

Tamimahquranic Verses in the Hamparan Perak: Revealing Mystical Theology from the Perspective of Qur'an

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Abstract

This study aims to explore the theological and social meanings of the tamimah practice based on Qur'anic verses in Hamparan Perak, North Sumatra, through the perspective of the Living Qur'an. This tradition has long been an integral part of local Muslim religious life, functioning as a form of supplication and a symbol of spiritual closeness to Allah SWT. The research employs a qualitative descriptive approach using phenomenological and contextual hermeneutic paradigms. Data were collected through in-depth interviews, participant observation, and documentary studies involving religious leaders, Tamimahmakers, and users within the community. The findings reveal that tamimah is not treated as a magical object but as a medium of prayer, tawassul, and tabarruk to strengthen faith and inner peace. The community makes a clear distinction between tamimah syar'i—derived from Qur'anic verses and the Prophet's supplications—and tamimah shirk, which contains mystical or magical elements. The verses commonly used, such as Ayat al-Kursi, Al-Fatihah, Al-Ikhlâs, Al-Falaq, and An-Nas, are believed to possess spiritual power based on authentic hadiths and are used within the framework of ruqyah syar'iyah. Socially, tamimah serves to strengthen communal solidarity, religious identity, and intergenerational transmission of Islamic values within coastal Muslim society. This study concludes that tamimah represents a tangible manifestation of the Living Qur'an, where the sacred text is not only read but also actualized in daily life through social and spiritual practices. The tradition reflects a harmonious synthesis between Islamic orthodoxy and local wisdom, showcasing the enduring religious-cultural resilience of Indonesian Muslims in responding to modern challenges.

Keywords

Tamimah; Living Qur'an; Mystical Theology; Tauhid; Local Islamic Culture.



I. Introduction

The tradition of performing the tamimah (recitation of Quranic verses) has long been an integral part of the religious life of Muslim communities in various regions of the Indonesian archipelago, including Hamparan Perak, North Sumatra. This practice not only reflects an expression of religiosity but also demonstrates a deep belief in the power of the holy verses as a source of divine protection and blessings. Thus, the tamimah serves as a concrete symbol of faith embodied in concrete actions, where the text of the Quran is not merely recited verbally but also brought to life through social practices and cultural symbols. Within this framework, the Living Qur'an study has an important role in explaining how the Qur'an is transformed into part of the culture and social experience of society.

In the context of the Hamparan Perak community, tamimah is often manifested in the form of written verses from the Quran wrapped in cloth or small metal pieces, then worn as necklaces, kept at home, or carried while traveling. This tradition is not merely a religious ritual, but also a manifestation of faith in God's protection from visible and invisible

threats. This practice demonstrates the close relationship between theological and anthropological dimensions, where humans' relationship with God is manifested through cultural and social symbols passed down from generation to generation. Thus, the tamimah plays a dual role as a spiritual expression and a means of preserving local Islamic values. Despite this, theological debate about the legitimacy of tamimah (amulets) continues to this day. Some scholars believe that using Quranic verses as amulets or protection could lead to practices that potentially deviate from the purity of faith. This concern is rooted in Surah Al-Baqarah, verse 102, where Allah SWT states:

وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكٍ سُلَيْمٍ وَمَا كَفَرَ سُلَيْمٌ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ وَلَيْئَسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ

"They followed what the devils read during the reign of Sulayman. Sulayman was not ungrateful, but it was the devils who were ungrateful. They taught magic to humans and what was revealed to two angels in the land of Babylon, namely Harut and Marut. In fact, neither of them taught anything to anyone before saying, 'Indeed, we are only slander (a trial for you) therefore do not be ungrateful!' So, they learned from these two (angels) what (can) separate a (husband) from his wife. They will not be able to harm someone with (magic), except with Allah's permission. They learned something that is harmful and does not benefit them if they know (it)."

Who condemns dependence on magical powers and the practice of magic which can shift the principle of monotheism. From this perspective, the tamimah is seen as potentially leading to theological deviation because it is considered to place a physical object as a source of protection other than God. However, there is also a moderate view that interprets the tamimah as a spiritual symbol, not as an entity with its own supernatural powers. This view asserts that the tamimah is acceptable as long as it is not believed to have independent powers outside of God's will. In this context, the use of Quranic verses is interpreted as a means of dhikrullah, a reminder of the divine presence in human life. This perspective is in line with the paradigm of Nusantara Islam which emphasizes harmony between orthodoxy and local wisdom. Thus, local religious practices such as tamimah can be understood as contextual expressions of faith, not forms of theological deviation.

