

CHAPTER IV

DATA AND ANALYSIS

A. Respondent Data

The people of the Kerta Bhakti Village ask for rain and do not only perform *istisqâ* prayer. They have a reading that is practiced and believe can bring down rain. Furthermore, the forms of practice and interpretations vary among them. For example, they attribute meaning to this practice, hoping for God's forgiveness, inner peace, and abundant sustenance.¹

The recitations used, based on the sources they obtained, originate from the lectures of their respected teachers, practices passed down through generations as traditions, and a strong understanding and belief in the verses of the Qur'ân that come from within themselves.

In this subsection, the author will present various forms of rain-seeking practices and the interpretations of these recitations. Based on interviews with respondents, the following data were obtained:

1. Respondent I

Respondent I explained the function of the Qur'ân, which is of many benefits to human life. In other words, the Qur'ân is a guide and solution to all calamity problems experienced by humans. Respondent 1 says:

¹ The results of interviews with several respondents in March-May 2023.

“Al-Qur’ân itu banyak sekali fungsinya, seperti menjadi media pengobatan yang dilakukan oleh orang-orang perukyah, yang menggunakan ayat-ayat al-Qur’an sebagai media pengobatannya. Di dalam al-Qur’ân pun banyak sekali doa-doa yang menjadi panduan hidup, yang diamalkan dibaca setiap hari, seperti bacaan doa minta rezeki, doa untuk kedua orang tua *Rabbighfirlî waliwâlidayyâ*², keselamatan dunia akhirat *Rabbanâ âtinâ fi al-dunyâ Hasanah*³, semua ada di dalam al-Qur’an. Doa minta hujan ini biasa disebut *pujian* minta hujan, lafadz nya seperti ini:

اسْتَغْفِرُوا رَبَّكُمْ ۖ إِنَّهُ كَانَ غَفَّارًا (١٠) يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا (١١) وَيُمْدِدْكُمْ بِأَمْوَالٍ وَيُبَيِّنْ وَيَجْعَلْ لَكُمْ جَنَّةٍ وَيَجْعَلْ لَكُمْ أَنْهْرًا (١٢)

Bacaan diatas adalah doa Nabi Nuh yang diamalkan agar dapat menurunkan hujan, arti dari bacaan itu adalah ‘turunkanlah hujan yang deras yang membawa rahmat’ maksud rahmat disini kan artinya tidak membawa bencana atau kerusakan untuk , dalam sebuah hadis ada yang membahas tentang hujan yang membawa kerusakan, dan kami berharap dijauhkan dari hal itu. Doa ini adalah doa yang *mustajab*⁴ Oleh karena itu, kami mengharap hujan yang deras dan membawa rahmat, yang dapat mengisi air-air sumur, membasahi tanah ladang yang kering”⁵.

Respondent I explained that this recitation is Prophet Nûh’s supplication and is considered a prayer of great efficacy (*mustajab*). This practice aims to beseech Allâh

² Prayer for parents:

رَبِّ اغْفِرْ لِي وَلِوَالِدَيْ وَأَرْحَمُهُمَا كَمَا رَحِمْتَ رَبِّيَابِي صَغِيرًا (our Lord, forgive me, and my parents, and the believers upon the day when the reckoning will come up.)

³ Q.S. Al-Baqarah/2: 201.

⁴ *Mustajab* one who is heard

⁵ “The Qur’an has numerous functions, such as being a means of healing used by traditional healers who utilize Qur’anic verses for their treatments. Within the Qur’an, numerous prayers serve as a guide to life. They are recited daily, such as prayers for seeking sustenance, prayers for one’s parents (*Rabbighfirlî waliwâlidayyâ*), prayers for the well-being of this world and the Hereafter (*Rabbanâ âtinâ fi al-dunyâ Hasanah*). Everything is found in the Qur’an. One of the prayers commonly referred to as a rain-seeking supplication is as follows:

“Istaghfirû rabbakum innahu kâna ghaffârâ (10), yursili al-samâ’a ‘alaikum midrârâ (11), wa yumdiddukum bi-amwâlin wa banînan wa yaj’al lakum jannâtin wa yaj’al lakum anhârâ (12).”

This prayer is attributed to Prophet Nuh (Noah) and is recited to invoke rain that brings mercy. By mercy, it means rain that does not bring disaster or harm. Some hadiths discuss rain causing damage, and we hope to be spared from such calamities. This prayer is considered effective, and therefore, we hope for abundant rain that brings mercy, replenishes well-watered sources, and nourishes dry farmlands.”

to send down rain with His mercy. The recitation can be found in the Qur'ân, specifically in Sûrah Nûh, which also contains various virtues, as mentioned by Prophet Nûh to his people. It is stated that whoever fears Allâh will be granted abundant sustenance, including rain. Rain can revive dry lands, promote the growth of crops, and ensure a successful harvest without any losses.

Regarding implementing this practice, it is usually performed collectively in the Mosque before the obligatory prayers. It is led by an imam and followed by other congregants, lasting around 5 to 10 minutes. As for the duration of the practice, Respondent I stated:

“Pengamalan untuk menurunkan hujan ini tidak memiliki jangka waktu, namun setelah melakukan amalan ini, terjadinya hujan tidak akan lama, *InsyaaAllâh*. Saya biasanya ketika sedang angon⁶ hewan ternak saya dan cuaca terasa sangat panas, saya kemudian membaca amalan ini, tak lama setelah itu langit berawan-awan atau tidak panas lagi”.⁷

Respondent 1 explained that they learned about this recitation from their teacher while attending a *madrasah* (Islamic school), and they have continued to use it for rain-bringing purposes up to the present time.⁸

2. Respondent II

According to Respondent II, reciting the rain-seeking verses or Sûrah Nûh verses 10-12 is commonly called the “rain invocation” or “rain praise”. It has become customary in the village of Kerta Bhakti, Long Ikis District, when they enter the dry

⁶ Angon is a term that originates from the Javanese and it means to herd or to tend.

⁷ “The practice of invoking rain does not have a specific timeframe, but after performing this practice, the occurrence of rain will not be long, God willing. Typically, I recite this practice when I care for my livestock and the weather feels scorching. Not long after that, the sky becomes cloudy, and the heat subsides.”

⁸ Tasiri, Personal Interview, in Kerta bhakti Village, 16 April 2023.

season or experience deficient rain. Respondent II explained that in addition to practicing this recitation, they also increase their recitation of *istighfâr* (seeking forgiveness), as the essence of the rain-seeking practice lies in Sûrah Nûh verses 10-12, which includes *istighfâr*. As stated in the Qur'ân, Allâh commands us to seek forgiveness.

Respondent II said:

“Pengalaman ini tujuannya adalah ber-*istighfâr* untuk mohon ampun kepada Allâh Swt. Allâh ingin menunjukkan kebesaran-Nya, Allâh yang Maha Agung, Perkasa. Tanpa disadari bahwa tanpa adanya pertolongan Allâh manusia tidak dapat berbuat apa-apa, seperti yang dirasakan manusia ketika kemarau, krisis air bersih, banyak terjadi kebakaran di hutan-hutan karena teriknya panas matahari, gagal panen karena susah air, dan lainnya. Dalam situasi ini manusia memiliki kewajiban untuk berserah diri kepada Allâh, dan memohon agar segera diturunkannya hujan. Dari kalimat *istighfâr* banyak sekali mengandung manfaat bagi kehidupan manusia yakni dapat memberikan jalan keluar bagi setiap permasalahan kehidupan salah satunya dalam situasi kemarau ini yang merupakan suatu musibah dari Allâh. Sebenarnya dengan membaca *istighfâr* dan ayat Qur'an ini, tidak hanya hujan saja yang diturunkan, bahkan amalan ini dapat membantu untuk memperlancar datangnya berbagai rezeki, misalnya seseorang yang mengalami masalah perekonomian, karena mengamalkan amalan ini seseorang tersebut akhirnya dapat keluar dari kondisi sulit karena perekonomiannya”.⁹

Respondent II mentioned that there are many different *istighfâr* recitations spread among the community, but the most commonly used phrase is:

⁹ This experience aims to seek forgiveness (*istighfâr*) from Allah SWT. Allah wants to show His greatness, being the Almighty and All-Powerful. It is realized that without Allah's help, humans are powerless and unable to do anything, as felt during droughts, water crises, frequent forest fires due to intense heat from the sun, crop failures due to water scarcity, and other challenges. In such situations, humans must surrender to Allah and beseech Him to send down rain. Reciting *istighfâr* and Qur'anic verses not only brings down rain but also brings various benefits to human life. It provides solutions to life's problems, including drought, a calamity from Allah. In fact, by reciting *istighfâr* and these Quranic verses, rain is bestowed, and this practice can also help improve one's sustenance. For instance, if someone faces economic difficulties, by practicing this supplication, they may find a way out of their financial hardships."

أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ لِي وَالْوَالِدَيَّ وَالْجَمِيعَ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ

They recite it with a firm belief that Allâh forgives the sins of the believers and sends down rain with His mercy. The intention is for the rain to bring no harm to His creation. The practice involves reciting the Qur'ânic verses first and then implementing the *istighfâr* recitation.

