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Activities of Rain Handlers Reviewing from Islamic Sharia and Traditions

Mohammad Adnan, Badrah Uyuni

Jakarta Islamic State University Syarif Hidayatullah, Indonesia

As-Syafiiyah Islamic University, Indonesia

email: moh.adnan@uinjkt.ac.id ; badrahuyuni.fai@uia.ac.id

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Abstract

This article discusses rain handlers whose activities are believed to be able to move or stop the rain. The activity of the rain handler has become a tradition that until now is needed not only for activities related to culture but general activities in modern society. By using a qualitative method that uses documents, research results, and observations as data sources which are then analyzed according to social phenomena, it produces an understanding that the rain handler is under a dialectic of magic, religion, and science. This article also mentions the opinions of scholars who are pro and contra regarding this activity. The conclusion is that the law of using the services of a rain handler is not allowed in Islam but it is different from asking a pious or pious person to pray so that it does not rain.

Keywords: Rain handler, Shari'a; Tradition; Islam

A. INTRODUCTION

To secure and launch various events organized by various parties, there are activities behind the layers that are interesting to study. That is the activity of summoning a rain handler who is said to be believed to be a capable handler to work with the rulers of water and wind. Rain handlers exist because there is a human need to respond and deal with natural behavior, especially rain. This rain handler has become a hot topic of discussion again after Rara Istiani Wilandari's action at the Mandalika 2022 MotoGP event has drawn many pro and con comments from the public.¹

¹ Putsanra, Dipna Videlia. 21 Maret 2022. "Viral Pawang Hujan di Mandalika, Cara Kerja dan Sejarah Rain Shaman." <https://tirto.id/viral-pawang-hujan-di-mandalika-cara-kerja-dan-sejarah-rain-shaman-gp57> accessed at 31 March 2022.

In addition, global warming, climate change, policies on climate, large corporations destroying nature, the potential for the earth to be flooded, are some of the factors that cause rain handlers to be needed so often. Given the uncontrolled condition of the earth where humans tend to look for the safe side for the smooth running of an activity.²

Rainwater is very useful for humans. With it, the needs of living beings become fulfilled. As the word of God in QS. Qaf [50]: 9. And in a hadith, when it rained, Prophet Muhammad SAW taught and encouraged every Muslim to pray by reciting "*Allahumma shayyiban nafi'an*" (O Allah, make this rain that falls as beneficial rain). (Narrated by Bukhari). Even so, on the other hand, admit it or not, rain is also sometimes a problem for some people. For example, those who are traveling and do not bring an umbrella; those with plants that would be damaged if exposed to too much water; and those who are doing activities that involve people (celebrations, recitations, etc.).

The Prophet taught us to pray for anyone who felt the need to take shelter from the heavy rain, namely through his words narrated by Anas's Companions, "*Allahumma hawalayna wa la 'alayna, Allahumma alal akami wad thirobi, wa buthunil audiyyati wa manabitis syajari*" (O Allah, send down rain) around us, but do not destroy us. O Allah, send rain on the highlands, some hills, valleys, and some land where trees grow).

Even so, to answer this prayer, Allah SWT fully has the prerogative to grant and not grant it, or even grant it in another form. But for those who are close to Him, all their affairs will certainly be made easier by Him. Quoting Sayyed Hossein Nasr in his book *Man and Nature: The Spiritual Crisis of Modern Man*, that modern civilization tends to express itself by trying to challenge nature rather than cooperate with it, reflects the total imbalance between modern humans and nature. In this case, nature is only used as an object by humans to fulfill all their needs.³

Such as research that has been done by Abas et.al that shows the local wisdom of indigenous people in nature conservation plays a critical part in protecting the planet's biodiversity and the overall health of the ecosystems. However, at the same time, indigenous people and their lands are facing immense threats through modernization and globalization. And the findings offer some basics on how academics can adopt and adapt the existing local wisdom of indigenous people in nature conservation into the scientific framework and design to answer the Sustainable Development 2030 Agenda.⁴

And another study, *Mind Control Tricks: Magician Forcing's and Free Will* highlights the psychological processes that underpin decision-making, illustrates the ease by which our

² Haque, U., Da Silva, P. F., Devoli, G., Pilz, J., Zhao, B., Khaloua, A., ... & Glass, G. E. (2019). The human cost of global warming: Deadly landslides and their triggers (1995–2014). *Science of the Total Environment*, 682, 673–684.

³ Nasr, S. H. (2007). *The Essential Seyyed Hossein Nasr*. World Wisdom, Inc.

⁴ Abas, A., Aziz, A., & Awang, A. (2022). A Systematic Review on the Local Wisdom of Indigenous People in Nature Conservation. *Sustainability*, 14(6), 3415.

decisions can be covertly influenced, and helps answer questions about our sense of free will and agency over choices.⁵

As magicians can direct people's minds to be able to believe what is being done in this case rain handlers and on the other hand local traditions can be an effort to protect the environment and natural conditions then, we try to examine the activities of the Rain handler in terms of Islamic law and traditions. Is the rain handler just an activity that should exist or is it a form of human diversity in understanding nature so that it becomes a tradition that is continuously preserved and popularized? Then how the Islamic law and tradition understand its existence.

B. METHOD

This article examines the activities of the rain handler in terms of Islamic law and tradition. Using qualitative methods that make documents from books and research results, field notes, and observations as data sources. Various rain handler practices are narrated in various sources, both rain handler as a tradition or referred to as local wisdom, as well as the Islamic version of the rain handler activity. The description of the two will be juxtaposed with sharia law and the views and interpretations of the ulema regarding the activities of the rain handler. So that useful information will be found and can guide researchers to answer the questions in this study.

C. RESULT AND DISCUSSION

1. Rain Handler

Rain handler is a term for someone in Indonesian society who is believed to have occult knowledge and can control rain or weather. Generally, rain handlers control the weather by moving clouds. Rain handler services are usually used for big events such as weddings, music concerts, and more. The ceremony or ritual required by the rain handler to change the weather varies from tradition to tradition. Some rain handlers perform practices such as *mutih* fasting before the day of the event. Some of the others carry out the procession of bathing from seven sacred springs and so on. This difference is based on differences in religion, ethnicity, culture, and the way the handler acquires the knowledge, including the teacher of that knowledge.

The existence of rain handlers has been around for thousands of years. The rituals performed by the rain handlers are not only aimed at controlling the weather but also as a means to connect with nature. This ritual is usually performed by tribal leaders, religious leaders, or spiritual figures in the community. The rain charmer ritual has different ways and functions in different parts of the world. If in Indonesia the rain handler is used to prevent rain, in Africa and countries around the desert, the rain handler is used to bring rain. Long ago, the

⁵ Pailhès, A., & Kuhn, G. (2021). Mind control tricks: Magicians' forcing and free will. *Trends in Cognitive Sciences*, 25(5), 338-341.

rain handler or called the shaman was not only tasked with summoning or stopping the rain but also being a healer or treating the sick. In essence, he is in charge of contacting the gods.⁶

According to the US Forest Service, ancient people used psychoactive plants to perform rituals. It aims to communicate with the ancestors and ask for what they want, including asking for rain. In a journal published in the eJournal of Diponegoro University, the presentation in the book entitled Drawings of Balinese Sorcery by Hooykaas (1980) classifies the rejection of rain and rain falling into the categories of keeping watch, change, and defense. "Rejecting rain is associated with the art of clearing the sky or the science of clearing the sky while calling for rain is paired with the art of making wind and rain."⁷

2. The existence of the rain handler at this time

Even though the development of technology is now increasing rapidly, the existence of the rain handler profession in Indonesia can still sit side by side with science. Rain handlers can be fairly easy to find. The process of getting rain handler services is usually known through word of mouth. Rain handlers in Indonesia are used to control the weather on special occasions such as weddings, circumcisions, campaigns, competitions, and other events.

a. The existence of a rain charmer in Indonesia

In Indonesia, the rain handler is considered a "job". Many names of rain handlers in Indonesia are very well known, such as *Mbak Rara* for example. These handlers will usually appear when there are big events such as music concerts, campaigns, Olympics, and other big events.

