, mulai dari keyakinan akan keberkahan hingga upaya menarik pelanggan. Pandangan masyarakat terhadap praktik ini terbagi menjadi dua: sebagian menganggapnya sebagai bentuk usaha yang sah selama tidak menyimpang dari ajaran Islam, sementara yang lain melihatnya sebagai bentuk penyalahgunaan ayat-ayat suci. Penelitian ini juga menemukan adanya kontestasi antara otoritas adat dan agama dalam menilai legitimasi praktik tersebut.

Penelitian ini diharapkan dapat memberikan kontribusi dalam membangun pemahaman yang lebih mendalam mengenai hubungan antara tradisi lokal, nilai-nilai Islam, dan praktik ekonomi masyarakat. Selain itu, penelitian ini juga membuka ruang diskusi untuk refleksi teologis tentang penggunaan simbol-simbol agama dalam konteks ekonomi.

Kata kunci: *Hadist, penglaris, Sungai Penuh*

INTRODUCTION

The use of *penglaris* (charms or rituals believed to attract buyers) in commercial practices at the Tanjung Bajure Market in Sungai Penuh represents a unique socio-cultural dynamic that warrants careful attention. This phenomenon is closely tied to the belief that such practices can bring greater financial profit. In practice, *penglaris* involves a wide variety of elements, ranging from Arabic script containing Quranic verses or hadiths to objects commonly used in traditional customs, such as limes, water, and other items. Some vendors opt to use only one of these alternatives, while others combine both simultaneously. This condition reflects the ongoing dialectic between culture and religion within the fabric of local community life.

Indonesia is a country marked by a complex diversity of local cultures. Culture, which is a vital part of human life, is inherited from generation to generation, passed down from ancestors. Consequently, each island, region, and ethnic group possesses distinct cultural characteristics and identities. Among the key aspects of culture passed down to future generations are language, religion, cuisine, customs, music, art, and various other traditions (Aprianti et al., 2022).

One aspect of this phenomenon is related to subsistence, as historically, the majority of Indonesia's ancestors were actively engaged in trade. They were known as spice merchants, whose products were highly sought after by foreign traders such as the Dutch, Japanese, British, and others. This was one of the factors that attracted international merchants to the Indonesian archipelago, particularly during the 13th century, when traders from Gujarat, India, and other regions began arriving—an event later considered to have significantly influenced the religious landscape of the archipelago. In fact, Snouck Hurgronje, supported by Professor Van den Berg, argued that Islam in the Indonesian archipelago was introduced by

these Gujarati traders (Iqbal, 2018). As Islam was embraced by the local communities, it brought with it various aspects of life that aligned with divine guidance, as conveyed through the teachings of the Prophet Muhammad.

However, numerous dynamics have shaped commercial transactions throughout history. One such phenomenon still observed today is the use of penglaris in an effort to gain greater profit. The term penglaris is derived from the root word *laris*, meaning "quickly sold" (referring to goods being sold). Thus, the term penglaris carries two meanings: first, a charm or talisman intended to make goods sell better; and second, selling goods at low prices—especially the first sale of the day—in order to attract customers (Hasyim, 2018).

Nevertheless, this phenomenon has elicited a wide range of responses from the community. On the one hand, some believe it brings blessings and good fortune, while on the other, there are those who view such practices as potentially leading to shirk (associating partners with God). This concern stems from the medium used in penglaris practices—namely, Quranic verses and other sacred elements. Therefore, this study seeks to explore comprehensively the practice of penglaris in commerce, especially when Quranic verses are employed as its medium. This issue becomes even more significant when contextualized within the local Kerinci philosophy, *adat basandi syarak, syarak basandi Kitabullah*, which means that societal conduct should be in harmony with Islamic law.

Numerous studies have examined the phenomenon of penglaris, including the work of Novia Ayu Windarani et al., titled *Membaca Rasionalitas Masyarakat Islam Aboge dalam Penggunaan Sikep Penglaris di Dusun Tumpangrejo Kabupaten Malang*. This study explores the use of sikep penglaris and the rational reasoning behind it. One traditional rationale is the adherence to ancestral customs, practiced before initiating a business. This tradition is a reflection of the cultural awareness of the Aboge community. Instrumentally, the choice to use penglaris is often driven by anxiety about potential failure or bankruptcy (Windarani et al., 2021).