From a mystical theological perspective, the tamimah represents humanity's spiritual quest to attain closeness to God. This tradition demonstrates how society attempts to bridge material reality with metaphysical dimensions through religious symbols. The Qur'anic verses used in the tamimah serve as a medium for taqarrub, a self-approach to God, reflecting the spiritual dimension of Islam based on personal experience. Therefore, tamimah can not only be understood as a cultural artifact, but also as a form of religious awareness rooted in mystical experience and the search for inner peace.

The contextual hermeneutic approach developed by Nasr Hamid Abu Zayd provides a strong theoretical framework for understanding this phenomenon. Abu Zayd asserts that the Qur'an is a living text and constantly interacts with the socio-cultural context of the society in which it is interpreted. Thus, the practice of tamimah can be seen as a form of contextual interpretation of divine messages tailored to the spiritual needs of local communities. This perspective allows researchers to understand tamimah not as a deviation

from Islamic teachings, but as the result of the internalization of Qur'anic values within the dynamic socio-cultural context of society.

Beyond the theological aspects, the socio-cultural dimensions of the tamimah also hold significant significance. In Hamparan Perak, this practice involves collective participation in various religious rituals and traditional activities, thereby strengthening social solidarity and community cohesion. Ceremonies associated with the use of the tamimah serve as a means to strengthen relationships among community members and affirm the local community's Islamic identity. In this framework, the tamimah serves a dual function as a spiritual medium as well as a social instrument to maintain the continuity of culture and religious values.

The Tamimah phenomenon also reflects the acculturation process between Islam and local traditions, where Qur'anic values are creatively adapted into the cultural systems of local communities. This acculturation is not a compromise on Islamic principles, but rather a reflection of Islam's flexibility in addressing social and cultural diversity. In Hamparan Perak, the tamimah is evidence that the community is able to combine the teachings of monotheism with mystical practices without obscuring its theological essence. Therefore, this phenomenon is relevant to be studied through the Living Qur'an study, which emphasizes the importance of understanding the sacred text's living within a real social context.

Despite its deep roots in local traditions, tamimah now faces the challenges of modernization and globalization. Younger generations accustomed to formal education and rational values tend to question the relevance of this practice in the context of modern life. However, for some communities, tamimah remains a symbol of local wisdom and a spiritual heritage that enriches Islamic identity. This condition makes research on tamimah important as a reflection of how Muslim societies negotiate between modernity and tradition in an effort to revive the values of the Qur'an in the global era.

Overall, the tradition of Qur'anic-based tamimah in Hamparan Perak represents a complex religio-cultural phenomenon, involving the interaction of theology, culture, and community spirituality. This phenomenon has given rise to various interpretations, ranging from contextual understandings to views that consider this practice a deviation. Therefore, it is scientifically necessary to place the practice of tamimah within the framework of the Living Qur'an, which understands the Qur'an as a living text that functions in social reality.

This study aims to uncover the mystical theological dimensions behind the practice of tamimah (recitation of holy texts) based on Qur'anic verses in Hamparan Perak using the Living Qur'an approach. The research focuses on how the community interprets the sacred text in its social context and how tamimah functions as a bridge between Islamic teachings and cultural traditions. The results of this study are expected to contribute to the development of contemporary Islamic studies by examining the dynamics between texts, culture, and local spirituality. Through this perspective, the tamimah is understood not merely as a traditional artifact, but as concrete evidence that the Qur'an continues to live in the pulse of modern Muslim society.

II. Research Method

This research uses a descriptive qualitative approach with a phenomenological paradigm and contextual hermeneutics. This approach was chosen because it can explore the meaning behind symbolic social and spiritual practices, such as tamimah, while also explaining the relationship between sacred texts and local culture. The hermeneutical approach is used to understand how Quranic verses are interpreted and brought to life

within the context of the lives of the Hamparan Perak community. The research was conducted in Hamparan Perak, North Sumatra, a region with strong religious traditions and known for preserving the practice of tamimah, a traditional ritual. This area was chosen because it represents a unique interaction between Quranic values and the local wisdom of the coastal Malay community.