Quoting the KBBI Daring, what is meant by a rain handler is someone good at resisting rain. In Indonesia, rain handlers are widely believed to be able to stop the rain or move the rain to another place. According to the Directorate General of Culture, Kemdikbud RI, several cultures in Indonesia have different names for rain handlers, such as *pangkeng* shaman for Betawi people, *Nerang* Rain for Balinese people, and *Bomoh* for Malay people in Riau. Rain handlers have long been known and have become part of everyday life in Indonesia. Whether it's a celebration (wedding) or another celebration, a rain handler is needed.⁸

According to literacy studies, one of which is the Tradition of Nyarang Rain for the Muslim Community of Banten - a study in Cimanuk District, Pandeglang Regency, this rain-related ritual has been passed down from generation to generation. For so long, the early history of the tradition that continues to take root today is unknown. In Balinese Hindu

⁶ Dipna Videlia Putsanra. 21 March 2022. "Viral Pawang Hujan di Mandalika, Cara Kerja dan Sejarah Rain Shaman." <https://tirto.id/viral-pawang-hujan-di-mandalika-cara-kerja-dan-sejarah-rain-shaman-gp57> accessed in 31 March 2022.

⁷ S. N. Hidayat. (2017). *The myth of mantra in the tradition of Western and Indonesian culture: Comparative study of some Western and Indonesian songs* (Doctoral dissertation, UIN Sunan Gunung Djati Bandung). <http://digilib.uinsgd.ac.id/6721/>

⁸ E. Junalisah. (2016). *PERANAN PAWANG HUJAN DALAM PELAKSANAAN PESTA PERNIKAHAN PADA ETNIS JAWA DI TINJOWAN KECAMATAN UJUNG PADANG KABUPATEN SIMALUNGUN* (Doctoral dissertation, UNIMED). <http://repository.uin-suska.ac.id/9553/>

tradition, moving rain is better known as *nerang* rain. The procession of light rain is almost always carried out before the implementation of big events.⁹

And according to data from various sources, offerings that are often asked by rain handlers to refuse rain, such as *Bumbu megono* (*Gudangan*) is a painting of the future embryo of human life. Such human *kangkung* is classified as *linangkung* (high level) human. Growing long beans - in life humans should think long term (*kang mulur* reasoning) and not have short-sighted thoughts (*mulur mungkrete nalar pating saluwir*) so that they can respond to everything with awareness. *limpat seprapat* finish, *Brambang* always considerate actions, Eggs which are symbolized as *wiji dadi* (seeds), the occurrence of humans, *Bayem* - therefore it is not impossible that his life will be peaceful and peaceful, Lombok brother - will finally emerge courage and determination to unite with God, *Inkung* - the ideal of oneness is carried out through *manekung*.¹⁰

In addition, according to the study of Anthropology, the elements of culture consist of a language system, a knowledge system, a kinship system, a living equipment system, an economic system, a religious system, and an art system. Koentjaraningrat himself mentioned the elements of culture in the form of language, knowledge, social organization, tools of life and technology, economy, religion, and art. Religious elements include religious emotions which are felt in humans that encourage them to take religious actions. This emotion gives rise to the conception of objects that are considered sacred in human life. Apart from that, three other elements need to be understood apart from religious emotions, namely the belief system, the religious ceremony system, and the people who adhere to that religion. as Nassim Nicholas Taleb said "Modern lives seem to invite us to do the exact opposite; become extremely realistic and intellectual when it comes to such matters as religion and personal behavior, yet as irrational as possible when it comes to markets and matters ruled by randomness." ¹¹

What is done by the rain handler can be said to be occult, which means things that are mystical or closely related to the practice of shamanism. Generally, these things are not easily understood by the human mind but are more trustworthy by the average person. For the context of Indonesia itself, these occult or mystical rites are closely related to local wisdom and hereditary traditions – inversely when we compare them with a modern mindset that is supported by scientific facts to prove the truth behind something.

1) Rituals performed

⁹ *Ibid* see <https://baliexpress.jawapos.com/balinese/18/12/2017/begini-sarana-prosesi-dan-mantra-nerang-di-bali/>

¹⁰ Rifki Wuda Sudirman. "Mengenal Lebih Dalam tentang Pawang Hujan di Indonesia." 23 March 2022. <https://www.idntimes.com/science/discovery/rifki-wuda-sudirman/fakta-dan-sejarah-pawang-hujan-di-indonesia> accessed at 31 March 2022.

¹¹ N. F So'imah, Pravitasari, N. V., & Winaryati, E. (2020). Analisis Praktik-Praktik Islam Kejawaen terhadap Kehidupan Sosial Masyarakat Era Modern (Studi Kasus di Desa X Kabupaten Grobogan). *Sosial Budaya*, 17(1), 64-72. <http://ejournal.uin-suska.ac.id/index.php/SosialBudaya/article/view/9092>

See Abas, A., Aziz, A., & Awang, A. (2022). A Systematic Review on the Local Wisdom of Indigenous People in Nature Conservation. *Sustainability*, 14(6), 3415.

The rain handler in Indonesia has several rituals that must be fulfilled 7 days before D-day. According to Facts of Indonesia, one of the rituals of the rain handler is not to sleep on a roof. If it rains, the rain handler must still be in a place without a roof and not allowed to take shelter. Not only that, but the rain handler also has to fast for 4 days. During fasting and other rituals, the rain handler will recite a mantra every day. They also have special prayers and have to bathe in seven different springs after sunset.¹²

According to the journal Objects in Rain Rituals by Imaniar Jordan Christy, the tradition of rejecting rain is also known in the *Kejawén* (Javanese) tradition. And each handler has its way. The ritual is usually done with white fasting or fasting by only eating white rice and drinking water before the event is held. After that, the rain handler will come to the destination to install a pair of leaves. Well, this leaf is tied to a pole which is the center of the event. If the event uses a stage, then the leaves are tied to two-stage poles. If the event is held in a building, the rain handler will tie the leaves at the right and left entrances. Another rain handler ritual practice is to use a broomstick skewered on top of shallots, garlic, and chilies, as the medium. Another rain handler ritual practice is to use a broomstick skewered on top of shallots, garlic, and chilies, as the medium. Then accompanied by certain requests and prayers.¹³

On D-day, the rain handler must be able to read the movement of the clouds carefully. If the cloud moves slowly, the rain handler is believed to be able to move the cloud to another place. Although technological developments are now increasingly rapid, the existence of the rain handler profession in Indonesia can still sit side by side with science.