Respondent II explained that there is no specific time for reciting this praise. Still, it is best to do it at auspicious times, such as between the call to prayer (*adhan*) and the congregational prayer (*iqamah*), after performing the obligatory prayers, and other opportune moments. According to Respondent II, this practice can be done collectively or individually.¹⁰

3. Respondent III

Respondent III interprets this practice as a means to bring rain and a source of peace of mind. According to Respondent III, this practice contains *istighfâr*, which can help solve life's problems.

Respondent III shared a personal experience of facing adversity. During difficult times, Respondent III recited *istighfâr* a thousand times daily, knowing that numerous virtues are associated with it. One of those virtues is seeking forgiveness, facilitating all matters, and more.

Respondent III shared a story of experiencing insomnia and suddenly suffering from severe pain in their leg. Respondent III recited *istighfâr* for every pain and

¹⁰ Khairul Siddiq, Personal Interview Via Phone Call, 7 December 2022.

anxiety they felt. They believed that the pain and difficulty sleeping resulted from their sins, so they sought forgiveness through *istighfâr*.

Respondent III explained that some people believe that the recitation of Sûrah Nûh verses 10-12 brings rain. Respondent III stated:

“*Wallâhu a’lam*¹¹ bagaimana hujan itu bisa terjadi, namun bacaan inilah yang telah menyebar dan dipercaya dikalangan masyarakat. Ketika kemarau membaca amalan ini. Dan dulu ketika sedang bermain bersama teman-teman, kami menginjak tanah sangat panas karena terik matahari, saya dan kawan-kawan tidak menggunakan alas kaki. Kami pun beramai-ramai membaca pujian ini sambil bermain, tak lama setelah itu langit pun mendung dan hujan gerimis”.¹²

Respondent III mentioned that in their personal experience, rain would indeed fall shortly after reciting this practice. They were still determining whether it was a coincidence or a result of reciting those verses. Respondent III also stated that they learned about this practice from their religious teacher. Typically, this practice is performed collectively in the mosque before obligatory prayers. An imam leads the practice, and the congregation follows.¹³

4. Respondent IV

Respondent IV said:

“Sudah sepantasnya sebagai manusia untuk berserah diri kepada Allâh ketika manusia dihadapkan suatu ujian atau musibah. Contohnya seperti kemarau. Kemarau ini merupakan suatu ujian yang Allâh berikan kepada setiap makhluk yang ada di muka bumi. Tidak hanya manusia yang diuji, melainkan hewan

¹¹ *Wallahu a’lam* means only Allâh knows.

¹² “Allah knows best how rain occurs, but this recitation has spread and gained belief among the community. During the dry season, people recite this supplication. I remember when I was playing with my friends, and we stepped on the scorching hot ground without wearing footwear. In unison, we recited this rain-seeking supplication while playing. Not long after, the sky became overcast, and a drizzle of rain started to fall.”

¹³ Masitoh, Personal Interview, in Kerta Bhakti Village, 20 March 2023.

tumbuhan pun merasakan hal yang sama. Sama-sama merasakan panas, mencari sumber mata air untuk bertahan hidup. Tumbuh-tumbuhan yang berjuang tetap hidup dalam kekeringan yang pada akhirnya mati. Seperti sayur-sayuran yang ditanam di ladang, jika mereka tidak disirami oleh pemilik, maka akan bernasib sama dengan tumbuhan liar, berjuang untuk bertahan hidup”.¹⁴

In this regard, only Allâh has the power to bring down rain. Therefore, as humans, we must place our trust (*tawakkal*) in Allâh. This means surrendering ourselves to Allâh, submitting to His will, and believing Allâh is the source of suffering, pain, and happiness in this world. Once we have placed our trust in Allâh, we must accept His decrees sincerely, as everything that happens in this world is Allâh's will.

Respondent IV explains that this practice has been carried out since the first time the community settled in Kerta Bhakti village, around 1985. The practice was adopted based on the teachings of the teachers who came to conduct regular religious gatherings before the community's relocation to the Bedeng Satu area, West Java. At that time, this practice had already become common among the community, used during droughts or periods of low rainfall. Before starting their preaching or recitations, this practice was always recited seven to ten times.

Respondent IV explains the implementation of this practice. Generally, it is done collectively, but Respondent IV personally practices it, for example, when working in the garden and the weather is scorching hot, burning their skin. They

¹⁴ “It is only fitting for humans to surrender to Allah when they face trials or calamities, such as drought. Drought is a test that Allah bestows upon every creature on the face of the earth. It is not only humans who are tested but also animals and plants that experience the same hardship. They all feel the heat and seek sources of water to survive. Plants struggle to stay alive in dry conditions; eventually, some perish. For example, if not watered by their caretakers, vegetables grown in fields will face a similar fate as wild plants, struggling to survive.”

recite this practice while seeking forgiveness (*istighfâr*), and shortly after, the sky becomes cloudy, and the heat subsides.

Respondent IV interprets this practice as reciting Qur'ânic verses as a means to bring rain and as a solution to life's problems. According to Respondent IV, Sûrah Nûh verses 10-12 contain *istighfâr*, and the recitation of *istighfâr* holds many virtues. Among them are opening the doors of sustenance, making it easier to obtain reasonable provisions, and one of the outcomes is the ability to bring rain. By seeking forgiveness (*istighfâr*), sins are forgiven, and prayers are answered.

Respondent IV received information about the recitation and its virtues from the teachers who regularly conducted lectures in their village, and they continue to practice it to this day.¹⁵

5. Respondent V

Respondent V shares their experience:

“Ketika masih di Jawa, di sana sering sekali terjadi kemarau, dan amalan ini sudah menjadi amalan yang biasa dilakukan orang Jawa, dan salah satunya kami mengamalkan bacaan ini setiap harinya, tidak langsung terjadi hujan, namun tak lama setelah itu sering membaca pasti terjadi hujan. Membaca amalan ini adalah salah satu bentuk *ikhtiyar*¹⁶ kami supaya cepat hujan turun. Maksud *ikhtiyar* dalam hal ini adalah bentuk usaha yang dilakukan masyarakat selain melakukan shalat sunnah *istisqâ*¹⁷. Namun, di samping itu juga, kami melaksanakan shalat *istisqâ*. Akan tetapi shalat sunnah *istisqâ* ini dilakukan ketika kemarau mencapai tiga sampai enam bulan lamanya, lalu kami melaksanakan shalat *istisqâ*. Kegiatan rutin yang kami lakukan sewaktu

¹⁵ Unayah, Personal Interview, in Kerta Bhakti Village, 18 March 2023.

¹⁶ Upaya, usaha.

¹⁷ *Istisqa* adalah salat sunah minta hujan.

kemarau pendek cukup membaca amalan ini di setiap waktu shalat secara bersama-sama”.¹⁸

Respondent V learned about this practice from the local community's habit of reciting these rain-invoking verses in the mosque during droughts. At first, they joined in just following the crowd, but over time, they began to practice reciting Sûrah Nûh verses 10-12 at home or in the mosque. Respondent V believes this practice is a *mustajab* (effective) recitation for bringing rain, based on their own experiences.¹⁹

6. Respondent VI

Respondent VI said that she interpreted the recitation of Sûrah Nûh verses 10-12 as a reading to bring rain and solve economic problems and other difficulties. She said that in the recitation, it is clearly explained in the Qur'ân that Allâh will send rain on those devoted to Allâh and promises some other sustenance. The meaning of *taqwa* was people who always lived the commandments of Allâh and avoided her prohibitions, for example, not abandoning the five daily prayers, giving alms, and removing stones on the road. Respondent VI said:

“Anak-anak yang telah lahir ke muka bumi ini adalah salah satu rezeki yang diberikan oleh Allâh kepada umat manusia, seorang anak merupakan salah satu

¹⁸ “When I was still in Java, droughts often occurred there, and this practice has become a common tradition among the Javanese. We also practiced this supplication regularly, not expecting immediate rain, but after consistently reciting it, rain would often come shortly after. Reciting this supplication is one way to make efforts (*ikhtiyar*) in seeking the rain's arrival. The term *ikhtiyar* here refers to the efforts made by the community besides performing the voluntary rain-seeking prayer (Salat *Istisqâ*). However, alongside that, we also perform Salat *Istisqâ*. The voluntary Salat *Istisqâ* is conducted when the drought lasts three to six months. We recite this supplication together during each prayer time as a routine activity during shorter droughts.”

