

CHAPTER I

INTRODUCTION

A. Research Background

The Qur'ân is the words of Allâh revealed to the Prophet Muḥammad (peace be upon him), which is full of virtue and in harmony with place and time.¹ The Qur'ân serves as the main reference in Islam and has various functions. It guides in matters of faith, law, and ethics. Besides being a guide, the Qur'ân addresses human issues in various aspects of life, including those related to the universe, spirituality, physical well-being, social matters, economics, and others.²

The Qur'ân, as the divine words of Allâh conveyed through human language, has become an integral part of human life. Its verses serve as a means of fulfilling human needs towards Allâh Almighty. This phenomenon is referred to as the living Qur'ân, where the Qur'ân is alive within society.³ The study of the living Qur'ân involves examining the presence of the Qur'ân in people's lives.⁴

The Qur'ân explains that rain is a mercy and a manifestation of Allâh's power. Only Allâh knows everything that will happen in this world, and only He can send

¹ Manna' al-Qaṭṭân, *Mabâhis fî Ulûm al-Qur'ân*, (Kairo: Maktabah Wahbah, 2000), 5.

² M. Quraish Shihab, *Secercah Cahaya Ilahi Hidup Bersama Al-Qurân*, (Bandung: Mizan, 2000), 13.

³ Hamam Faizin, "Al-Qur'an sebagai Fenomena yang Hidup (Kajian Atas Pemikiran Para Sarjana Al-Qur'an)" International Seminar Qur'anic Conference II, 2012.

⁴ Mirna Fidiana, "Living Qur'an sebagai Metode Alternatif dalam Studi Al-Qur'an", *Journal of El Afkar*, Vol. 6, Number II, July-December 2017, 88.

rain. No one knows on which land they will die. Allâh sends rain after people have lost hope; there will be years when people will receive rain and extract its benefits. This is contained in Q.S. Yûsuf/12: 49:

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُعَاثُ النَّاسُ وَفِيهِ يَعْرِضُونَ

“Then thereafter will come a year in which people will have abundant rain and in which they will press”. (Q.S. Yûsuf/12: 49)

The above verse has a connection with the previous verse, namely that the Prophet Yusuf hints at the steps taken in the face of the coming calamity for seven years and the heyday of seven years. Yusuf Ali's tafseer explains that there will be a bountiful harvest for seven years. Then there will be a difficult period of seven years, a period of tremendous famine that will consume everything they have saved in previous years. Then followed seven years of glory. The Nile will overflow water that spouts the soil, grapes, and olive trees, which in the winter experienced drought, now spring again and bear fruit and oil, and also grow various grains.⁵

Rain is water spots that fall from the air due to the cooling process.⁶ Rain is the best gift God gives to all creatures. Rain can animate this earth and its content. Plants thrive, and animals do not die of thirst or starvation. The dry phenomenon is a disaster for humans that reduces clean water supply; dry, hot temperatures cause fires in forests, and economic crises, especially in the crop sector, such as food crops and

⁵ Syaripah Aini, “Manfaat Hujan dalam Al-Qur’an”, *Journal of Al-Kauniyah*, Vol. 2, No. 2, December 2021, h. 79.

⁶ Dendy Sugono, *Kamus Besar Bahasa Indonesia*, (Jakarta: Pusat Bahasa, 2008), hal. 530.

vegetables, due to crop failure.

When there is a drought, *istisqâ*⁷ prayer is a standard solution by the community. Still, in this case, the community has various practices to rain's, such as those carried out by residents of Sudimoro village, Jombang. The prolonged drought dried up hundreds of hectares of rice fields and their aquaculture, so they failed to harvest. Such a situation cannot be left alone. The community took the initiative to carry out a procession of Tumpeng Rasaksa and produce around the village and rice fields, and then they prayed together. And also, in the Banyumas Regency area, to overcome the drought, the community performs the Cowogan ritual, which is a ritual of decorating the face. And those who carry out this ritual are only women. The community believes this ritual to be able to bringdown rain thanks to the help of Dewi Sri, the Goddess of food who provides welfare for humanity.⁸

Seeing various efforts to overcome drought made by these communities, the author is interested in researching this. One of the forms of tradition related to this is the practice of the bring rain verse, where people believe that by practicing the verses of the Qur'ân, it becomes *waşîlah* to bringdown rain.