2) Spell used

In Indonesia, the most popular rain handler ritual comes from the Javanese tribe. According to Facts of Indonesia, in the Javanese tradition, the rain handler will recite the mantras written in the *Primbon* book. The mantras in the *Primbon* book are believed to have a special agreement made by Javanese ancestors with spiritual beings. This mantra is commonly used in Javanese and Betawi customs.

In other parts of Indonesia, the names, spells, and rituals used to control rain will be different. In Bali, the rain handler is called *Nerang* Rain. Meanwhile, in Riau, the rain handler is known as *Bomoh*. Reject and summon rain spells are a combination of spells and text tools. Means here are meant by offerings and drawings which usually consist of letters or figures. To resist the rain, you can use the image of Bhatara Yama or the God of heaven who judges the spirit after passing the end of life. Or use the image of Singambara or a flying lion. Rerajahan images in the form of circles or squares can also be used. Regarding the text mantra, you can use Bhatara Guru, Bhatara Vishnu, Hanuman the white monkey, or Bhima, who is a powerful figure from the Five Pandavas. Other figures that often appear are Demung Dodokan or the sea dragon god, Kalarau, Yuyu crab, Frog frog, Arsa Telu sky god, or Naga Nguyup Matanai.¹⁴

¹² *Ibid.*

¹³ *Ibid.*

¹⁴ I. Y. Christy. (2017). Objek-Objek Dalam Ritual Penangkal Hujan. *Sabda: Jurnal Kajian Kebudayaan*, 12(1), 70-76. <https://ejournal.undip.ac.id/index.php/sabda/article/view/15254>

"Hooykaas also explains in his book that the ritual of rejecting the rain can be used as a protection for shadow puppet shows," explained the report. What kind of ritual is performed? Each handler turned out to have their way. When you know that the ritual of handler A uses technique A, then handler B may use a different technique, not necessarily A. However, the ritual is usually done with *pasa putih*, or fasting by eating only rice without salt and drinking water, before the '*hajatan*' is held. After that, the rain handler will come to the destination to install a pair of leaves. Well, this leaf is tied to a pole which is the center of the event. If the event uses a stage, then the leaves are tied to two-stage poles. If the event is held in a building, the rain handler will tie the leaves at the right and left entrances. Another rain handler ritual practice is to use a broomstick skewered on top of shallots, garlic, and chilies. This technique is commonly used at weddings.¹⁵

3) Rain Handler Offerings

In carrying out their duties as rain handlers, several offerings must be prepared. The offering turned out to have its meaning. "Rain-fighting rituals require offerings or offerings. The most important offering is tumpeng. This tumpeng is called tumpeng robyong which contains cultural symbols."

The following are some of the offerings requested by the rain handlers to refuse the rain:

1. Eggs are symbolized as *wiji dadi* (seeds), the occurrence of humans.
2. Spice *megono* (warehouse): is a painting of the future (embryo) of human life.
3. Sprouts: seeds and human embryos that will always grow.
4. Long beans: in life, humans should think long (*kang mulur* reason) and not have short-sighted thoughts (*mulur mungkrete nalar pating saluwir*), so they can respond to everything with awareness.
5. Tomatoes: that awareness will lead to actions that are fond of immortality trying to become *jalma limpat* after finishing.
6. *Brambang*: actions that are always with consideration.
7. *Kangkung*: such humans are classified as *linangkung* (high-level) humans.
8. *Bayem*: therefore, his life may be calm and peaceful.
9. Lombok brother: will finally emerge the courage and determination to be one with God.
10. *Inkung*: the ideal of oneness is carried out through *manekung*.¹⁶

a. The existence of rain handlers in other countries

While in Indonesia the rain handlers have to fast, recite mantras, and sleep outside the house, the rain handlers in other countries have different rituals. According to UPLIFT, in Africa, rain handlers will go up hills and bring animal pieces as part of the offering. On the other hand, Native Americans or Native Americans use dance as a ritual to control the weather. This dance is performed by many indigenous tribes in North America. The dance they perform is expected to bring rain and fertile soil.¹⁷

¹⁵ R. R. Anggraini. (2020). *TRADISI RITUAL MEMINDAHKAN HUJAN DALAM PERSPEKTIF ISLAM (Studi kasus Desa Purwodadi Simpang Kecamatan Tanjung Bintang kabupaten Lampung Selatan)* (Doctoral dissertation, UIN Raden Intan Lampung).

¹⁶ <https://www.cnnindonesia.com/hiburan/20220320145939-241-773845/apa-saja-ritual-yang-biasa-dilakukan-pawang-hujan> accessed at 30 March 2022

¹⁷ *Ibid.*

According to the US Forest Service, in the most ancient cultures in Africa, Europe, Asia, Australia, and the Americas and throughout time to pre-industrial times, many clans, sects, and tribes consumed plants for spiritual and/or medicinal uses. The usefulness and curative effects of this plant are closely related to rituals. For many tribal cultures, the plant itself is sacred. Supernatural powers reside in their network as a divine gift to humans on earth. These "herbalists" act as spiritual guides and interpreters of dreams and lead many sacred ceremonies. Shamans have the power to "trance" and communicate with spirits, they can fight evil spirits and disease, communicate with ancestors, prevent hunger, and control the weather (dance). rain).¹⁸

In Japan, to resist the rain they believe in white dolls hanging on windows. The doll is called *teru-teru bozu*. This doll has been used since ancient times as a rain repellent in Japan. *Teru teru bozu* are traditional Japanese dolls made of paper or white cloth that are hung on the windowsill using threads. This amulet is believed to have the power to bring good weather and stop or prevent rain. In Japanese, *teru* is a verb meaning "to shine" or "bright," and *bozu* can mean monk.¹⁹

In South Africa, researchers once discovered a towering "rain control" site. In ancient times, the site was used by shamans to ask the gods to bring down or stop the rain. Located in a semi-arid area of the country, near Botswana and Zimbabwe, the Ratho Kroonkop (RKK) site sits atop a 1,000-foot (300-meter) hill and contains two naturally-formed "stone tanks". When scientists excavated one of these, they found more than 30,000 animal specimens, including the remains of rhinos, zebras, and even giraffes. "What makes RKK special is that every piece of faunal material found in RKK can in some way be linked to rain control," researcher Simone Brunton, a doctoral candidate at the University of Cape Town, wrote in an email to LiveScience.²⁰

Shamans, or religious leaders, will ascend to the top of Ratho Kroonkop through a natural tunnel (crack) in the rock. When they reach the top of the hill, they will light a fire to burn the animal remains as part of their rain ritual. The people who perform this ritual come from the San, an indigenous group in southern Africa who live as hunter-gatherers. "They are San rain controllers employed by the farmers to control the rain," explains Brunton. The farmers, in turn, depend on their leaders to make sure these arrangements run smoothly and that they do get the rain. Access to rain control sites will be strictly controlled. "Shamans or ritual specialists are usually the only ones directly involved with the actual performance of the ritual. It would be strictly forbidden for ordinary people to go near the site," Brunton said. The site was "placed away from the public because it was considered very dangerous or 'hot', and any disturbance would cause the gods to be angry."²¹

3. Rain in the Islamic Tradition

¹⁸ *Ibid.*

¹⁹ *Ibid.*

²⁰ *Ibid.*

²¹ *Ibid.*

In the past, the Jahiliya Arabs believed in something called "Nau" that could send rain instead of God. Nau is a form of divination of celestial objects that are believed to bring down rain. Meanwhile, in Islam, believing that something other than Allah can send rain is an act of shirk. The same goes for Nau or confidence in the services of a rain guard.²²

"There are no Adwa, Thiarah, Hamma, Safar, Nau, and Gul in Islam." (HR.Bukhari-Muslim)

In Islam, the view of the rain guard is of course returned to the rulings of the Sharia. Especially related to the ritual of the Shaman which is considered not following Islamic beliefs.