The research data sources consist of primary and secondary data. Primary data were obtained through in-depth interviews with religious figures, tamimah makers, and community users, as well as participant observation of religious and social activities related to the practice. Secondary data were obtained from a literature review, local documentation, and academic literature on mystical theology, the Living Qur'an, and the acculturation of Islam and culture. Data collection techniques were conducted through three main methods: semi-structured interviews, participant observation, and documentation studies. Interviews were conducted to explore respondents' views and experiences regarding tamimah, observations were conducted to understand the social and ritual context, and documentation studies were conducted to examine Quranic texts, interpretations, and other relevant written sources.

The data were analyzed using thematic and hermeneutical analysis. The process involved grouping data based on themes such as the form of the tamimah, its social function, and theological meaning. The resulting symbols and meanings were then interpreted to understand the relationship between the Quranic text and local culture. Data validity was strengthened through triangulation of sources and methods, as well as member checking with informants to ensure the accuracy of the research results. This research is limited to the practice of tamimah over the past five years (2020–2025) to illustrate the form and relevance of this tradition today. This limitation helps the research remain focused on the modern context and demonstrates how tamimah practices adapt to social changes and contemporary Islamic values.

III. Results and Discussion

3.1 Public Views on the Qur'an and Tamimah Practices

Interview results show that the Hamparan Perak community holds the Qur'an in high regard as the center of spiritual and moral life. The Qur'an is considered not only a holy book to be read to gain rewards, but also a source of guidance that can shape one's character and direction in life. One informant even stated that "the Qur'an is very important, God willing, it can change a person's life," which indicates a deep belief in the transformational power of revelation in everyday human life (interview). This view reflects how the community understands the Qur'an not merely as a religious text, but as a spiritual energy that guides behavior and provides inner peace. This community's spiritual view is in line with the concept of the Living Qur'an, where the Qur'an is not only experienced textually, but also actualized in social actions and practices. Soedrajad emphasized that the Qur'an is a living text, namely a text that constantly interacts with the religious and cultural experiences of Muslims in various contexts. In this case, the Hamparan Perak community demonstrates this form of interaction through religious behavior that is integrated with daily social life, such as reading verses for protection, healing, and communal prayer activities accompanied by deep spiritual awareness.

In addition to being a guide to life, the Quran is also seen as possessing spiritual power that transcends the verbal aspect. For the Hamparan Perak community, the word of God has the power to calm the soul, ward off disaster, and serve as a source of serenity in

facing various life problems. This perception is inseparable from the classical Islamic tradition, which views the recitation of holy verses as *dhikrullah*, a reminder of God's presence and power in human life. Thus, reverence for the Quran in this community is not merely symbolic, but is manifested in concrete practices involving the interaction between the text, faith, and local culture. The practice of *tamimah* (recitation of Quranic verses) is one concrete manifestation of this belief. Based on interviews, the community understands that this practice has been known since the time of the Prophet Muhammad, as in the story of a companion who recited Surah Al-Fatihah to heal someone stung by a scorpion. The interviewee linked this event as historical legitimacy that the use of Quranic verses for protection or healing has a sharia basis. In other words, *tamimah* is seen as a form of implementing the values of the Qur'an in the practical lives of Muslims, as long as their faith remains centered on Allah SWT as the source of all strength.

The story of the Prophet's companions who used Surah Al-Fatihah serves as an important example for the Hamparan Perak community, emphasizing that the use of holy verses in daily life is not a new practice, but rather part of the Islamic heritage that has existed since the early days of the prophethood. This demonstrates the continuity between universal Islamic values and local religious traditions. From a theological perspective, this practice falls under the concepts of *tawassul* and *tabarruk*, namely efforts to draw closer to God through His verses. The community believes that the Quran is a medium of healing (*syifa'*), as mentioned in Surah Al-Isra', verse 82:

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

"And we have sent down from the Qur'an something that is a remedy and a mercy for those who believe."

This view aligns with the research findings of Heryanto (2024), who stated that Muslim communities in various regions in Indonesia often use the Quran as a means of achieving inner peace and spiritual healing. For them, reading or writing certain verses does not imply that the object possesses supernatural powers, but rather an expression of belief that God's word is a source of spiritual energy that can revitalize the spirit of faith. Therefore, in the view of the Hamparan Perak community, the practice of *tamimah* is not merely a ritual, but a form of worship oriented towards acknowledging the oneness and power of Allah SWT.