¹⁹ Masruroh, Personal Interview, in Kerta Bhakti Village, 18 April 2023.

karunia terbesar yang Allâh berikan kepada sepasang suami istri. Ada banyak pasangan suami istri yang belum di karuniai seorang anak, bukan mereka tidak patuh kepada Allâh, melainkan itu adalah sebuah ujian yang diberikan kepada sepasang suami istri tersebut, sama halnya dengan kemarau yang terjadi di suatu daerah, kemarau itu termasuk ujian yang diberikan kepada umat manusia. Seberapa besar manusia itu ber-*tawakkal* kepada Allâh, seberapa besar manusia itu melibatkan Allâh dalam setiap perbuatannya. Ketika manusia berdoa bisa saja Allâh langsung mengabulkan doanya, akan tetapi Allâh ingin melihat seberapa besar manusia ini bersabar, karena Allâh menyukai orang-orang yang bersabar terhadap ujiannya. Besar kemungkinan ujian yang datang dari Allâh itu adalah karena dosa-dosa yang pernah dilakukan oleh manusia. Oleh karena itu perlu bagi sebagai manusia untuk terus berserah diri kepada Allâh dalam setiap keadaan. Karena Allâh tidak akan menimpakan suatu ujian kepada manusia diluar batas kemampuannya. Namun, tidak dipungkiri bahwa kemarau yang terjadi merupakan salah hukuman bagi manusia, atas salah satu dosa diantara suatu kaum, sehingga Allâh menahan hujan yang turun ke bumi. Oleh karena itu menurutnya manusia diperintahkan untuk shalat *istisqâ*, untuk memohon ampun atas segala dosa yang telah dilakukan yang bisa menjadi pengahalang rahmat Allâh turun”.²⁰

Respondent VI explained the form of practice. Usually, this practice did together before performing the *istisqâ* prayer, and after completing the *istisqâ* prayer, the community reads *istighfâr*. However, sometimes, she reads this practice privately at home. For example, she reads this practice repeatedly while cleaning the house,

²⁰ “Children born into this world are among the blessings bestowed by Allah upon humankind. A child is one of Allah's greatest gifts to a married couple. Many married couples have not been blessed with children, not because they are disobedient to Allah, but because it is a test given to them, similar to the test of drought that occurs in a region, which is also a trial for humankind. The extent to which humans trust Allah and involve Him in their actions matters greatly. When humans pray, Allah may instantly answer their prayers, but Allah also wants to see how patient they are because Allah loves those who show patience during their trials. The trials of Allah are likely a result of the sins committed by humans. Therefore, it is essential for humans to continually surrender to Allah in all circumstances because Allah will not burden humans beyond their capabilities. However, it is undeniable that drought can also be a form of punishment for specific sins committed by a community, and as a result, Allah withholds rain from the earth. Thus, humans are commanded to perform Salat Istisqâ, seeking forgiveness for all the sins committed, as it may remove the barriers preventing Allah's mercy from descending.”

sweeping the yard, and washing clothes. Respondent VI said that she got information about this practice from her parents, and she still uses this practice today.²¹

7. Respondent VII

Respondent VII interpreted the reading of *Sûrah Nûh* verses 10-12, as a reading that can bring rain. It says:

“Amalan ini merupakan amalan yang diyakini dan sering digunakan masyarakat Jawa untuk menurunkan hujan, karena dulu sewaktu di Jawa sering terjadi kemarau berbulan-bulan, guru-guru di sekolah selalu menuturkan untuk membaca bacaan ini sebelum belajar, tujuannya supaya hujan cepat turun, kemudian biasanya juga dibaca sebelum melaksanakan shalat *istisqâ*, dibaca berulang kali hingga masyarakat berkumpul. Karena bacaan ini adalah bacaan yang bagus untuk menurunkan hujan, maka masyarakat mengamalkan juga sebelum shalat *fardhu* sebagai puji-pujian. Biasanya terjadinya kemarau ada di pertengahan tahun sampai akhir tahun. Namun di masa kini, kemarau tidak lagi seperti dulu yang mencapai enam sampai sembilan bulan lamanya. Pada masa kini biasanya kemarau terjadi paling lama dua sampai tiga bulan saja”.²²

Respondent VII stated that there is no limit to reciting this praise. It can be recited as much as possible. According to them, reciting this passage every day is beneficial because it is considered part of reciting the Qur’ân. They mentioned that the Qur’ân contains numerous prayers that can be practiced daily, such as prayers for parents, worldly and hereafter goodness, prayers of Prophet Adam, and others. These prayers are also good to be practiced every day, just this prayer which is also

²¹ Sholehah, Personal Interview Via Telephon, 20 May 2023.

²² “This practice is a widely believed and commonly used tradition among the Javanese community to bring rain. In the past, during prolonged droughts that lasted for months in Java, teachers at schools would always advise students to recite this supplication before studying to hasten the arrival of rain. Similarly, it is often repeated before performing Salat Istisqâ, repeatedly recited as the community gathers. Since this recitation is considered effective in bringing rain, people also practice it before their obligatory prayers as a form of praise and supplication. Usually, the dry season occurs from the middle of the year until the end. However, in modern times, the drought is no longer as severe as before, lasting only two to three months at most.”

beneficial to be practiced daily. Each of these prayers has its virtues, and reciting the rain-bringing prayer is one of the virtues when reciting this practice.²³

8. Respondent VIII

Respondent VIII talked about obtaining this practice. He said since childhood, and he had often listened to this practice read in the *Muṣalla*. This reading is called a hymn. However, generally, the recitation of this practice is read before the *istisqâ* prayer. After its implementation is continued to read *istighfâr* together, the *istighfâr lafaz* that is often used is:

أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ لِي وَالْوَالِدَيْ وَ لِجَمِيعِ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ

“I ask for mercy, O Allâh the Almighty, also forgive my parents and all Muslims ”.

Read 100 times, but sometimes read sayyidul *istighfâr* 100 times:

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوءُ لَكَ بِذُنُوبِي فَاعْفُرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

“O God, You are my God; no God has the right to be worshiped except You. You created me. I am Your servant. I will be as faithful to my covenant as possible and am confident in Your promise. I take refuge in You from the evil I have done. I confess Your favor to me, and I confess my sin. Therefore, forgive me. Indeed no one forgives sins except You.”.

Respondent VIII interpreted this practice as *istighfâr*, where the reading of *istighfâr* has many virtues, such as removing sins, facilitating all affairs, opening the door of sustenance, and one of them can bring rain. Because rain is one of the sustenance sent down by Allâh.

²³ Toneri, Personal Interview, in Kerta Bhakti Village, 10 May 2023.

According to him, the best time to practice *istighfâr* reading is at *Sahar*²⁴ time. Sahar time is the time before dawn. This Sahar time is when people usually have *sahur*²⁵ or a short time before the start, about 15 to 30 minutes before the *adhan* rings. Respondent VIII said:

“Waktu *sahar* ini adalah waktu terbaik untuk melakukan permohonan ampun dan permohonan hajat²⁶, karena pada waktu ini merupakan waktu terbaik bagi seorang hamba untuk bersama kepada Allâh. Barangsiapa yang sering membaca *istighfâr*, maka Allâh akan memperlancar rezekinya yang baik, mendapat keturunan, jodoh, dan banyak hal lainnya”.²⁷

Respondent VIII in practicing *istighfâr*, he felt a lot of changes in his life. In the past, when a disaster was caused, he was always worried and panicked, afraid of future survival. After practicing this feeling of worry about worrying about the life of the world, he was no longer a burden on the mind, then when in difficult economic times in his family, Allâh always gave unexpected sustenance, Allâh always helped in every problematic situation his family felt. Respondent VIII felt that because of this practice of *istighfâr*, he was more sincere and grateful for all that Allâh had ordained in his life. Then, practicing this *istighfâr*, he read as many as 1000 times daily.²⁸

²⁴ *Sahar* is the time before dawn, when Muslims have the *sahur* (pre-fasting breakfast) during the month of Ramadan.

²⁵ *Sahur* is an Arabic term used in the Islamic context that refers to the pre-dawn meal consumed by Muslims before they begin their fast during the holy month of Ramadan.

²⁶ *Hajat* is an Arabic term that can be translated as need, necessity, or desire.

²⁷ “The pre-dawn time (*Sahar*) is the best time to seek forgiveness and make supplications, as it is the most opportune moment for a servant to be close to Allah. Whoever frequently recites *istighfâr* (seeking forgiveness), Allah will ease their sustenance, grant them righteous offspring, a compatible life partner, and many other blessings.”

²⁸ Edi Sunarya, Personal Interview, Via Video Call, 15 March 2023.

9. Respondent IX

Respondent IX understands that the reading in Sûrah Nûh verses 10-12 is a narration from the Prophet Nûh, at which time the Prophet Nûh asked Allâh to punish his pagan people with rain, then Allâh drowned his people with the rain. The rain that came was disastrous. The disaster survivors were only his people and animals who also boarded the ship made by the Prophet Nûh. Then respondent IX explained why the verse was used as *wasîlah*²⁹ to bring rain to Kerta Bhakti village.

In Nûh's time, the requested rain would have killed his people who were rebellious and did not want to worship God. But today, all that is asked is rain, not disaster or doom. Therefore we ask Allâh to send rain with His mercy, meaning rain that does not bring disaster to the earth.