There are many ways God shows human weakness. This weakness is important to show to prove that human beings are weak and there is nothing compared to the power of Allah SWT. In Surat al-Waqi'ah, Allah SWT shows His ability to turn humans on and off, grow plants that are a source of human food, and send rainwater as a source of drink. In Surat al-Waqi'ah verses 68-70, Allah SWT said: "Then explain to me about the water you drink. Did you bring it down or did We bring it down? If We willed, we could have made it salty, so why are you not grateful?"

Fakhruddin al-Razi in the interpretation of *Mafatihul Ghaib* explains that Allah SWT explains who sends water to humans to show that Allah is not able to turn humans on and off but also guarantees survival of humans by providing food and drink. Ibn Asyur added humans should be able to learn and understand how great God's power is. Plants can only live because of water which incidentally is an inanimate object. If water alone can grow plants, let alone revive dead humans, it is certainly easier for Allah SWT. The word "water" in the verse above according to Ibn Asyur refers to rainwater. This explanation is based on the fact that rainwater was the source of drinking water for the Arabs at that time. Because of the frequent drinking of rainwater, the Arabs are called *banu mais sama* '(children of rainwater).²³

Surah al-Waqi'ah verses 68-69 invite people to think and contemplate the rainwater that is their drink. Was it a man who sent it down, or was it, God? Can a man rain as he pleases? Or, if humans can engineer the rain, can their engineering be perfect? Humans should be grateful for the rain. Humans need to be grateful that God does not hold rainwater to remain in the clouds. Humans also need to be grateful that God sends rainwater to various places. Not only in the sea or latrines, so the water is not fit for consumption. The gratitude is not only about the existence of water, but also its fresh nature.

In verse 70 Allah asserts, that if He wanted, He could have made the rainwater salty so that it is not fit for drinking and made to irrigate the plants. Therefore, when interpreting Surah al-Waqi'ah verse 70, Ibn Kathir recommends reading prayers when drinking water, as taught by the Prophet. The prayer is as follows:

الْحَمْدُ لِلَّهِ الَّذِي سَقَانَا عَذْبًا فُرَاتًا بِرَحْمَتِهِ، وَلَمْ يَجْعَلْهُ مِلْحًا أُجَاجًا بِدُنُوبِنَا

²² N. ASTIKA. (2022). *TINJAUAN HUKUM ISLAM TENTANG CARA KERJA DAN SISTEM PENGUPAHAN SEBAGAI PAWANG HUJAN (Studi Kasus di Desa Tanjung Senang)* (Doctoral dissertation, UNIVERSITAS ISLAM NEGERI RADEN INTAN LAMPUNG). <http://repository.radenintan.ac.id/17661/>

²³ Fakhruddin al-Razi. *Tafsir Mafatihul Ghaib*

"All praise belongs to Allah who gave us fresh and freshwater to drink with His mercy. And it does not make the water salty and unfit for consumption because of our sins."

The phenomenon of lightning, rain, and human feelings of hope, what is the connection between the three? Natural phenomena in the form of lightning and rain as a water cycle are universal phenomena, while humans are only weak creatures who cannot escape feelings of either fear or just hope. In Surah Ar-Rum verse 24, Allah in His word explains. "And among His Signs, He shows you lightning to (cause) fear and hope, and He sends down water (rain) from the sky, then with water (rain) the earth is brought back to life after death (dry). Indeed, in that, there are signs for a people who understand."

Here Allah wants to explain that fear and hope when seeing and hearing the thunder of lightning before the rain falls, is a sign of His majesty. It is as if Allah explained that rainwater can provide benefits and also bring worry (disaster). Is it true that praying for the rain not to fall is the same as rejecting God's grace? Didn't the Prophet Muhammad himself pray that it would not rain? The hadith about Prophet Muhammad praying for the rain to stop falling was narrated by Imam Bukhari and Muslims. Was narrated by Anas that he narrated: *"In the time of the Prophet, the people of Medina had water shortages. Then one day when the Messenger of Allah (sallallahu alayhi wa sallam) was preaching on a Friday, a man stood up and said: 'O Messenger of Allah, animals are the same as hunger, goats are dead. Pray to Allah to make it rain.' Then the Prophet raised his hand and prayed." Anas continued: "The sky is like glass. The wind was blowing hard. Then the clouds appeared, clumped together, the sky sent out the place where the rain came out. We then went out to fetch water until we got home. It continued to rain until the following Friday. Then the man stood (or another) and said: 'O Messenger of Allah, the houses are falling. Pray to Allah to hold him back 'and the Messenger of Allah, peace, and blessings of Allah be upon him, smiled. Then pray 'To around us, not to us'. Then I saw the clouds drifting around Medina like a headband."*

There are several things that can be concluded from this hadith based on the statements of Imam Nawawi in *Syarah Sahih Muslim* and Imam Ibn Hajar in *Fathul Bari Syarah Sahih Bukhari*:

First, praying for the rain to stop falling is not forbidden. Prayer to refuse rain does not always mean rejecting the favor of Allah in the form of rain. Imam Nawawi in *Syarah Sahih Muslim* explained that it is recommended to pray for the rain to stop falling when it has fallen too much so that it has a bad impact. If prayer rejects the rain instead of rejecting Allah's favor, then rejecting what? The answer is to reject the bad things caused by the rain. Imam an-Nawawi in the *Sahih Sahih Muslim* when commenting on the hadith above stated: "In this hadith, the noble attitude of the Prophet Muhammad PBUH in praying. Where he did not ask that it should not rain at all but asked Allah to lift the loss due to rain. And keep it away from houses, huts, and streets so as not to harm people who live and people who are on their way. And he asked for rain to continue to fall in places of need."

Second, the way the Prophet prayed in which he asked for rain to fall around Medina, not in Medina where the Prophet was and people felt the bad effects of continuous rain, shows the noble character of the Prophet towards Allah's destiny in the form of rain. Prophet

Muhammad did not ask that it should not rain at all. Because in one place rain can have a bad impact, but in another place, it is still needed by other people.

A similar story was experienced by Rasulullah SAW. At one time, the city of Medina which he led experienced a severe drought. Crops and plantations dry up due to a lack of water. The animals die of thirst. Many of the community's assets were destroyed. Many people are hungry. Traveling out of town to trade is also not possible because it is very hot and there is no water supply. The situation was very critical at that time. One Friday, Rasulullah SAW was preaching. Then stood a man. He said, "O Messenger of Allah. The property has been destroyed. The family is starving. Pray to God for us." Rasulullah SAW raised both his hands.