A similar study was conducted by Akhmad Dasuki et al., titled *Ayat Penglaris Dagangan: Living Qur'an Pada Komunitas Pedagang Besar Kota Palangka Raya*. This research reveals that verses such as the basmallah, al-Fatihah, Ayat Seribu Dinar, Surah Ampat, Surah Alam Nasyrah, the tasbih of Prophet

Yunus, as well as Surah Yasin, al-Mulk, and al-Waqi'ah, are frequently used as penglaris in trading. These verses are typically recited after prayers or when opening the store, and are believed to act as spiritual intermediaries in the pursuit of sustenance, while ultimately it is Allah ﷻ who determines one's livelihood (Akhmad Dasuki, Baihaki, Agusti Sukma Wati, 2024).

Another study on penglaris was conducted by Herdi Maulana and Maisyarah Rahmi Hs in their journal article titled *Penggunaan Rajah dan Wafaq Sebagai Azimat Pelaris Dagangan Dalam Perspektif Hukum Islam (Studi Kasus Pasar Berkat di Loa Janan Ilir)*. This study explains that merchants believe that rajah (inscribed talismans) can influence the sale of their goods, making them sell faster and at higher prices. However, these traders view the rajah merely as a means, while still believing that it is by Allah's permission that their goods sell. Their use of rajah and wafaq is motivated by various factors, including the desire to earn more money, attract more customers, prevent buyers from turning to other shops, and to draw closer to Allah (Maulana & Yuni, 2020).

Another study was conducted by Sholihah et al. in a journal article titled *Studi Living Qur'an: Pedagang dan Ayat-Ayat Penglaris di Kecamatan Danau Seluluk Kabupaten Seruyan*. This article explains that Surah al-Fatihah, al-Mulk, al-Kahf, al-Waqi'ah, al-Ikhlas, al-Falaq, an-Nas, Ayat al-Kursi, Yasin, Ayat Seribu Dinar, and the phrase basmallah are among the verses and surahs used by traders in Danau Seluluk as penglaris. These verses and surahs are not only recited but also written in the form of wafaq—a compilation of selected verses from specific surahs believed to have the function of attracting customers, despite their original meanings differing from such usage. Additionally, these verses are also considered to function as protection and a means of warding off misfortune, which integrates them into the broader category of penglaris in the context of commercial practices (Sholihah et al., 2022).

The various studies mentioned above demonstrate that the topic of penglaris, in both its religious and cultural dimensions, has been extensively discussed. However, none of the existing studies have specifically examined penglaris from the perspective of hadith. Moreover, no previous research has focused on the traders in Sungai Penuh as the main object of study. This research, therefore, introduces a distinctive contribution by employing a dual approach: a religious perspective through hadith analysis and a social

perspective grounded in community understanding. This combination allows for a more comprehensive examination that connects religious teachings with the everyday practices and beliefs of the community. Most previous research has focused on only one side—either the normative religious aspect or the sociocultural analysis—without integrating both perspectives holistically.

Based on the above literature review, the author formulates the following research questions to be addressed in this article: first, what is the concept of penglaris? Second, how do the community, customary authorities, and religious institutions respond to the use of penglaris? Third, how is penglaris discussed in the context of hadith studies? The main objective of this research is to explore the general concept of penglaris, as well as its interpretation from the perspectives of society, custom, and religion. Furthermore, this study also aims to investigate the concept of penglaris specifically within hadith literature and examine the intersection between textual teachings and the public's practical understanding.

This study employs a qualitative research methodology. According to Maleong, qualitative research is a type of scientific inquiry that aims to understand phenomena within natural social contexts through an intensive communicative process between the researcher and the phenomenon being investigated (Nanda, 2024). The qualitative approach places greater emphasis on the quality and depth of the subject being studied. Furthermore, it is often referred to as an emic perspective, which involves qualitative inquiry based on data obtained directly from respondents or informants, including narratives, detailed stories, expressions, and the meanings they construct. This research combines both library research and field research. The library research was conducted to systematically understand the concept of penglaris, while the field research aimed to gain a comprehensive understanding of the application of penglaris practices among traders in the markets of Sungai Penuh City.