Respondent IX explained that he did not do this practice personally because, according to him, the effort in asking for rain was did together. So this practice did when the community gathers in the mosque as a Pujian before performing *fardhu* prayers.³⁰

10. Responden X

Respondent X said that the recitation of Sûrah Nûh verses 10-12 is Allâh's word, which contains the reading *istighfâr* to ask Allâh for forgiveness.

“Bacaan *istighfâr* yang diamalkan bukan ayatnya, karena dalam al-Qur'an surah Nuh ayat 10-12 ini mengandung makna perintah Allâh kepada kaum Nabi Nuh untuk segera bertaubat, اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ

²⁹ *Wasîlah* is an Arabic term that can be translated into English as means or medium.

³⁰ Lukman, Personal Interview Via Video Call, 1 June 2023.

‘يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا، كَانَتْ غَفَارًا’ ‘sesungguhnya Dia Maha Pengampun’, akan mengirimkan hujan kepadamu dengan lebat’. Tujuan ber-*istighfâr* adalah memohon pengampunan, taubat. Makna ampunan sendiri luas, salah satunya memuji Allâh dan mengagungkan-Nya agar doa-doa ter-*ijâbah*³¹, dengan demikian Allâh. akan menurunkan hujan. Dalam Islam sebelum berdoa terdapat adab-adabnya, misalnya dengan memuji, mengagungkan Allâh, bershalawat atas Nabi Muḥammad Saw., dan salah satunya dengan memohon ampun, karena manusia adalah tempatnya dosa, sangat dianjurkan bagi sebelum melakukan permintaan untuk memohon ampunan dari Allâh, jika manusia sudah mendapat ampunan maka doa apa saja akan ter-*ijâbah*. Contohnya para wali Allâh, doa-doa para mereka tidak ada yang tidak ter-*ijâbah*, selain mereka adalah orang-orang yang alim, mereka pun taat pada Allâh. Oleh karena itu, dalam hal ini, pelaksanaan shalat *istisqâ* banyak melafalkan *istighfâr*, karena tujuannya untuk memohon ampun kepada Allâh atas segala dosa yang telah dilakukan. Tidak diturunkannya hujan karena Allâh sendiri yang menahan rahmatnya turun ke bumi, untuk menguji hambanya, karena kelalaian yang telah hambanya lakukan”³².

Reading this praise is one form of effort in praying for Allâh to send rain. This activity was often by people in the past because, indeed, at that time, droughts often occurred. An imam or *muadhin*³³ presides in the recitation of Praise. However, with the times, the recitation of this Praise is just an ordinary Praise performed by

³¹ *Ijâbah* adalah kata dalam bahasa Arab yang berarti, pengabulan atau penjawaban.

³² "The practice of *istighfâr* (seeking forgiveness) is not reciting the exact verses from the Quran, as in Surah Nuh (Verses 10-12), where Allah commands the people of Prophet Nuh to repent and seek forgiveness. The verses convey the message: 'Ask forgiveness from your Lord; indeed, He is ever a Perpetual Forgiver. He will send [rain from] the sky upon you in [continuing] showers.' The purpose of *istighfâr* is to seek forgiveness and repentance. The concept of forgiveness is vast, and one aspect of it involves praising and glorifying Allah so that prayers are answered. By doing so, Allah may send down rain.

In Islam, there are etiquettes to be followed before making supplications. For example, praising and glorifying Allah, sending blessings upon Prophet Muhammad (peace be upon him), and seeking forgiveness, as humans are prone to sin. It is highly recommended that a person seek forgiveness from Allah before making any requests, as once forgiven, all prayers are more likely to be accepted. The example of Allah's chosen ones, the *awliya* (saints), demonstrates that all their prayers are answered because they are knowledgeable and obedient to Allah. Therefore, in the context of performing Salat *Istisqâ* (rain-seeking prayer), the recitation of *istighfâr* is abundant, as the purpose is to seek forgiveness from Allah for all the sins committed. The absence of rain is not because Allah is withholding His mercy, but it may be a test for His servants due to their negligence or mistakes."

³³ *Muazin* adalah kata dalam bahasa Arab yang merujuk kepada seseorang yang bertugas memanggil azan di Masjid.

a *muadhin* before performing prayers in the mosque. The aim is to call on the community to immediately come to the mosque to perform prayers in the congregation and hope for blessings from Allâh.³⁴

B. Analysis

1. Analysis of the Form of Practice in using Bringing Down Rain Verses at Kerta Bhakti Village, Long Ikis District, Paser Region

Rain is a blessing and mercy from Allâh to all creatures. The rain helps maintain the balance of the ecosystem and fulfills the water needs of humans. When drought strikes, it brings numerous disadvantages, such as the scarcity of clean water sources, wilting of plants, and increased pollution leading to respiratory issues. Therefore, during periods of drought, communities engage in various rituals or practices, including the people of Kerta Bhakti Village, who believe that reciting this Sûrah will bring rain, as promised by Allâh in Sûrah Nûh.

Based on interviews, this activity is carried out during low rainfall or drought periods. The community perceives it as a form of prayer to request rain from Allâh. Prayer is a spiritual activity that encourages Muslims to ask for something from Allâh. Often, prayers are made when individuals have specific desires. Before offering a prayer, Muslims are encouraged to start by reciting praises to Allâh through words of remembrance. There are various forms of praise, such as reciting

³⁴ Nurrohim, Personal Interview, Via Phone Call, 1 June 2023.

beneficial words or mentioning the names of Allâh, all aiming to draw closer to Allâh and hope for the acceptance of their prayers.

Furthermore, there is a tradition of praying by reciting the Qur'ân, seeking the virtues and blessings from the recitation. The practice of reciting Sûrah Nûh, verses 10-12, in Kerta Bhakti Village is an example of a prayer tradition seeking the virtues of the Qur'ân. These verses are recited with the hope of gaining Allâh's blessings and bringing rain to nourish barren lands and replenish dried-up water sources.

As mentioned in the Qur'ân, the importance of water and the many benefits of rain have been revealed. Scientifically, rain plays a vital role in the lives of living beings. The hydrological cycle, which involves the evaporation of water from the Earth's surface and its subsequent return as rain, remains constant and unchanged. This natural phenomenon proves that no one can create rain except Allâh. The Qur'ân contains verses that explain the role of rainwater in life. Allâh says:

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ ۗ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ

“Verily, in the creation of the heavens and the earth, and the alternation of night and day, and the ship which sail through the sea mankind, and the water (rain) which Allâh sends down from the sky and makes the earth alive there with after its death, and the moving (living) creatures of all kinds that He has scattered therein, and the veering of winds and clouds which are held between the sky and the earth, are indeed Ayât (proofs, evidences, signs, etc.) for people of understanding.” (Q.S. Al-Baqarah/2: 164)

From the results of the interviews obtained, the author can analyze the form of practice of Qur'anic verses as a rain-bringing medium carried out by villagers in Kerta Bhakti Village, Long Ikis District, Paser Regency to two classifications, namely:

a. Doing Practice Together

The practice of Sûrah Nûh verses 10-12, doing practice together by villagers in Kerta Bhakti village, Long Ikis district, is a routine activity carried out during dry or deficient rainfall. Usually, this practice is carried out in *Muṣalla*/Mosque between *adhan* and *iqamah* when the community wants to perform fardhu prayer. This practice is called Pujian for Rain when there is a drought or very low rainfall. Usually, a Mosque imam or *muadhin* leads the recitation of Pujian, followed by worshippers who have been in the Mosque for approximately 5 to 10 minutes.

According to respondent presentations, pilgrims who participated in the recitation of practice were around 10 to 15 people, but sometimes not all of them attended on time due to their busy work. However, when they are experiencing drought, people who know about this practice also participate in reading the practice. The time and place of reading this practice is usually in the *Muṣalla*/Mousque located in Kerta Bhakti village before performing *fardhu* prayers.

Before entering prayer time, the community gathered in the mosque to perform fardhu prayers in the congregation. Then after entering the prayer time, the *muadhin* will chant the *adhan*, after which they pray, followed by the *Sunnah*

*Qabliyah*³⁵ prayer, and then read the Praise while waiting for other worshippers. However, before reading the Pujian, one of the *imâm/muadhin* who will lead the Praises will read the *Şalawat* over the Prophet (peace be upon him). *Allâhumma Şalli 'Alâ Sayyidinâ Muḥammad, Wa'alâ Âlî Sayyidinâ Muḥammad*, and ber-*istighfâr*. Then continue reading praise for rain. Here's the *lafaz*:

اسْتَغْفِرُوا رَبَّكُمْ ۖ إِنَّهُ كَانَ غَفَّارًا (١٠) يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا (١١) وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا (١٢)

In reading this praise, there is no limit. Read repeatedly together for about 5 to 10 minutes. Then continued, the congregational prayer. In the form of practice carried out together, there is no use of any media to rain other than they perform *istisqâ* prayers in practice.