Anas bin Malik - a friend of the Prophet SAW, witnessed that the sky then became dark. Anas said, "By God, the ruler of my soul, the Messenger of Allah has not lowered his hand but the clouds have come like mountains. He had not come down from his pulpit until I saw that rain had come down to wet his beard. On that day, we were given a lot of rain." Surprisingly, the rain did not stop until the next day. Likewise, the next day. The rain continued to fall for a full week. The following Friday, a man stood while the Prophet SAW preached. He asked for the rain to stop. He said, "O Messenger of Allah, houses, and buildings have been destroyed due to rain, the property has been drowned due to floods. Pray to God." Rasulullah SAW raised his hands again, then prayed: "*Allahumma hawalaina wa la'alaina*" (O Allah, send rain around us - the people of Madinah. Do not send it to us - the people of Madinah). Rasulullah SAW signaled with his hand in one direction. Visible, the clouds immediately dispersed. The rain stopped. The rain only poured around Medina. But not in the city of Medina. According to Anas bin Malik's friend, the community finally returned to prosperity. They reported that the rain had obtained abundant blessings.²⁴

The prayer recited by Rasulullah SAW for the rain to subside soon.

اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا، اللَّهُمَّ عَلَى الْآكَامِ وَالظَّرَابِ وَبُطُونِ الْأَوْدِيَةِ وَمَنَابِتِ الشَّجَرِ

"Oh God, rain around us. Don't make this rain a disaster for us. O Allah, send rain on the dunes, the mountains, the valleys, and where the trees grow" (HR Al-Bukhari and Muslim).

4. The law uses the services of rain keepers in the Islamic tradition

There are differences of opinion among Indonesian scholars about the law of rain guards. Some consider the rainbow to be shirking behavior because it violates God's destiny. However, there are Islamic methods used by the rain guard among Muslims, such as dhikr and silence in the mosque or praying at the location of the event.

If the root of the word magi is magis, from the Latin *magia or magoi*, referring to the Midianites in Persia, then al-Majus interpreted Zoroaster is called Quran Al-Hajj: 17. The Magi had secret knowledge, communicating with gods and ancestors, stones, fire, salt, trees, and so on. Have spells, shamans, and fortune-tellers. Interestingly, the hadiths of the Prophet

²⁴ Muhamad Ali. 21 March 2022. "Pawang Hujan antara Magi, Agama, dan Sains, Al-Quran, dan Tradisi Islam." <https://islami.co/pawang-hujan-antara-magi-agama-sains-al-quran-dan-tradisi-islam/> accessed 31 March 2022

referred to the Magians as "opponents", "heretics", and negative: "cut the mustache, leave the beard, so as not to be like the Magians." Another hadith, "Al-Qadariyah is the Magian of this people, if sick do not visit .." From the origin of the word, magic, used by Orientalists such as Tylor, Frazer, etc., to name any beliefs and practices before the emergence of religion, and then science. That definition is now widely used, one of them: is a worldview that understands natural phenomena and their surroundings and attempts to control nature supra-naturally, either directly or through intermediaries (such as the Shaman who communicates with the spirit world and humans).²⁵

One of the functions of magic is to predict the future or to obtain information about invisible things (*al-ghaibat*). That definition is now widely used, one of them: is a worldview that understands natural phenomena and their surroundings and attempts to control nature supra-naturally, either directly or through intermediaries (such as the Shaman who communicates with the spirit world and humans). One of the functions of magic is to predict the future or to obtain information about invisible things (*al-ghaibat*).²⁶

a. Scholars who forbid the activities of rain showers

Using the services of a rain charmer is shirk. This includes major sins. Muslims are forbidden or forbidden to have contact with rain showers or shamans. His sin is so great, even his prayers can be denied for 40 days. This is based on the evidence of the hadith of the Prophet PBUH:

مَنْ أَتَى عَرَّافًا فَسَأَلَهُ عَنْ شَيْءٍ لَمْ تُقْبَلْ لَهُ صَلَاةٌ أَرْبَعِينَ لَيْلَةً

"Whoever comes to a soothsayer and asks him about a matter, then his prayers will not be accepted for 40 days." (HR Muslim)

Prophet Muhammad SAW also said: "Whoever comes to a shaman or a soothsayer and he confirms his words, then he means he has disbelieved in the Qur'an that was revealed to Muhammad." (HR Ahmad, hasan)

A shaman is a person who claims to know the supernatural. Included in the category of shamans are paranormal, fortune tellers, astrologers, and the like. Anyone who tells about things in the future that have not happened or claims to know supernatural things, then his status is a shaman. The tradition of using rain handlers so that the event you want to do goes well also includes shirk. In the teachings of Islam, when there is a long drought, it is sunnah to perform the Istisqa 'prayer or the prayer for rain. if there is rain that brings disaster, flood, and so on, we are encouraged to pray to be spared from that danger, not by bringing a rain charmer by making certain rituals to repel the rain.

Preventing rain is not included in human power, but the power of Allah SWT alone. This is also stated in a hadith narrated by Imam Bukhari as follows: "The key to the supernatural is five, no one knows it except Allah Ta'ala. [1] No one knows what happened the next day. [2] No one knows what happens in the womb. [3] No soul knows what he will do tomorrow. [4] No soul knows where it will die. [5] No one knows when it will rain. (HR.Bukhari no. 1039) But

²⁵ *Ibid.*

²⁶ *Ibid.*

prayer is also no direct guarantee is granted. But if he asked for the help of the jinn, and it did not rain immediately. So the law is unlawful. "This is as stated by the Indonesian preachers

1) The law of the rain guard according to Buya Yahya Al-Bahjah

In one of the videos uploaded on Al-Bahjah TV's Youtube account, Buya Yahya answered a question about the rain guard. According to him, trying to stop the rain with the help of a magician is an illegal act. "Haram. It can't be. The shaman is a shaman, use a comma to drive away from the clouds. Not allowed. When it comes to shamans, the Prophet (Muhammad) will not be pleased," explained Buya Yahya in the video. The way the rain handler is done violates sharia. Because, in Islam, it is not allowed to perform rituals of worship to other than Allah SWT. Moreover, in practice, the Shaman asks for the help of a kind of jinn. Buya Yahya stressed that withstood the rain can be done without having to violate the sharia. "If you ask the scholars to pray for no rain, okay. If there is a pious person whose prayers are indeed answered by Allah. We come to pious people, and pious people usually ask, for example, you give alms in the mosque and the poor, God willing, there will be no rain," said Buya Yahya.²⁷

2) The law of the rain guard according to Ustadz Abdul Somad

Ustadz Abdul Somad in one of the videos uploaded on the Youtube account Tafaquh Video also replied that the behavior of the rain guard is not justified in Islam. The reason is that the rain charmer will usually ask for the help of the jinn to "shift" or "hold" the rain until the event is over. "He (the rain guard) asked the jinn. Ask the jinn, this demon is illegal," said UAS.²⁸

3) Law of rain handler according to Ustadz Khalid Basalamah

In his lecture, Ustadz Khalid Basalamah gave answers to the question of how to deal with rain handlers. He firmly mentions that a rain handler is a shaman, a magician. Because, a rain handler must use several tools or intermediaries such as eggs, kris, pebbles, or others. "Don't be called, this rain handler is a shaman, you can't do it at all, it's forbidden in Islam," said Ustadz Khalid in a snippet of his lecture.²⁹