Thus, it can be concluded that the community's view of the Quran and the *tamimah* reflects a balance between faith, reason, and tradition. They position the Quran as a source of divine values that must be internalized and practiced in every aspect of life, while simultaneously ensuring that religious practices such as *tamimah* do not deviate from the principle of monotheism. This tradition demonstrates the community's ability to contextualize Islamic teachings without losing their spiritual meaning. As Soedrajad argues, forms of Quranic practice at the local level are evidence that the revealed text is always alive, moving, and in dialogue with the socio-cultural dynamics of Muslims throughout the ages.

3.2 Form, Type, and Function of Tamimah in Silver Beds

Based on interviews, the Hamparan Perak community distinguishes the practice of *tamimah* into two broad categories: *tamimah shirk* (polytheism) and *tamimah syar'i* (Islamic law). *Tamimah shirk* refers to the use of objects of unknown origin, such as tattoos, symbolic writings, or media associated with supernatural powers. Meanwhile, *tamimah syar'i* is believed to originate from verses of the Qur'an or the prayers of the

Prophet Muhammad, which are used solely as intermediaries (*wasilah*) to seek protection and blessings from Allah SWT. This view indicates that the community possesses a fairly high theological awareness in distinguishing between spiritual practices that are permitted and those prohibited by sharia. This awareness also reflects the community's understanding of the principle of monotheism, which affirms that all forms of true protection come only from Allah.

Physically, sharia tamimah usually takes the form of written verses from the Quran or prayers. The tamimah referred to here is not like a talisman; what is discussed here only uses verses from the Quran or prayers that are recited for someone. It does not depend on what is done but still hopes for healing from Allah SWT. In this context, tamimah is not understood as a sacred object, but as a medium of *dhikr* and prayer that helps remind humans of God's presence at all times. According to sources, its functions are very diverse, ranging from self-protection from supernatural disturbances, healing illnesses, facilitating sustenance, to protecting babies and homes from danger (interview).

This phenomenon demonstrates that the practice of tamimah simultaneously serves theological, psychological, and social functions. Theologically, tamimah serves as a means to strengthen faith in God and internalize the meaning of His verses. Psychologically, it fosters a sense of calm and security within those who believe in it. Socially, the practice of tamimah strengthens bonds among community members because it is carried out collectively within a shared religious context. This aligns with Hassan's view, which states that Quranic-based religious practices such as *ruqyah* and tamimah have a tangible therapeutic and spiritual effect on the spiritual well-being of the Muslim community.

In the context of the Living Qur'an study, the practice of tamimah can be understood as a form of bringing the sacred text to life in local cultures. According to Abdullah, Muslim communities in Southeast Asia often display unique interactions with the Qur'an through rituals, incantations, or the writing of sacred verses, all of which are local expressions of belief in divine power. In the case of Hamparan Perak, this interaction is seen in how the community utilizes verses such as the *Ayat Kursi*, *Al-Fatihah*, *Al-Ikhlâs*, and *Al-Mu'awwidzât* as sources of spiritual protection legitimate according to Islam. The use of these verses demonstrates an awareness that the Qur'an functions as a guide and protector (*hudan wa syifâ'*) for mankind, as emphasized in QS. *Al-Isrâ'*: 82.

Furthermore, field research also shows that the tamimah plays a crucial role in preserving local Islamic values. The Hamparan Perak community rejects magical amulets, but maintains tamimah based on Quranic verses as a symbol of Islamic spirituality. This phenomenon demonstrates a cultural selection process in which local elements that conflict with Islamic faith are filtered out, while elements that align with the values of monotheism are retained and Islamized. Thus, the practice of tamimah is not only a means of individual protection, but also an important instrument in maintaining a balance between religious teachings and the cultural traditions of society.

From a sociological perspective, the existence of the tamimah also demonstrates how religion functions as a symbolic system that organizes the social structure of society. As Geertz (2017) argues, religion in traditional societies serves as a framework of meaning that guides social action. In the context of Hamparan Perak, the tamimah serves as a religious symbol that connects humans with God and each other. The ritual of making or using the tamimah is often accompanied by the recitation of communal prayers, which serve to strengthen community solidarity. This demonstrates that religious practices are not only spiritual means but also social mechanisms that maintain the cohesion and collective identity of Muslim communities.