This practice did to ask for forgiveness from Allâh for all sins committed, then Allâh will send rain on his village because some believe that practicing these praises can bring rain quickly. However, it is affirmed that in reading this practice to read it with confidence that Allâh forgives the sins of believers and sends rain with Allâh's grace, meaning that the rain that is sent down does not bring disaster to his creatures.

b. Doing Practice Individually

The practice of *Sûrah Nûḥ* verses 10-12, that did individually usually read when someone is on the move or relaxing, for example, at home, at work, and at others. Individual practice is not bound by time and place, wherever and whenever this

³⁵ *Sunnah Qabliyah* is preceding voluntary prayers, or *Sunnah Qabliyah*, are recommended prayers that are performed before the obligatory (*fard*) prayers in Islam.

reading is needed, so villagers who practice it will read this praise repeatedly. As did by some of the respondents above have explained, according to their experience, that they do this practice usually did while working in the garden or field, herding livestock, and can also be did after prayer and can also be did in leisure time as peace of mind when upset.

In the practice of bringdown rain that is carried out individually, the practice is similar to that carried out together. However, in individual practice, no one leads and is not recited every prayer time. In the process of practice, most villagers practicing read the Pujian without beginning with *Salawat*.

However, some respondent practice Sûrah Nûh verses 10-12 as an introduction to the *istighfâr* read by the practitioner, and then the *istighfâr* reading is practiced. Lafadz *istighfâr* is used as follows:

أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ لِي وَالْوَالِدِيَّ وَ الْجَمِيعِ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ

The respondent affirmed that reading it with confidence that Allâh forgives the sins of believers and sends rain with Allâh's grace. The practice of this practice is by reading the Qur'ânic verse first. Then the content is practiced, namely reading *istighfâr*.

From the above, in practice there is nothing that contradicts the teachings of Islam. The recitation of Sûrah Nûh verses 10-12 became a rain's practice that has existed since ancient times and is preserved until today. Although verses 10-12 of Nûh are not specifically mentioned in the Qur'ân as a practice that can be used to

bring rain, in verses 10-12 of Nûh it is clearly stated that Allâh will send rain on those who repent to Him.

The power to rain belongs to God. Rain is one of the many signs of His power in this universe. In the Qur'ân, Allâh says that He regulates the rain and determines when and where it will fall—believing that the verse of the Qur'ân that becomes a *washîlah* is a form of community effort in prayer.

The practice of this verse of the Qur'ân became a medium of *da'wah* for Islamic preachers because the situation of religious life before Islam arrived in Java had various religious beliefs and practices adopted by the Javanese people. At that time, many people still worshipped gods other than Allâh. Animism and dynamism are dominant among Javanese. They worship and believe in nature spirits, ancestral spirits, and others. Practices such as the worship of mountains, trees, and stones were an essential part of the religious life of Javanese society at that time.

Relating to Sûrah Nûh verses 10-12, according to K.H. Khalil Bangkalan interpreted this verse as the command *istighfâr*. In his lecture, Husein Ilyas told about a procedure given by K.H. Khalil Bangkalan is the reading of *istighfâr*. Three people come to Mbah Khalil's house, a merchant who always loses, brides who have not been given offspring, and farmers with a lot of debt. They complained about the problem to Mbah Khalil. And the three young men were given the same prescription

by Mbah Khâlil, which is to multiply the reading of *istighfâr* based on Sûrah Nûh verses 10-12.³⁶

2. Analysis of the meaning of Villagers on the using Qur'anic Verses for Bringing Down Rain at Kerta Bhakti Village, Long Ikis District, Paser Region

The meaning of villagers in Kerta Bhakti village towards the verses used as a medium to bring down rain is similar. They state that the Qur'ân is a holy book that serves to overcome all problems of human life. They believe that the verses of the Qur'ân they use can be a rain medium.

Nyoman Rathna has mentioned, the reception of the Qur'an is the reader's acceptance or welcome of the Qur'an.³⁷ Reception can be in the way the community interprets the Qur'an based on capacity/ability, how to apply moral teachings, or how the community reads and chants verses of the Qur'an.³⁸

Therefore, various forms of meaning are obtained from the use of Qur'anic verses to bring down rain. From the results of the interviews that have been conducted, it can be concluded that the meaning of villagers of Sûrah Nûh verses 10-12 as a medium in bringing rain is:

- a. As the practice of Qur'anic verses that can bring down rain, they believe this verse is a narration/prayer from the Prophet Nûh (as), who once asked Allâh

³⁶ Ilyas Husein. "Ijazah Amalan Istighfar dari Mbah Yai Kholil Bangkalan". <https://youtu.be/6zm7FhqYfTg> Accessed on 15 June 2023.

³⁷ Nyoman Rathna Kutha, *Teori, Metode, dan Teknik Penelitian Sastra*, 12.

³⁸ Nurul Ainah, "Penggunaan Ayat-ayat Al-Qur'an dalam Bercocok Tanam Padi di Desa Sidorejo Kecamatan Tamban Kabupaten Barito Kuala", *Thesis*, (Banjarmasin: Fakultas Ushuluddin dan Humaniora, 2022), 60.

for rain to drown his disobedient people. Then this verse is practiced by some people when it is dry to bring rain quickly, however, in the hope that rain will be poured down by the grace of Allâh that does not cause damage to the earth.

- b. As *istighfâr*, they consider that the drought that comes is a doom caused by sins committed. Therefore, by reading *istighfâr*, Allâh will forgive sins and send rain. They also interpret *istighfâr* not only as a reading that can bring down rain but as a solution to the problems of human life.
- c. As a practice, it is also a recitation that is read before the *istisqâ* prayer. This relates to the respondents statement that just as the *istisqâ* prayer is a process of trying to ask for rain, this verse is also used as a practice in the hope of bringing blessings such as rain.

The form of reception of the Qur'an in the interpretation of the villagers, as respondents II and X mentioned, recitation of sûrah Nûh verses 10-12 is a reading that can bring rain through a request for mercy to Allah. That verse teaches us to continually repent to Allah for all sins committed because of these sins. Allah withholds all his mercy for humans, one of which is rain.

Based on the typology of the Qur'an proposed by Ahmad Rafiq and quoted by Akhmad Roja Badrus Zaman, the reception that occurs in the use of Qur'anic verses to bring rain is classified as a functional reception, where the use of Qur'anic verses is used for specific purposes.

From some of the things mentioned above, the author can analyze as follows:

1) Qur'anic Verses as Rain's Media

Allâh said in the Qur'ân Sûrah Nûh Verses 10-12:

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا (١٠) يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا (١١) وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ
وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا (١٢)

“I said (to them): ‘Ask forgiveness from your Lord, Verily, He is Oft-Forgiving; ‘He will send rain to you abundance, ‘ And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers.” (Q.S. Nûh/71: 10 – 12)

The above verse explains the promise of happiness in the world and the hereafter that Allâh gives if they have faith.³⁹ The prophet Nûh (as), in the above verse, mentioned that if they believe and ask for forgiveness, heavy rain will fall. This can be understood as a sign of the common livelihood of the people at that time, namely farming. The above verses show a connection between one's faith and purity with the outpouring of sustenance and avoiding difficulties.

In the opinion of Sayyid Quthub, the essence mentioned by the above verse, which relates the request for mercy and the abundance of sustenance and the relationship between the purity of heart and its consistency, faith with ease of sustenance and the spread of welfare, this is a rule mentioned repeatedly in the

³⁹ Ahmad Mushthafâ al-Maraghî, *Terjemah Tafsîr al-Maraghî*, (Semarang: CV. Toha putra, 1993), Volume 29, 137.

Qur'ân. According to him, the rules have been proven throughout the ages. However, Sayyid Quthub argues that this rule applies to the general public, not individuals.⁴⁰

In Islam, the power to rain belongs to Allâh, who determines when and where it will rain. In the Qur'ân, no verse is mentioned explicitly as a practice to bring rain or a specific method to control the weather. However, in the above verse, it is clearly stated that in that verse, Allâh will send rain if they believe and repent.

Al-Hâfidz Ibn Katsîr argues about this verse:

"If you repent to Allâh, ask for His forgiveness, and obey Him, then Allâh will increase your sustenance, send rain from heaven, give blessings from your land, grow crops, multiply the milk of your livestock and strengthen you with wealth and children, meaning that Allâh will give you wealth and children, and grow for you various fruits with the water of the river flowing between them."

Hudhaifah bin al-Yaman narrated from the Prophet Muḥammad (peace be upon him), that the Prophet (peace be upon him) said:

الِإِسْتِغْفَارُ مُمَحَاةٌ لِلذُّنُوبِ

“*Istighfâr* is the remover of sins”

Al-Fudhail said, "A servant said: 'I ask Allâh for forgiveness.' The saying means: make (sins) less for me."

In the Qur'ân, Sûrah Hûd verse 52 discusses that *istighfâr* (a amercy petition) can bring sustenance and rain. Ash-Sha'bi said:

"Umar went out to ask for rain, but he only read *istighfâr* until he returned, and then it rained, they said (to 'Umar), 'We did not see you asking for rain?' Umar replied, 'Verily, I have asked for rain with the heavenly council, which can bring rain.' After that, Umar read:

⁴⁰ Al-Qurtubî, *Tafsîr al-Qurtubî*, Vol. 19, (Jakarta: Pustaka Azzam, 2015), 278-281.