4) Law of rain handler according to Majmu Fatawa

In Majmu Fatawa it is explained that a man who orders the jinn to do something that is forbidden by Allah and His Messenger, means that he has asked for the help of the jinn to commit a sinful act and transgress the limit. However, it is different when someone prays to Allah to give smoothness in the event later. Another option is to ask a pious or pious person to pray for it not to rain.³⁰

Even to anticipate floods due to heavy rains, the Saudi government does not ask citizens to "pray, sincerely, and endure trials" but develops various ways and techniques to prevent and anticipate floods, including the creation of giant dam projects to store millions of cubic

²⁷ Muhammad Sukardi. 21 March 2022. "Sejarah Pawang Hujan di Indonesia, Lengkap dengan Sajen dan Maknanya". <https://lifestyle.sindonews.com/read/719349/166/sejarah-pawang-hujan-di-indonesia-lengkap-dengan-sajen-dan-maknanya-1647857035?> Accessed at 31 March 2022

²⁸ *Ibid.*

²⁹ *Ibid.*

³⁰ A. Arifinsyah, Harahap, S., & Yuliani, S. (2020). TRADISI MENGGUNAKAN JASA PAWANG HUJAN DITINJAU DARI AQIDAH ISLAM. *Al-Hikmah: Jurnal Theosofi dan Peradaban Islam*, 2(2). <http://jurnal.uinsu.ac.id/index.php/alhikmah/article/view/8804>

meters of water. , drainage, and finally drones technology to detect the early possibility of flooding so that losses can be minimized.

b. Scholars who allow rain handler activities

When Imam Hasan Al Asykari was in prison there was a severe famine and no rain fell, then Caliph Al Mu'tamid bin Mutawakkil ordered the people to come out and pray istisqo' for 3 days but to no avail. then the Christians came out with the priest when the priest stretched out his hand to the sky suddenly it rained heavily, then on the second day too. Some of the ignorant people became doubtful even some of them apostates, this made the caliph nervous. Then the caliph ordered Hasan to be brought, the caliph said to Hasan "Meet the ummah of your grandfather Muhammad PBUH before they perish." Hasan said, "order the people to come out tomorrow, I will clear their doubts." Hasan also told the caliph to release his friends from prison, and the caliph released them. When the people had gone out for istisqo 'and the monk raised his hand with the Christians, suddenly the sky was cloudy and Hasan ordered him to hold the monk's hand, it turned out that in the monk's hand there was a human bone, and the bone was taken from his hand. Hasan said to the monk "ask for rain now" then the monk raised his hand then the cloud disappeared and the sun appeared. people were surprised by this incident. Kholifah said to Hasan: "What is this, O aba Muhammad" Hasan said, "this is the bone of the Prophet, this priest got it from some graves, and it is not opened from the bones of a Prophet under the sky unless the sky will pour out heavy rain." Then the people tried the bone and it happened as Al Hasan said and their doubts disappeared, finally, Al Hasan returned to his house.³¹

From this information, we can conclude, that when praying we can wear things that are considered "sacred". Another example is the goods of pious or pious people. It's just that the item is limited to a wasilah, we still ask God for it. Article materialization of this prayer, in fact, the Prophet also did it. This hadith is famous as the hadith jaridah, which is the front of a date. Rasulullah Saw prayed for the gravedigger, by sticking palm fronds on his grave. Imam Al-Nasai narrated: From Ibn Abbas Ra, he said: The Messenger of Allah (may peace be upon him) passed two graves. Then He said, "Really both are being tortured. They were tortured not for big things (in the view of both). One of these two people, (during his life) did not keep himself from (his excrement) urinating. As for the other one, he went around spreading doba fights. " Then He took the wet fronds. He split them in two, then He stuck on each grave one piece. The companions asked, "O Messenger of Allah. Why did the Apostle do this?" He replied, "May their torment be eased, as long as they have not dried up." (HR. Al-Nasa'i, No. 2069)

So, certain items can also be prayed, for because they also glorify God. Even explained:

The palm fronds will always pray for their gravediggers when the foliage is still wet. Then he will be relieved of his torment, with the blessing of the tasbih of palm fronds. So, with this, it also applies to other wet objects from trees or the like. Moreover, what is recited is dhikr and Quran, precisely this is more important for the deceased. According to Ibn Bathhal, why is

³¹ *Al-Shawa'iq Al-Muhriqah ala ahl al-rafd wa al-dhalal wa al-zindiqah*, jilid II/601

it used as a palm frond, not another tree, because this palm frond is a tree that has a relatively long life, so it is also a long time to alleviate the punishment for the dead?³²

So, certain items can be made as a medium for praying. Not only the fronds of dates or the bones of a prophet, items that have meaning with them can also be used as intermediaries in prayer. Such is the article of materializing prayer, asking it to remain with Allah, only using an intermediary. So, there is nothing wrong with asking the rain handler to pray for the rain to stop, what is not right is the understanding that the rain handler is the one who controls the rain, so it is as if we are asking him, even though we are not. The rain handler also prayed because he was unable to control the rain. So, the context must be known, don't be too light on the word shirk.

Disaster, on the one hand, is an existential event, which exposes a person to the loss of material or non-material things such as a body or the meaning of life, whether experienced by oneself or the people around them. People are finally compelled to question the existence of himself and the existence of the Superpower. This process can often draw people to a cloud of common sense; on unexpected answers; or to conclusions that contradict certain doctrines. Although it is undeniable that some people can pass through existential moments clearly, or even come out with an increase to a higher intellectual or spiritual level, but rarely. For people who are not affected, religion is often presented to prevent those risks. Efforts to present religion in the form of fatalist narratives and repentance are indeed quite effective in providing a temporary 'feeling of security from unfriendly natural conditions. However, this will not be enough to liberate people collectively from subsequent disasters because, the emergence and sinking of fatalist narratives and repentance with moments of disaster periodically reflect more excuses for past eco side behavior, then leave all the consequences to the Superpower, compared to the sincerity of servitude.

The natural crisis cannot be solved with excuses in the name of Islam. Such a perspective and attitude, at a certain point, can achieve religious sterility. It means that Islamic practice has little or no contribution to the process of nature conservation. It can happen if, on the one hand, natural crises give rise to endless disasters, but on the other hand, Islam is only played as a vehicle for escape from the existential experience of disaster. Even if there are a small number of Muslim communities, especially in some coastal areas of Indonesia, which have a fairly well-established ecological awareness, this awareness usually comes from the cultural values of the ancestors that blend in them, and the number of such Muslim communities is not comparable to the number of other Muslim populations living in it. mostly occupy urban or rural areas that have been developed.

It cannot be separated from the distribution process in the early days of the arrival of Muslims in Indonesia, which were mostly concentrated in lowland areas, and later became centers of civilization. In the process, they did interact with indigenous people who were religious ancestors to spread Islam, but some of the indigenous people experienced friction and then isolated themselves in the outskirts of the center of civilization.

³² Al-Suyuthi. *Hasyiyah Al-Suyuthi Ala sunan Al-nasai*, 1/30

This explains why local communities and religions tend to be scattered in remote and mountainous areas, while Muslims dominate the centers of civilization. And that is also what makes Muslims have more flexible negotiations on modernity than local communities and religions. The problem is, modernity is rooted in the spirit of enlightenment (*Aufklärung*) which encourages humans to dare to use their minds to the point of arrogance towards nature. For modern humans, rationality, efficiency, and profit and loss are the main principles of life. It affects many aspects, from the paradigm of development, and education, to religion and others.