The practice of recitation of the Quran also serves a significant religious educational function. In many families, parents introduce verses from the Quran to their children through simple prayers of protection, or tamimah. Thus, tamimah plays a role in the informal and hereditary transmission of Islamic values. As Nurdin (2020) points out, religious traditions passed down through small rituals often serve as an important bridge between religious texts and the lived experiences of the community. In this way, the Quran becomes part of everyday culture, not only read but also experienced and lived.

Thus, the form, type, and function of the tamimah in Hamparan Perak demonstrate the close relationship between theological and cultural aspects of community life. This practice demonstrates how the community is able to position the Quran as both a source of spirituality and a social symbol that strengthens local religious structures. This tradition also serves as concrete evidence that the Quran is not only memorized and recited, but also brought to life through cultural practices deeply rooted in the values of Nusantara Islam.

3.3 Verses Used and Their Theological Basis

Interview results show that the Hamparan Perak community has a strong belief in the virtue of certain verses in the Qur'an which are believed to contain spiritual power and protective functions. Some of the verses most often used in making tamimah are the Ayat Kursi (Qur'an, Al-Baqarah: 255), Surah Al-Fatihah, Al-Ikhlās, Al-Falaq, An-Nas, and parts of Surah Al-Baqarah. These verses are believed to have deep spiritual meaning and power because they affirm the oneness of Allah and describe His power and protection of humans from various forms of disturbance and evil.

One of the sources explained that the Kursi Verse is called the greatest verse in the Al-Qur'an because it contains the perfect attributes of Allah such as Al-Hayy (The Almighty) and Al-Qayyum (The All-Guardian). Whoever reads it before going to bed will be guarded by Allah and will not be approached by Satan until morning, as stated in the authentic hadith narrated by Bukhari. Apart from that, Surah Al-Fatihah is used as a healing prayer (ruqyah syar'iyah), based on the words of the Prophet: "There is no ruqyah more important than Al-Fatihah" (HR. Bukhari). The Surah Al-Falaq and An-Nas, known as Al-Mu'awwidzatain, are read for protection from magic, jinn interference and human evil (HR. Bukhari and Muslim).

Theologically, the use of these verses demonstrates the community's deep understanding of the concepts of monotheism and divine protection (ḥifẓ Allāh). The community believes that the power of tamimah does not come from the object or writing itself, but from the word of God that is recited and believed in. This principle aligns with the concept of ruqyah syar'iyah, namely prayers or recitations of Quranic verses used for healing and protection with the full belief that healing comes only from Allah SWT (Ibn Qayyim al-Jawziyyah, 2021). Therefore, the use of tamimah based on Quranic verses is considered part of spiritual worship that draws one closer to God, not a magical practice that contradicts tawhid.

Furthermore, each verse has its own symbolic and spiritual function. The Throne Verse affirms the supremacy of God's power over all creatures, while Surah Al-Fatihah serves as a medium for healing and a prayer for salvation. Surah Al-Ikhlās affirms the purity of monotheism and is said to be equivalent to one-third of the Quran in terms of reward. Surah Al-Falaq and Surah An-Nas offer protection from external and internal threats, including envy, jealousy, and evil whispers. Surah Al-Baqarah is believed to expel Satan from the home of those who read it (Narrated by Muslim). The selection of these verses demonstrates a selective approach based on the spiritual experiences of the

community, while also reflecting the tradition of living the Quran in which the sacred text is practiced in everyday social life.(Farhan, 2024).

From the perspective of the living Qur'an, the use of certain verses as tamimah (instrumental texts) is a form of practical hermeneutics, where the sacred text is not only read literally but also interpreted and brought to life within the local context of society. This approach aligns with Nasr Hamid Abu Zayd's view of the Qur'an as a living text that constantly interacts with the socio-cultural context (Soedrajad, 2022). In the context of Hamparan Perak, this practice demonstrates how society interprets the meaning of divine protection through the medium of Qur'anic verses, rather than through material or mystical forces.

Furthermore, this practice demonstrates a positive syncretism between normative Islamic teachings and local cultural expressions. As Hassan (2023) explains, the use of holy verses in the form of tamimah, ruqyah, or wirid constitutes a cultural expression of faith embodied in religious symbols that are readily accessible to the community. This is further supported by Adam (2022), who found that in many traditional Muslim societies, Quranic-based spiritual practices serve a dual purpose—as a means of personal protection and a means of strengthening socio-religious solidarity.