اسْتَغْفِرُوا رَبَّكُمْ ۖ إِنَّهُ كَانَ غَفَّارًا (١٠) يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا (١١)

“Ask your Lord for mercy. Indeed he is the Most Forgiving. He will send rain to you heavily.”⁴¹

Ibn Şabih said: "A man complained of famine to al-Hasan. Al-Hasan then said to him, "*Istighfâr* lah to Allâh." Another man complained of poverty to him, saying to the other man, "*Istighfâr* to Allâh." The other man said, "Pray to God that He will give me a son." Al-Hasan said to him, "*Istighfâr* lah to Allâh." Another man complained of drought in his father. Al-Hasan then said to him, "*Istighfâr* to Allâh." We then told al-Hasan about it. He said, "I didn't say anything from myself. Indeed, I learned from the words of Allâh, which tells of His Prophet, Nûh (as), that he said his people *istaghfirû rabbakum* (ask forgiveness of your Lord) Q.S. Nûh verses 10-12."⁴²

Related to the above verse, rain is a complex natural phenomenon that is also influenced by complex atmospheric and environmental factors. Scientific understanding and research of weather and the climate system differ from religious studies. However, there is no denying the power of God to do beyond the limits of His creatures. If God wills, everything impossible can be possible.

The verse of the Qur'ân used as a medium for reducing rain is a form of tradition inherent in society. Society functions the Qur'ân not only as a reading but can function outside its textual meaning because the Qur'ân has a vast dimension and function.

⁴¹ M. Quraish Shihab, *Tafsir al-Misbah: Pesan, Kesan, dan Keserasian al-Qur'an*, (Jakarta: Lentera Hati, 2002), Volume 14, 346.

⁴² Aḥmad Mushthafâ al-Maraghî, *Terjemah Tafsîr al-Maraghî*, 138-139, and Muḥammad Saleem Dhorat, *Istighfâr Formulae for Seeking Forgiveness from the Glorious Qur'an*, (Meilbourne: at-Tazkiyah, 2022), iv.

2) *Istighfâr*

Istighfâr linguistically derived from the Arabic language, namely *ghafara* – *yaghfiru* – *ghafran* – *ghufrânan*- *maghfiratan*. Which means covering up or hiding. Whereas according to the term, *istighfâr* is a request for forgiveness that comes from man to Allâh so that all sins are covered, punished from His torment, and protected from all forms of punishment.⁴³

Istighfâr is utter *astaghfirullâh* to ask God's for giveness thereby.⁴⁴ Ukasyah Habibu Ahmad mentions in his book, by quoting Yûsuf al-Qardhâwî's words, that *istighfâr* is repentance, that is, asking Allâh for forgiveness for all sins that have been committed, either verbally, heart or with both.⁴⁵ So *istighfâr* by asking Allâh Almighty to wash away the consequences of sin and asking Allâh to be preserved from the effects of sin. As mentioned in the Qur'ân, Allâh Subhânahu wa Ta'âla said:

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ

“And Allâh would not punish them while you (Muḥammad SAW) are amongst them, nor will He punish them while they seek (Allâh's) forgiveness.” (Q.S. Al-Anfâl/8: 33)

Ibn al-Qayyim al-Jauzîyah expressed his opinion that *istighfâr* is to ask Allâh Almighty for forgiveness always to be protected from bad things that have been done

⁴³ Jalaluddin Rakhmat, *Meraih Cinta Ilahi; Belajar Menjadi Keksaih Allah*, (Depok: IIMaN, 2008), 16-17.

⁴⁴ Yan Peterson, *Kamus Lengkap Inggris-Indonesia, Indonesia-Inggris*, (Surabaya: Karya Agung, 2005), 536.

⁴⁵ Ukasyah Habibu Ahmad, *Ya Rabbi Lancarkan Rezeki Kami*, (Yogyakarta: Laksana, 2018), 60.

before.⁴⁶ *Istighfâr* is also referred to as one form of *zikrullâh* performed by humans as a means to remember Allâh, which is done at all times so that they do not fall into sinful deeds, or become an obstacle to the occurrence of despotism and despotism. A heart that is always tied to God will invite goodness.⁴⁷

Related to the above, the habit of people who practice *istighfâr* reading is perfect for their lives. Besides getting repentance from Allâh, there are many other wisdom that a person receives when practicing *istighfâr*. In the Qur’ân, it is explained in Sûrah Hûd verse 52 that *istighfâr* (mercy petition) can bring sustenance and rain. Allâh said:

وَيَقُومِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَى قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ

“And O may people! Ask forgiveness of your Lord and then repent to Him, He will send you (from the sky) abundant rain, and add strength to your strength, so do not turn away as *Mujrimûn* (Criminals, disbelievers in the Oneness of Allâh).” (Q.S. Hûd/11: 52)

The benefits of *istighfâr* mentioned in this verse are as affirmed in the *Sunnah Nabawîyah* and the hadith narrated by Abu Dawud and Ibn Majah from Ibn Abbas:

مَنْ لَزِمَ الْإِسْتِغْفَارَ جَعَلَ اللَّهُ لَهُ مِنْ كُلِّ هَمٍّ فَرَجًا، وَ مِنْ كُلِّ ضَيْقٍ مَخْرَجًا وَرَزَقَهُ مِنْ حَيْثُ لَا يَحْتَسِبُ.

“Whoever is always and accustomed to *istighfâr*, then Allâh Almighty makes the unrest of his heart spacious and makes the way out for narrowness, and Allâh Almighty will give him sustenance with the unexpected.” (HR Abu Dawud)⁴⁸

⁴⁶ Mahmud asy-Syafrowi, *Nikmatnya Istighfar Satu Obat untuk Sejuta Kesulitan*, (Yogyakarta: Mutiara Media, 2010), 12.

⁴⁷ Ariffian Jayanegara, *Istighfar*, (Jakarta: Republika, 2008), 1.

⁴⁸ Abu Dawud Sulaiman, *Sunan Abi Dawud*, (Beirut: Darul Kitab al-‘Arabî, 1346 H), Juz 1, 560.

Quraish Shihab said by quoting Sayyid Qutb's statement about Sûrah Nûh verses 10-12:

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا (١٠) يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا (١١) وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا (١٢)

“I said (to them): ‘Ask forgiveness from your Lord, Verily, He is Oft-Forgiving; ‘He will send rain to you abundance, ‘And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers.”
(Q.S. Nûh/71: 10 – 12)

He states that a verse above fundamentally connects seeking forgiveness with abundant sustenance, and the connection between sincere hearts and consistency, faith with ease of sustenance, and the spread of prosperity is a principle that has been found throughout the Qur’ân and proven throughout time. However, this principle applies to the general community and is not specific to individuals. Just as Allâh sends down heavy rain to those who seek forgiveness, this can be understood as a sign of the community's common work at that time, which is agriculture. Alternatively, it can mean that Allâh pours various sustenance upon them, whether through farming, livestock, or so on. Thus, it is clear that the verse above indicates the connection between faith and purity with the abundance of sustenance and the avoidance of difficulties in all circumstances.⁴⁹

It is also understood that seeking forgiveness (*istighfâr*) can overcome any problem in human life. When a person faces trials, tests, issues, and challenges that

⁴⁹ M. Quraish Shihab, *Tafsîr Al- Misbâh: Pesan, Kesan Dan Keserasian Al-Qur’an*, 463.

come into their life, whether directly or indirectly, what they should do is seek forgiveness, as advised by scholars. The difference between seeking forgiveness (*istighfâr*) and repentance (*taubah*) is that repentance is always associated with sin while seeking forgiveness is associated with faith in Allâh. Repentance waits for a person to sin, whereas seeking forgiveness does not require waiting for a sin to be committed. Thus, if every person encounters problems and challenges in their life, the Sharia provides guidance and instructions to increase seeking forgiveness. As mentioned in a hadith narrated by Ibn Abbas, the Prophet Muḥammad (peace be upon him) said:

“Whoever consistently seeks forgiveness, Allâh will surely always provide a way out for them from every difficulty, expand their provisions from unexpected sources, and alleviate their worries and concerns.”⁵⁰

In the mentioned hadith, it can be understood that seeking forgiveness (*istighfâr*) can help a person overcome all life problems and find solutions. Even in seeking forgiveness, all narrowness will be given a way out, and Allâh will replace every distress and turmoil with ease. So, seeking forgiveness is like a key that opens the door to someone's dark room. When they have problems, conflicts within the family, or matters that weigh heavy on their chest, resulting in difficulty breathing, and continuous challenges, the Sharia provides guidance and instructions to increase seeking forgiveness from Allâh. Seeking forgiveness can bring assistance just as

⁵⁰ Herni Pasmawati, “Keajaiban Istighfar dan Sedekah (sebagai Alternatif Terapi Islami untuk Mendapat Keturunan)”, *Journal of Dawuh*, Vol.2, No.1, 2021, 20.