According to the theory of evolution, from Magic to Religion to Science. But there are similarities, overlaps, and continuations: magic-religion, religion-science, science-fiction, and so on. Magic (such as superstition, fortune-tellers, and shamans) and religion both have efficacy goals: the ability to influence effects, stays differently, magic is more symbolic, religion (like Islam) is also symbolic, plus empirical. While science is more empirically efficacy. We call it faith, for them we call it belief.

In the Islamic tradition, many magical elements are not empirically based either: the story of the creation of man and nature, praying for rain, prayer, *isra mi'raj*, kissing the black stone, heaven and hell, and others. The difference is that it is more sophisticated, there is a textual argument, and there are many communities of adherents.

Arabic similar to magi: *shir* (*mufrad*) or *ashar* (*jama'*). Other words that are indirectly related but indicate the same phenomenon: *ulum al-ghayb*, *kahin*, and *kahanat*. Creatures associated with magic: jinn, shaithan, ruhaniyyah, Also the words *masru* 'and *majnun* "possessed by / possessed by jinn". In the Arab tradition there are magical sciences, such as *al-nujum*, *al-firasa*, *al-tillamat*, *ta'bir ar'ruya*, *al-kimiya*. There is also *ruqyah*: reading verses to expel the jinn, cure diseases, etc.). All of that is considered negative, but not always. It can be neutral, or even positive, like the words "*karamah*" and "*barakah*".

In the Qur'an, Surah Al-Baqarah 102:

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

And they followed what the demons read during the time of Solomon's reign. Solomon was not an infidel but the demons were infidels, they taught magic to people and what was sent down to the two angels in the land of Babylon, namely Harut and Marut. Though they did not teach anything to anyone before saying, "Indeed, we are only a trial (for you), so do not disbelieve!" In Surah Yunus: 2

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَىٰ رَجُلٍ مِّنْهُمْ أَنْ أَنذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ ءَامَنُوا أَنَّ هُمْ قَدَمَ صِدْقٍ عِندَ رَبِّهِمْ ۚ قَالَ الْكَافِرُونَ إِنَّ هَٰذَا لَسِحْرٌ مُّبِينٌ ۚ

Should men be surprised that We revealed to a man among them, "Warn the people and give glad tidings to the believers that they have a high position in the sight of their Lord." The disbelievers say, "This man (Muhammad) is truly a magician."

Surah Al-Naml: 27, Prophet Solomon is said to have the power to speak with animals and jinn, birds, and even devils. Surat Al-Falaq is used as a prayer to expel magicians, as well

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as the accursed devils. Also Asmaul Husna. In the books of hadith, Sirah, and other books, the question of magic is also discussed. Ibn Sina, Ibn Khaldun, for example, talked about the "evil eye", عين الحسودة. Ibn Khaldun also talked about the relationship between miracles and magic. Today, Muslim beliefs and traditions also have a lot to do with magic - in addition to what we call religion and science.³³

In addition to the above, what beliefs do we believe without any evidence or visible cause? There are spirits in our house, There are good days and bad days for a wedding, or open a new office, There is a wirid prayer to cure heart disease, There is a magical power in an agate ring, This little Quran can save me from an accident, and so on.

c. Rain handler in the tradition of Islamic society and its urgency

Disaster, on the one hand, is an existential event, which exposes a person to the loss of material or non-material things such as a body or the meaning of life, whether experienced by oneself or the people around them. People are finally compelled to question their existence and the existence of the Supreme Being. This process can often draw people to a cloud of common sense; on unexpected answers; or to conclusions that contradict certain doctrines. Although it is undeniable that some people can pass through existential moments clearly, or even come out with an increase to a higher intellectual or spiritual level, but rarely. For people who are not affected, religion is often presented to prevent those risks. Efforts to present religion in the form of fatalist narratives and repentance are indeed quite effective in providing a temporary 'feeling of security from unfriendly natural conditions.

However, this will not be enough to liberate people collectively from subsequent disasters because, the emergence and sinking of fatalist narratives and repentance with moments of disaster periodically reflect more excuses for past eco side behavior, then leave all the consequences to the Superpower. , compared to the sincerity of servitude. The natural crisis cannot be solved with excuses in the name of Islam. Such a perspective and attitude, at a certain point, can achieve religious sterility. This means that Islamic practice has little or no contribution to the process of nature conservation. This can happen if, on the one hand, natural crises give rise to endless disasters, but on the other hand, Islam is only played as a vehicle for escape from the existential experience of disaster.

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³³ Muhamad Ali. 21 March 2022. "Pawang Hujan antara Magi, Agama, dan Sains, Al-Quran, dan Tradisi Islam." <https://islami.co/pawang-hujan-antara-magi-agama-sains-al-quran-dan-tradisi-islam/> accessed at 31 March 2022

Islam, but some of the indigenous people experienced friction and then isolated themselves in the outskirts of the center of civilization.

It explains why local communities and religions tend to be scattered in remote and mountainous areas, while Muslims dominate the centers of civilization. And that is also what makes Muslims have more flexible negotiations on modernity than local communities and religions. The problem is, modernity is rooted in the spirit of enlightenment (Aufklärung) which encourages humans to dare to use their minds to the point of arrogance towards nature. For modern humans, rationality, efficiency, and profit and loss are the main principles of life. This then affects many aspects, from the paradigm of development, and education, to religion and others.

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In the Islamic tradition, many magical elements are not empirically based either: the story of the creation of man and nature, praying for rain, prayer, isra mi'raj, kissing the black stone, heaven and hell, and others. The difference is that it is more sophisticated, there is a textual argument, and there are many communities of adherents.

Today, the Muslim faith and tradition also have a lot to do with magic – apart from what we call religion and science. a world view that understands natural and surrounding phenomena and attempts to control nature supernaturally, either directly or through intermediaries (such as Shamans who communicate with the world of spirits and humans). One of the functions of magic, predicting the future or getting information about things that cannot be seen (*al-ghaibat*).

Because the majority of areas in Saudi or the Arabian Peninsula rarely rain (only a few times a year), this has an impact on other aspects of life such as the economic system, farming, water supply to construction management, building design/construction, etc., even to the issue of ritual-religious. It is because of this rare rain that in Islam there is an "istisqa prayer" or prayer asking Allah for rain, and it is often practiced by the residents here, especially in the summer. This is an example where the nature-environment has influenced religious teachings.