Based on the phenomenon of religious practice, researchers took research in Kerta Bhakti village, Long Ikis District, Paser Regency, arguing that there is uniqueness for practitioners who believe that by practicing the verse, rain

⁷ *Istisqâ* prayer is pray for rain.

⁸ Sapariah Satri, "Kemarau Panjang, Ramai-ramai Panggil Hujan".

In <https://www.mongabay.co.id/2012/02/19/kemarau-panjang-ramai-ramai-ritual-panggil-hujan/> accessed on 14 November 2022.

immediately falls. The verses of the Qur'ân that are used as practice are Sûrah Nûh verses 10-12.

The practice of bringdown rain verses in Kerta Bhakti village, Long Ikis District, Paser Regency, is a form of response to the ancestors' past rituals. Some models of rain practices are performing *istisqâ* prayers, usually performed by the Muslim community, carried out in the middle of the field. Then there is also the Nyaluh Ondou ritual in the Dayak Ot Danum tribal community. This ceremony began with taking water and sand on the river bank and ushered into the middle of the forest. There is also Ujungan, done by adult men competing in the middle of the field. Sintren dance is performed for 40 consecutive nights, served in a state of unconsciousness or trance. In the various rain-calling rituals above, some still adhere to the animism-dynamism school involving shamans or charmers who function as priests who can deal directly with spirits and master supernatural powers. So the Qur'ân is a substitute for those traditions, yet it remains with the same purpose.⁹

From the description above, there is an urgency to study and understand more about “The Implementation of Bringdown Rain Verses for the Practitioners in Kerta Bhakti Village, Long Ikis District, Paser Regency” because the author sees that there is an interesting phenomenon to be studied and researched as a shortcut for a community to interact with the Qur'ân constantly. There is more value than the Qur'ân, which is not only used as a text study (read, understood, practiced), but in the

⁹ KEMENKO PMK. “10 macam Tradisi Memanggil Hujan di Indonesia”, <https://id.theasiaparent.com-tradisi-memanggil-hujan> accessed on 13 May 2023.

Qur'ân, there is a unique purpose that can use to rain.

B. Problem Statement

1. How is the form of the practice of the use of Qur'anic verses for bringing down rain at Kerta Bhakti Village, Long Ikis District, Paser Region?
2. How is the meaning of the villagers on the use of Qur'anic verses for bringing down rain at Kerta Bhakti Village, Long Ikis District, Paser Region?

C. Research Purpose

1. To find out how How is the form of the practice of the use of Qur'anic verses for bringing down rain at Kerta Bhakti Village, Long Ikis District, Paser Region.
2. To find out how is the meaning of the villagers on the use of Qur'anic verses bringing down rain at Kerta Bhakti Village, Long Ikis District, Paser Region.

D. Research Significance

1. Socially, it provides awareness for personal researchers and readers in general about the importance of understanding the Qur'ân, especially regarding the use of Qur'anic verses as a rain's verse.
2. Academically, this research is expected to contribute to scientific treasures

related to the living Qur'ân and develop at this time, especially in the scope of local wisdom in the Qur'ân and interpretation perspective that enrich the Qur'ân's value.

E. Operational Definition

1. Qur'anic Verses

Qur'anic verses referred to in this study are surah Nûh verses 10-12. Surah Nûh is the 71st surah in the Qur'ân. This surah is classified as a *Makkiyah* surah consisting of 28 verses. In this study, several verses of Nûh are discussed in the practice of rain's verses.

2. Bringing Down Rain

Bringing down rain in this study meant, Allah sends down rain through the intermediary of verses of the Qur'an, which the community uses as a reading that is believed to bring down rain.

3. Villagers

The villagers in this study meant the community of Kerta Bhakti village in Long Ikis District, Paser Region, East Kalimantan Province.