Thus, the theological basis of the Tamimah in Hamparan Perak is based on the understanding that the Qur'an is a source of syifa' (healing) and rahmat (compassion) for believers (QS. Al-Isra': 82). The use of holy verses as a means of prayer and protection is not seen as a form of deviation, but rather part of a contextual and dynamic religious experience. In line with AN's (2024) view, this practice demonstrates the integration of theology and local culture, where the community interprets the verses of the Qur'an as an actual spiritual force in everyday life.

3.4 The Process of Making Tamimah and Its Religious Value as a Religious Practice and Social Mechanism of the Hamparan Perak Muslim Community

In the religious practices of the Hamparan Perak community, the tamimah is not treated as a sacred object or sacred object, but rather as a means of prayer and tawassul to Allah SWT. Based on the results of interviews, the writing of tamimah in this region is done with pure intentions and uses verses of the Qur'an or the prayers of the Prophet without any magical elements, rajah, or mystical symbols. The writing process is usually carried out by someone considered pious, then accompanied by a prayer of protection and a sincere intention to ask for protection from Allah, not to place hope in the object (interview). This shows the theological understanding of the community that places the tamimah as a valid intermediary for worship (wasīlah), not as an independent source of power. This view is in line with the results of research by Ali & Hamid (2023) which emphasized that the spiritual practices of traditional Muslim communities tend to be symbolic and aim to strengthen the vertical relationship with God, not replace the role of primary worship.

Furthermore, tamimah is interpreted as a form of tabarruk (hoping for blessings) and taqarrub (approaching God). The interviewee explained that the spiritual meaning of tamimah lies in the intention and context of its use, not its physical form. If used with sincere intentions, it becomes a means of worship; however, if believed to have its own power, it has the potential to become shirk (interview). This understanding reflects the balance between the belief in monotheism and the expression of the community's religious culture. From the perspective of Islam Nusantara, this is included in the effort to integrate orthodoxy and local wisdom, where forms of religiosity that exist in society are considered contextual ways of realizing Islamic values.

Besides being a spiritual tool, the Tamimah also has a profound spiritual dimension. Many sources shared personal experiences using the Tamimah, such as the testimony of a mother who said: "When a baby had a high fever, I recited the prayer of the Prophet Ibrahim, then blew on it and rubbed it on his body. Alhamdulillah, with Allah's permission, the fever went down." This experience shows that people understand that true power comes from Allah, while the Tamimah only serves as a spiritual tool for prayer and endeavor. In this context, the Tamimah becomes a medium for spiritual healing (*ruqyah syar'iyah*) that fosters calm and religious faith.

From a social perspective, the practice of tamimah (pilgrimage) also plays a crucial role in strengthening community solidarity and cohesion. Prayer recitation, *ruqyah* (exorcism), and tamimah-making ceremonies are often performed collectively and serve as a means of strengthening relationships between residents. This phenomenon demonstrates that tamimah serves not only as a means of personal protection but also as a cultural instrument that strengthens the religious identity and togetherness of coastal Muslim communities. This aligns with research by Hanan & Umam and Ridwan, which confirms that community-based religious practices in coastal Sumatra serve as a social mechanism for strengthening solidarity and strengthening local Islamic traditions.

The views of religious leaders in the Hamparan Perak region reinforce this. In general, they support the use of Qur'anic-based tamimah as long as they are understood as intermediaries for prayer and protection, rather than as sacred objects. However, they strongly reject forms of tamimah that use *rajah*, unseen letters, or obscure mantras, as they are considered contrary to *tauhid* (interrogation). Local religious leaders also emphasize the importance of maintaining good intentions and not placing excessive trust in physical objects. This moderate stance demonstrates the application of the principle of *al-wasathiyah* (balance) in religious life, namely the balance between faith, reason, and tradition.

This awareness reflects a mature level of religiosity in the Hamparan Perak community. They view tamimah not as a substitute for prayer or *tawakkul* (religious obedience), but as an expression of faith and a form of spiritual endeavor aligned with Islamic values. According to Mahmood (2021), such practices demonstrate embodied piety, where a person's faith is manifested through the gestures, objects, and symbols used in everyday life. Thus, tamimah is not a form of deviation, but a representation of the dynamic relationship between humans, sacred texts, and the socio-cultural realities in which they live.

The interviews also revealed that the Hamparan Perak community believes that the verses of the Quran are alive and functioning in their lives. One informant stated, "The verses of the Quran are alive in the community here." This expression illustrates the understanding that the sacred text does not stop at verbal recitation, but continues to be brought to life through spiritual practices such as tamimah (contemplation), *ruqyah* (religious recitation), communal prayer, and other religious activities. This aligns with the concept of the Living Quran, which is how the Quran transforms into a concrete religious experience within the context of local communities.