1) Rain handler in the Muslim Betawi tradition

According to Betawi culturalist Yahya Andi Saputra, rain handler is a profession known to the Betawi community for a long time, long before the Dutch colonialists came to Indonesia. "This one has appeared long ago. Hindu-Buddhist era, the era before Islam. So this shamanism is quite old," said Yahya. Celebrations such as circumcision, weddings, to celebrations of Islamic holidays are conditioned by the weather by hiring a rain handler. They will move the rain clouds to another place with Islamic prayers and offerings. Yahya added that the offerings used were

chicken bekakak, yellow rice, bisong, chicken, duck egg, chicken egg, bitter coffee, plantain, seven kinds of flowers, and apem cake. dominated by middle-aged women.³⁴

2) Rain handler in Muslim Javanese tradition

Not only known in Betawi, but the tradition of the rain handler also exists in Java. The difference is, people, don't have to study or learn it to ward off rain. A simple ritual that can be done is throwing women's panties on the roof tile. Not only that, but some throw chilies and skewers of onions. Many of these methods are listed in the primbon complete with spells. Rain handler in sharia review. Even so, there are still figures who are considered true experts in controlling rain. Apart from taking care of offerings and reading matra, the rain handler also performs other rituals such as fasting or tirakatan. "There is an ancestral agreement that if this mantra is recited they will help," said Javanese culturalist Prapto Yuwono.³⁵

5. How to control rain scientifically, without a magician or ritual

As time progressed, rain charmers began to no longer have a place. Today, rain predictions are mostly science and are controlled by institutions such as the meteorological agency.³⁶

a. The scientific way to control rain, without any magicians or rituals;

Cloud seeding with microscopic particles, Ionizers United Arab Emirates, Clean air action in Atlanta, China has planes, rockets and guns into the air to dissipate potential rain, Laser energy to induce rain and storms, Hail cannon, Project Cirrus successfully diverts storms, Program to increase rainfall in South Africa, Static method with Ground-Based Generator (GBG) vehicle and flare seedling material.³⁷

b. Mechanism

Several mechanisms are often used, including the Competition Mechanism and the Leap Process Mechanism. In the Competition Mechanism, a hygroscopic substance (absorbs water) is used which is scattered into the cloud. The substance commonly used is NaCl. In this mechanism, the hygroscopic substances compete with each other to absorb water vapor in the clouds. The substance is made very small in size to be able to absorb maximum (with the concept of reaction rate factor). The more substances that are spread, the more competitive these substances are in absorbing water vapor. As a result, it is difficult for cloud grains to grow larger so that the collision efficiency in the cloud is very small (stable). Finally, clouds do not develop and no precipitation occurs. In the Leap Process Mechanism, the hygroscopic substance used to be dispersed into the cloud is a large one. This process aims to increase

³⁴ S. N. Hidayat. (2017). *The myth of mantra in the tradition of Western and Indonesian culture: Comparative study of some Western and Indonesian songs* (Doctoral dissertation, UIN Sunan Gunung Djati Bandung). <http://digilib.uinsgd.ac.id/6721/>

³⁵ N. F. So'imah, Pravitasari, N. V., & Winaryati, E. (2020). Analisis Praktik-Praktik Islam Kejawaen terhadap Kehidupan Sosial Masyarakat Era Modern (Studi Kasus di Desa X Kabupaten Grobogan). *Sosial Budaya*, 17(1), 64-72. <http://ejournal.uin-suska.ac.id/index.php/SosialBudaya/article/view/9092>

³⁶ As in China this activity is common. The Chinese government is very fond of ensuring a holiday remains dry and rain-free that way. Often with the same method, rain is also made to clear some areas of pollution and smoke so that the sky remains a smog-free blue.

³⁷ 6 Cara Mengendalikan Hujan Secara Sains, Tanpa Pawang atau Ritual Gaib. 9 November 2021. <https://www.idntimes.com/science/discovery/viktor-yudha/5-cara-ilmiah-mengendalikan-hujan-tanpa-pakai-pawang> accessed at 31 March 2022

the efficiency of collisions in the cloud. It can be said that this process aims to hasten the process of rain in certain areas.³⁸

c. Tools and materials

The tool is used to spread substances in the air in an airplane. The specifications of the aircraft used to have good navigation and weather radar capabilities. The aircraft has a Weather Radar (Weather Radar) and a Global Positioning System (GPS). The materials used for cloud seeding include NaCl super fine powder, while the seeding material in the competition mechanism can be done with a mixture of calcium chloride and acetone on the Ground Particles Generator (GPG) vehicle.³⁹

D. CONCLUSION

Therefore, praying for the rain to stop should not be with expressions that imply asking for the rain to stop altogether. Because it could be for the prayer that the rain that fell on him was a disaster. While for others it is a pleasure. Do not hate Allah's favors because of other things that come after. For example, if a child or relative has an accident when it rains, don't blame the rain. But, ask Allah to avoid bad effects and determine the blessings that exist. As a result, hoping that it won't rain or praying against rain doesn't completely mean rejecting God's grace, so it's forbidden. It is permissible to hope or pray that Allah will save us from harm or loss due to rain. Therefore, if you are worried that the rain will hinder the smooth running of our needs, then it is enough to pray or hope that Allah will provide smoothness for our needs even in less possible circumstances. Next, let Allah arrange the smooth running of our affairs. Verily, Allah has the power to provide sustenance in ways that were not foreseen. This is not torment or a trial from God but a natural disaster that can befall any society if it is not anticipated and handled properly and carefully. Therefore, the ideal believers are those who live in a society with all their gentleness, not with arrogance and selfishness. The ideal believer and Muslim should prioritize harmony, not clash and confrontation. Following the principle of persuasion and avoiding violence, not only to fellow human beings but also to other fellow creatures of Allah SWT.

Therefore, humans need to reflect on how they have treated nature so far. By looking at the impacts that have occurred or the current conditions on the earth we are currently living in, hopefully, we can open our eyes to see what we have done to nature and the surrounding environment. Allah did not create rain for floods, nor did He create soil for landslides. It is our hands that contribute to the occurrence of these natural disasters. These bad qualities cause us to indirectly feel the impact of our actions. Our connection with nature is severed, which causes our relationship with the Creator to also be strained. We become ignorant of His commandments to protect nature and are more preoccupied with feeding our egos by continuing to do mischief. The easiest solution to this problem is to 'at least realize'

³⁸ *Ibid.*

³⁹ Budiman Prastyo. "Modifikasi Hujan Secara Saintifik, Tanpa Pawang." <https://warstek.com/modifikasi-hujan/> accessed at 31 March 2022

that we are just His creation. Humans are no different from a colony of elephants bathing in a river, or even from a row of pine trees in the hills.

So, why are we still arrogant and greedy? While there is a God who is in control of everything. Lastly, we are part of the creation, of nature. If we destroy nature, then we are slowly preparing for our destruction. If from one period of disaster to another there is still no change for the better, either the number of victims or the damage to infrastructure is getting less and less, then the narrative of surrender and repentance is not appropriate at all to be used, because the core of surrender and repentance is characterized by strict reflection and self-improvement. sustainable. In the context of disasters, Muslims need to stop exaggerating their doctrines and must start learning from local communities and religions to formulate more down-to-earth attitudes and behavior towards nature. The use of the rain handler certainly opens a new discourse for us in seeing the juxtaposition between modernity and local wisdom. Like two magnetic poles that repel each other, it seems that this also applies in the case of the conflict between science and mysticism. In conclusion, the law of using the services of a rain handler is haram and not allowed in Islam. This is different from asking a pious or pious person to pray so that it does not rain. The spirit of our religion is to convert people to Islam, not to expel people from Islam. If you don't agree, then appreciate it. Because if it turns out that there is a tendency, but you say that there is no evidence, you will be ashamed of yourself later. You can learn about the law of using a rain handler in Islam to deepen your religious knowledge.

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