F. Previous Research

1. “Nilai-nilai Pendidikan dari QS Nûh Ayat 10-12 tentang Hikmah *Istighfâr* dalam Memperoleh Pintu Rezeki”, by Gian Kharisma et al., *Journal of Prosiding Pendidikan Agama Islam*, Volume 3 number 1, 2017. This article discusses the educational values contained in surah Nûh verses 10-12 about the strength of *istighfâr* as a source of sustenance.¹⁰
2. Thesis in 2022, by Nur Aini Fitriah, “*Istighfar* sebagai Solusi Mengatasi Krisis Air (Studi Analisis Tafsir Surah Nûh ayat 10-12)”. Sunan Ampel State University, Faculty of Ushuluddin and Philosophy, Department of Qur’ân and Tafsir. This study discusses the concept of *istighfâr* as a solution to overcome the water crisis in the analysis of the interpretation of surah Nûh verses 10-12.
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3. Thesis in 2018, by Lia Anjarwati “Upacara Tradisi Tiban (Minta Hujan) dalam Perspektif Dakwah”. Raden Intan State Islamic University Lampung, Faculty of Da'wah and Communication Sciences, Department of Islamic Communication and Broadcasting. This study discusses the Tiban tradition, a hereditary tradition from ancestors. This Tiban tradition ceremony is carried out by the players fighting each other until they bleed. Then it is viewed from the perspective of da'wah that this Tiban traditional ceremony is not following

¹⁰ Gian Kharisma, “Nilai-nilai Pendidikan dari QS. Nuh Ayat 10-12 tentang Hikmah Istighfar dalam Memperoleh Rezeki”, *Journal of Prosiding Pendidikan Agama Islam*, Vol. 3, No. 1, 2017

¹¹ Nur Aini Fitriah, “*Istighfar* sebagai Solusi Mengatasi Krisis Air (Studi Analitis Tafsir Surah Nuh Ayat 10-12” *Thesis*, (Surabaya: Fakultas Ushuluddin dan Filsafat dan Universitas Islam Negeri Sunan Ampel, 2022).

the *sharî'ah*¹² that has been stipulated in the Qur'ân Surah Hûd verse 110 and the hadith of the Prophet Muhammad (peace be upon him), narrated by Ahmad, al Muntaqa II: 61 in the ritual procession suddenly carried out by whipping one's body, is included in the act of hurting and persecuting it includes the act of *zâlim*¹³ which is very contrary to religion.¹⁴

4. Thesis in 2010, by Ariska Kusuma Wardani. "Ujungan sebagai Sarana Upacara Minta Hujan di Desa Gumelen Kulon, Kecamatan Susukan, Kabupaten Banjarnegara". Semarang State University, Faculty of Language and Arts. This study discusses the end, which is a ritual asking for rain carried out by the community in Gumelem Kulon village in every dry season. The results of this study show that the Ujungan contains art, sports, and ritual ceremonies. The Ujungan implementation uses a physical fight between two adult men armed with Ujung (rotan¹⁵). Physical fighting at the end is a traditional ritual to rain.¹⁶

¹² The laws of religion set forth the rules of man's life and the relation of man to God and his fellowmen based on the Qur'an dan hadith.

¹³ Put things in their place.

¹⁴ Lia Anjarwati, "Upacara Tradisi *Tiban* (Minta Hujan) dalam Perspektif Dakwah", *Thesis*, (Lampung: Fakultas Dakwah dan Ilmu Komunikasi Universitas Islam Negeri Raden Intan Lampung, 2018).

¹⁵ Rotan is an Indonesian word that refers to a type of natural material commonly known as rattan in English. Rattan is a vine-like plant that belongs to the palm family and is native to tropical regions. It is known for its strong, flexible, and durable qualities, which make it suitable for various applications.

¹⁶ Ariska Kusuma Wardani, "Ujungan sebagai Sarana Upacara Minta Hujan di Desa Gumelem Kulon, Kecamatan Susukan Kabupaten Banjarnegara", *Thesis*, (Semarang: Fakultas Bahasa dan Seni Universitas Negeri Semarang, 2010).

After observing previous literature, several studies also discussed the practice of the verse asking for rain. Still, this thesis examines practitioners understanding of the Qur'ânic verse, used as a bringdown rain verses practice. And the authors found a different study than the study to be studied.

G. Structure

Chapter I: is the Introduction, Research Background, Problem Statement, Research Purpose and Significance, Operational Definition, Previous Research, and Writing Systematics.

Chapter II: contains theoretical basis, includes how the function of the Qur'ân, the verses of the Qur'ân as *Waşlah* to Rain.

Chapter III: contains research methods which include types of research, research locations, population and samples, data and data sources, data collection techniques, data processing, and analysis.

Chapter IV: contains respondent data and analysis.

Chapter V: The closure, conclusions, and suggestions.