Allâh sends down rain. If seeking forgiveness alone can invite the descent of rain, it can also bring forth solutions from Allâh. Indeed, Allâh is pleased with those who constantly seek forgiveness.

3) Sin

The word sin linguistically originates from the word "*Dhanbun*," its plural being "*Dzunûbun*," which means sins.⁵¹ In the Qur'ân, there are several other terms used to convey the meaning of sin, such as *ma'siyyah* (مَعْصِيَةٌ), *dhanbun* (ذَنْبٌ), *ithmun* (إِثْمٌ), *fâhishah* (فَاحِشَةٌ), *wizrun* (وِزْرٌ), *munkarun* (مُنْكَرٌ), *khathî'ah* (خَطِيئَةٌ), *sayyi'ah* (سَيِّئَةٌ), *jurmun* (جُرْمٌ). All of these words are mentioned in the Qur'ân and linguistically refer to doing something that is prohibited or forbidden.⁵² In Islamic terminology, sin is defined as anything that goes against the commandments of Allâh, whether it involves doing something or abstaining from it.⁵³

Sin is a significant matter in Islam as it relates to the relationship between humans and Allâh and their relationship with society, the environment, and themselves. Individuals' tranquility, well-being, and happiness are greatly influenced by how far they abstain from sinful actions and mistakes or how much they engage in obedience and righteousness. Conversely, the suffering, hardship, and sadness experienced by individuals are determined by the extent of their sins. Those who commit sins are threatened with severe punishment from Allâh in this world and

⁵¹ Fatihuddin Yasin Abul, *Golongan Dosa-dosa Besar*, (Surabaya: Terbit Terang, 2002), 11.

⁵² Ibnu Manzur, *Lisân al-'Arab*, (Kairo: Dar Beirut, 1388 H), jilid I, 28.

⁵³ Al-Ghazâlî, *Rahasia Taubat*, Terj. Muḥammad Baqir, (Bandung: Mizan Media Utama, 2003), 61.

hereafter. On the other hand, those who are obedient and perform good deeds are promised and granted great rewards from Allâh in this world and hereafter.⁵⁴

As for the consequences of committing sins, individuals themselves bear the following outcomes:

a) World Torment

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ

“And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much.” (Q.S. Al-Shûra/42: 30)

b) Punishment in the Afterlife

وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وَجُوهُهُمْ فِي النَّارِ هَلْ يُحْزُونَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ

“And whoever brings an evil deed (i.e. *Shirk*-polytheism, disbelief in the oneness of Allâh and every evil sinful deed), they will be cast down (prone) on their faces in the Fire. (And it will be said to them) “Are you being recompensed anything except what you used to do?.” (Q.S. Al-Naml/27: 90)

c) The Loss of Good Deeds

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ

“And indeed it has been revealed to you (O Muḥammad SAW), as it was to those (Allâh Messengers) before you: “If you join others in worship with Allâh, (then) surely (all) your deed will be in vain, and you certainly be among the losers.” (Q.S. Al-Zumar/39: 65)

d) Hard Heart

أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَسَمِعِهِمْ وَأَبْصَارِهِمْ وَأُولَئِكَ هُمُ الْغَافِلُونَ

⁵⁴ Yahya Jaya, *Peranan Taubat dan Maaf dalam Kesehatan Mental*, (Bandung: Remaja Rosdakarya, 1995), 30-35.

“They are those upon whose hearts, hearing (ears) and sight (eyes) Allâh has set a seal. And they are the heedless.” (Q.S. Al-Nahl/16: 108)

e) Deleted Favors

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ

“And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much.” (Q.S. Al-Shûra/42: 30)

f) Unanswered Prayers

أَدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ

“Invoke your Lord with humility and in secret. He likes not the aggressors.” (Q.S. Al-A’raf/7: 55)

It is explained in the hadith of the Prophet Muḥammad: “Indeed, a person is often prevented from sustenance due to the sins he commits.” (HR. Ibnu Majah)⁵⁵

In the book “Risalatul Mustarsyidin” by al-Muḥasibi, it is mentioned that Imam Abû Ḥanîfah said to his disciple, “If we face a problem and find it difficult to solve, it is because of the sins we have committed.” In such a situation, the person with the problem should perform prayers and repent.

In the same book, it is explained that Abdullâh bin ‘Abbas, a companion of Prophet Muḥammad (peace be upon him), further clarified the aforementioned situation. He said:

“Indeed, righteous deeds bring light to the heart, brightness to the face, strength to the body, abundance in sustenance, and love in the hearts of creatures. On the other hand, sinful acts bring darkness to the heart, ugliness to

⁵⁵ Ibnu Abdul Hafidh, *Jangan Baca Buku Ini Jika Masih Senang Berbuat Dosa*, (Yogyakarta: Araska, 2021), 105

the face, weakness to the body, scarcity in sustenance, and hatred in the hearts of creatures.”

This indicates that sustenance is hindered when committing sins and other aspects of one's life.⁵⁶

4) Rain's a Mercy

Rain is the falling of water droplets from the atmosphere due to the process of cooling. Rain occurs when there is evaporation of water from the Earth's surface, such as the sea, lakes, rivers, soil, and plants. At a certain air temperature, the water vapor undergoes a cooling process called condensation. During condensation, the gaseous water vapor transforms into small water droplets that float in the atmosphere. Subsequently, millions of water droplets come together to form clouds. When these accumulated water droplets become large and heavy, they fall to the Earth's surface as rain.⁵⁷

The rain that is sent down by Allâh is one of the proofs of His Greatness. The descent of rain to the Earth also goes through a process, starting from the water of the sea and freshwater rivers, then evaporating and subsequently returning to the land. The rain that is sent down through this series of processes is bestowed upon whom Allâh wills.⁵⁸

⁵⁶ Ibnu Mas'ad Masjhuri, *29 Dosa Suami Istri yang Menghalangi Datangnya Rezeki*, (Yogyakarta: Araska, 2020), 68-69.

⁵⁷ Eni Anjani dan Tri haryanto, *Geografi kelas X SMA / MA*, (Jakarta: PT. Cempaka Putih, 2009), 165.

⁵⁸ M. Quraish Shihab, *Tafsir al-Mishbah: Pesan, Kesan dan Keserasian Al-Qur'an*, 369.

Allâh sends down rain as a mercy when it is needed by all creatures. He sends rain so that His creatures can rejoice after years of drought and almost losing hope while waiting. That is why in the Qur’ân, it is mentioned that rain is a mercy bestowed by Allâh, meaning rain that is sufficient and does not bring harm to His creatures. As Allâh says:

وَهُوَ الَّذِي يُنَزِّلُ الْعَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ ۗ وَهُوَ الْوَلِيُّ الْحَمِيدُ

“And He it is Who sends down the rain after they have despaired, and spreads His Mercy. And He is the *Walî* (Helper, Supporter, Protector, Lord), the Worthy of all Praise.” (Q.S. Al-Shûra/42: 28)

After people have lost hope of rain, rain is bestowed upon them when needed.

This is following what is mentioned in the words of Allâh:

وَإِنْ كَانُوا مِنْ قَبْلِ أَنْ يُنَزَّلَ عَلَيْهِمْ مِنْ قَبْلِهِ لَمُبْلِسِينَ

“And verily, before that (rain) — just before it was sent down upon them — they were in despair!” (Q.S. Al-Rûm/30: 49)

Qatadah narrated to us that there was once a man who said to the Caliph ‘Umar Ibn Khattâb (may Allâh be pleased with him), "O Amir al-Mu'minîn, it has been a long time since the rain has fallen, and people have lost hope of its coming." ‘Umar (may Allâh be pleased with him) replied, "You will soon be granted rain." He then recited the verse: "And it is He who sends down the rain after they have despaired and spreads His mercy. And He is the Protector, the Praiseworthy" (Sûrah Al-Shûra, 42:28). He affirmed that it is Allâh who determines what is beneficial for His

creatures in both their worldly and hereafter lives. He is praised for all that He has decreed and accomplished.⁵⁹

With Allâh sending down rain, He nourishes the plants, humans, and all His creatures need. Rain is a mercy Allâh bestows after the despair caused by drought and barren land. Allâh sends it as a sign of His compassion towards His creatures, and He is the One who determines the locations where rain falls to spread His mercy. Therefore, humans, animals, plants, and barren land can benefit from it.

Allâh Subhânahu wa Ta'âla says:

هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ. يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ
وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ

“He it is Who sends down water (rain) from the sky; from it you drink and from it (grows) the vegetation on which you send your cattle to pasture. With He causes to grow for you the crops, the olives, the date-palms, the grapes, and every kind of fruit. Verily, in this is indeed an evident proof and a manifest sign for a people who give thought.” (Q.S. Al-Nahl/16: 10-11)

Allâh has made rain fresh and sweet, suitable for drinking, without making it salty. With rain, Allâh brings forth trees that serve as grazing grounds for your livestock. With rain, Allâh causes crops, olive trees, date palms, grapevines, and various other fruits to grow for you, with diverse varieties, types, colors, tastes, aromas, and forms, as provisions for you to fulfill your needs.⁶⁰

⁵⁹ Imaduddin Abî al-Fida Isma'îl ibn Katsîr, *Tafsîr Ibnu Katsîr*, (Jakarta: Pustaka Imam Syafî'i, 2004), 253–54.