Furthermore, society also shows hermeneutic awareness in interpreting the Qur'an contextually. They emphasized six reflective steps in bringing the Qur'an to life: starting with straight intentions, reciting the meaning, practicing it gradually, making the Qur'an a mirror of oneself, using it as a solution for life, and inviting the environment to love the Qur'an. These steps show the internalization of revealed values into social behavior, as stated by AN (2024) and Abdullah (2022) that the local practices of Muslim communities

often become a means of actualizing Al-Qur'an values in a simple and contextual form of life.

Thus, the tamimah in Hamparan Perak is not only a religious phenomenon, but also a manifestation of the dynamic Living Qur'an. It serves as a means of prayer, a symbol of faith, and a medium for preserving local Islamic spirituality and cultural identity. This practice demonstrates that the sacred text is not static, but rather alive and interacting with the social experiences of the community, forming a harmonious synthesis of theology, culture, and spirituality of the Indonesian Muslim community.

IV. Conclusion

This study concludes that the practice of Qur'anic recitation of tamimah in Hamparan Perak represents a form of internalizing and living out the values of revelation within the socio-cultural context of the local Muslim community. Tamimah serves not only as a means of spiritual protection but also as a symbol of faith that affirms humanity's relationship with Allah SWT. The community understands that the power of tamimah lies not in the physical object itself, but in intention, prayer, and belief in God's will. This demonstrates a high theological awareness of the principle of monotheism, where all forms of true protection originate from God alone. In addition to its theological value, tamimah also plays an important role in shaping the social cohesion and cultural identity of the Hamparan Perak community. Through shared rituals, prayer recitations, and the process of making tamimah, the community strengthens social solidarity and preserves local Islamic traditions steeped in the values of togetherness and moderation. Thus, tamimah serves not only as an individual spiritual symbol but also as a social mechanism that strengthens religious networks and societal values within the coastal Muslim community.

Theologically, the practice of tamimah reflects the synchronization between Islamic orthodoxy and local wisdom. The community practices tamimah as a form of tabarruk (hoping for blessings) and taqarrub (approaching God) without violating the principles of faith. The clear separation between tamimah syar'i and tamimah shirk demonstrates the community's ability to maintain the purity of monotheism while adapting to the local cultural context. This view aligns with the paradigm of Islam Nusantara which emphasizes the balance between text and context, between normative faith and cultural expression. From the perspective of the Living Qur'an, the phenomenon of tamimah in Hamparan Perak is concrete evidence that the Qur'an is not only a text to be read, but also brought to life through the actions, symbols, and spiritual experiences of the community. The verses used, such as Al-Fatihah, Ayat Kursi, Al-Ikhlâs, Al-Falaq, and An-Nas, serve as a means of internalizing divine values into daily life. This shows that the Muslim community in Hamparan Perak has developed a form of practical hermeneutics, in which revelation is understood and applied in a unique social and cultural context.

Furthermore, this study also found that the tamimah serves as a medium for religious education and the transmission of Islamic values from generation to generation. Parents introduce verses from the Quran to their children through tamimah, prayers of protection, and simple religious rituals. This practice demonstrates how local religious traditions can serve as a means of shaping spiritual character and Islamic identity in modern society. However, modernization and the rationalization of religious life present new challenges to the sustainability of the tamimah tradition. Some younger generations are beginning to question the relevance of this practice in a modern context. Nevertheless, the existence of tamimah continues to hold significant symbolic and spiritual value, as it reflects the continuity between faith, culture, and classical Islamic heritage that still lives on today.

Thus, the tamimah in Hamparan Perak can be understood as a meeting point between text, tradition, and religious experience, reflecting the diversity of Muslims in the Indonesian archipelago. This practice not only demonstrates the flexibility of Islamic teachings in the face of changing times but also demonstrates the community's ability to maintain harmony between theological beliefs and socio-cultural realities. Ultimately, this research makes an important contribution to the development of the Living Qur'an and Islamic mystical theology studies in Indonesia. It demonstrates that the Qur'an is always alive in the pulse of community life, not limited to academic spaces and formal worship, but also manifested in social, symbolic, and spiritual practices that shape the Islamic identity of the community at the local level.

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