The research adopts a phenomenological approach. The term “*phenomenology*” originates from the Greek word *phaenesthai*, which means “*to show itself*” or “*to appear*,” and is also related to the Greek term *thighinomenon*, meaning “*phenomenon*” or “*what appears to the observer*.” Phenomenological research refers to scientific inquiry that explores and investigates experiences as lived by individuals, groups of individuals, or

living beings. It focuses on events that are perceived as significant and form part of the life experiences of the research subjects (Nasir et al., 2023).

This approach was chosen to gain a holistic understanding of how traders in Sungai Penuh City practice penglaris in their daily commerce, as well as their perspectives on the religious teachings related to these practices. The data collection involved in-depth interviews with traders who employ penglaris, religious leaders, and members of the local community. Participant observation was also conducted in markets or business locations to directly witness how penglaris is applied in buying and selling activities. The data sources consist of primary data obtained through interviews and observations, and secondary data drawn from hadith literature, classical commentaries (syarh), and other scholarly works.

Data analysis was conducted using a qualitative approach through several stages, beginning with data reduction, in which irrelevant information was eliminated. The remaining data were then presented in narrative form to illustrate the relationship between penglaris practices and both hadith and sociocultural perspectives. Finally, conclusions were drawn to identify patterns of meaning and the social impact of penglaris practices within the community of Sungai Penuh City. Data validity was ensured through triangulation by combining multiple sources of information, including interview results, observations, and literature reviews. Reliability was maintained through repeated interviews and cross-checking of data. This study is expected to provide a comprehensive understanding of the influence of penglaris practices from both religious and social perspectives in the context of Sungai Penuh.

RESULTS AND DISCUSSION

The Concept of Penglaris

Penglaris is a fairly popular practice among traders in Indonesia, particularly in regions where strong local wisdom and traditions persist, such as in Sungai Penuh City. Penglaris refers to a method employed by merchants to boost the sale of their goods, and it often involves a contract with supernatural beings or spirits that must be honored (Kris, 2022). In principle, the use of such penglaris, which 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 (*keburafat*) (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 ﷻ), 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 ﷻ, and the prayers or verses recited are seen as a means of drawing closer to Him.

As the Word of Allah ﷻ, 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 ﷻ 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 ﷻ.

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 ﷻ alone (Wahyudi, 2024). It is therefore essential for every

Muslim to realize that the true power behind any endeavor lies with Allah ﷻ, not within the verses themselves.

From the perspective of hadith, the Prophet Muhammad ﷺ also taught his followers to rely solely on Allah ﷻ 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 ﷻ), 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 ﷻ 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 ﷻ, 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 ﷻ 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 ﷻ, 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 ﷻ.

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 ﷻ). 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 ﷻ (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 ﷻ.

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 ﷺ hadiths provide clear guidance on how Muslims should treat the Qur'an as the divine word of Allah ﷻ, 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 ﷻ. 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 *rahimahullah* interpreted this hadith as a clear indication that relying on Allah ﷻ 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 *rahimahullah* 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 ﷻ) [Fath al-Bari (11/305)] (Siregar, 2023). These interpretations demonstrate that Islam emphasizes the importance of placing one's trust in Allah ﷻ while simultaneously engaging in active effort to seek livelihood. The reliance should be on Allah ﷻ—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 ﷻ. The Prophet Muhammad ﷺ said:

مَنْ تَعَلَّقَ شَيْئًا وَكَلَّ إِلَيْهِ

"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 أَتَمَّ اللَّهُ لَهُ

"It was narrated from 'Uqbah 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 طَعَامًا قَطُّ خَيْرًا مِنْ أَنْ يَأْكُلَ مِنْ عَمَلٍ 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 ﷻ 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 ﷻ).

In Islam, believers are required to uphold sound ‘aqīdah (creed), which entails complete reliance upon Allah ﷻ 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:

مَنْ أَخَذَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ

“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 *rahimabullāh* 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-Qurʾān*:

وأما كتابة الحروف من القرآن فقال مالك لا بأس به إذا كان في قصبة 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 يصان بما قاله الإمام مالك رحمه الله

“As for writing the letters of the Qurʾan, 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 يَعْنِيهِ

“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 ﷻ (*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 ﷻ, 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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