⁶⁰ Wahbah az-Zuhaili, *Tafsîr al-Munîr*, Vol. 7, (Jakarta: Gema Insani, 2014), 357.

5) Rain's a Destruction

In this context, rain is not only understood as a blessing or a gift from Allâh, but it can also be seen as a test, calamity, warning, or punishment for a community, as exemplified in the time of Prophet Nûh. Allâh says:

وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَيَسْمَاءُ أَفْلَحِي وَغِيضَ الْمَاءِ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَى الْجُودِيِّ وَقِيلَ بُعْدًا
لِلْقَوْمِ الظَّالِمِينَ

“And it was said: O earth! Swallow up your water, and O sky! Withhold (your rain). And the water was made to subside and the Decree (of Allâh) was fulfilled (i.e. the destruction of the people of Nûh (Noah). And it (the ship) rested on (Mount) Jûdi, and it was said: “Away with the people who are (polytheists and wrong-doers)!” (Q.S. Hûd/11: 44)

This verse narrates the story of Prophet Nûh and his people who refused to heed his warnings. In this verse, Allâh commands the earth and sky to stop the rain from pouring heavily. It also mentions that the water receded and the situation returned to normal after the rain ceased. Prophet Nûh's ark, which served as a means of salvation for him and the believers, eventually came to rest on a mountain called Mount Judi. This demonstrates that Allâh protects and saves those who obey His commandments. This verse emphasizes the punishment of Allâh that befell the wrongdoing people, the people of Prophet Nûh who rejected his warning and refused to follow Allâh's guidance, and they were doomed to face punishment. It serves as a warning for those who act unjustly and reject Allâh's guidance.⁶¹

⁶¹ M. Quraish Shihab, *Tafsir Al-Misbah Pesan, Kesan, dan Keserasian al-Qur'an*, 635.

The explanation provided in the above verse shows that the term "rain" mentioned in the Qur'ân does not always signify mercy or blessings. Still, it can also indicate punishment and natural occurrences. When rain is considered a mercy, humans must express gratitude and reflect upon the kindness of Allâh, who sends down rain. However, when it is seen as a punishment, humans should reform themselves and interpret it as a manifestation of Allâh's mercy.

Furthermore, a hadith narrated by Prophet Muḥammad (peace be upon him) in Ṣaḥih Muslim describes one of his companions asking for the rain to stop because it brought calamities.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَيَحْيَى بْنُ أَبِي كَثِيرٍ، وَفُتَيْبَةُ بْنُ أَبِي حُبَيْرٍ قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الْأَخْرُؤَنُ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ شَرِيكَ بْنِ أَبِي نَمْرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَجُلًا دَخَلَ الْمَسْجِدَ يَوْمَ الْجُمُعَةِ مِنْ بَابِ كَانَ نَحْوَ دَارِ الْفَضَاءِ وَرَسُولُ اللَّهِ ﷺ قَائِمٌ يَخْطُبُ فَاسْتَقْبَلَ رَسُولُ اللَّهِ ﷺ قَائِمًا ثُمَّ قَالَ رَسُولُ اللَّهِ هَلَكَتِ الْأَمْوَالُ وَانْقَطَعَتِ السُّبُلُ فَادْعُ اللَّهَ يُعِينَنَا. قَالَ فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَيْهِ ثُمَّ قَالَ "اللَّهُمَّ اغْنِنَا اللَّهُمَّ اغْنِنَا اللَّهُمَّ اغْنِنَا". قَالَ أَنَسٌ وَلَا وَاللَّهِ مَا نَرَى فِي السَّمَاءِ مِنْ سَحَابٍ وَلَا فَرْعَةَ وَمَا بَيْنَنَا وَبَيْنَ سَلْعٍ مِنْ بَيْتٍ وَلَا دَارٍ - قَالَ - فَطَلَعَتْ مِنْ وَرَائِهِ سَحَابَةٌ مِثْلُ التُّرْسِ فَلَمَّا تَوَسَّطَتِ السَّمَاءَ انْتَشَرَتْ ثُمَّ أَمْطَرَتْ - قَالَ - فَلَا وَاللَّهِ مَا رَأَيْنَا الشَّمْسَ سَبْنَا - قَالَ - ثُمَّ دَخَلَ رَجُلٌ مِنْ ذَلِكَ الْبَابِ فِي الْجُمُعَةِ الْمُقْبِلَةِ وَرَسُولُ اللَّهِ ﷺ قَائِمٌ يَخْطُبُ فَاسْتَقْبَلَهُ قَائِمًا يَا رَسُولُ اللَّهِ هَلَكَتِ الْأَمْوَالُ وَانْقَطَعَتِ السُّبُلُ فَادْعُ اللَّهَ يُمَسِّكْهَا عَنَّا - قَالَ - فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَيْهِ ثُمَّ قَالَ "اللَّهُمَّ حَوِّلِنَا وَلَا عَلَيْنَا اللَّهُمَّ عَلَى الْأَكَامِ وَالظَّرَابِ وَبُطُونِ الْأَوْدِيَةِ وَمَنَابِتِ الشَّجَرِ". فَانْقَلَعَتْ وَحَرَجْنَا نَمَشُ فِي الشَّمْسِ. قَالَ شَرِيكَ فَسَأَلْتُ أَنَسَ بْنَ مَالِكٍ أَهْوَى الرَّجُلُ الْأَوَّلُ قَالَ لِأَدْرِي. (راوه المسلم)

“Yahya bin Yahya narrated to us, Yahya bin Ayyub, Qutaibah, and Ibn Hajar said Yahya informed us, while others said Isma'il bin Ja'far informed us from Syarik bin Abi Namir, from Anas bin Malik, that on a Friday, a person entered the mosque through the door of Dar al-Qadhâ, while the Prophet Muḥammad

(peace be upon him) was standing delivering the sermon. The person faced the Prophet while standing and said, 'O Messenger of Allâh, much wealth has been destroyed, and travel has been disrupted. Pray to Allâh to send rain for us.' Anas said, then the Prophet Muḥammad (peace be upon him) raised his hands and prayed, 'O Allâh, help us, O Allâh, help us, O Allâh, help us.' Anas said, 'By Allâh, we did not see any clouds or even a trace of anything in the sky, and there was not a single house among us or the mountain of Sala' that obstructed the view.' Suddenly, a shield-like (cloud) appeared behind the mountain of Sala', and when it reached the middle, it spread, and then the rain came down. By Allâh, we could not see the sun for some time. Then, the following Friday, the same person entered through the same door. While the Prophet Muḥammad (peace be upon him) was delivering the sermon, he faced the Prophet while standing and said, 'O Messenger of Allâh, wealth has been destroyed, and travel has been disrupted. Pray to Allâh to withhold the rain from us.' Anas said, then the Prophet Muḥammad (peace be upon him) raised his hands and prayed, 'O Allâh, let the rain fall around us and not upon us for destruction. O Allâh, let the rain on the plateaus, hills, valleys, and the places where trees grow.' Then, the rain stopped, and we walked under the sunlight. Syarik said, I asked Anas bin Mâlik, 'Was that person the first one?' Anas replied, 'I do not know.'"⁶²

The hadith mentioned above illustrates that there is rain that brings mercy and rain that brings harm to humans (*Muḍarat*). Essentially, everything that happens in this world has its causes and reasons, as mentioned by one of the respondents above, whether it is from human actions or the punishment inflicted on humans due to their sins. There are many lessons to be learned when we reflect on everything we have done, how many sins we have committed, and how many acts of worship we have performed, which is why Allâh warns humans through the calamities that occur on this earth.

From the above explanation, we understand that the true mercy of Allâh is His compassion. Allâh's mercy is present in all weather conditions, whether it is rain or

⁶² Imam al-Nawawî, *Syarah Shahîh Muslim*. Terj. Agus Ma'mun dkk, (Jakarta: Darus Sunnah Press, 2014), Volume 2, 758-759.

sunshine. Rain can be considered a mercy when it falls in the appropriate amount and does not cause harm to its surroundings, as mentioned in verses that describe the benefits of rain in growing fruits. Conversely, cloudy weather is also a mercy because not all rain can promote growth; it can also destroy and pose other dangers.

The hadith above contains several important messages. First, Prophet Muḥammad (peace be upon him) is the messenger of Allâh who has the power to beseech Him in difficult situations. Second, supplicating to Allâh has power and can change circumstances. Third, Allâh has control over the weather and natural phenomena, such as the rainfall. Fourth, this event demonstrates the blessings and miracles bestowed by Allâh upon Prophet Muḥammad (peace be upon him) as evidence of the truthfulness of his prophethood.

As for the meaning based on Karl Mannheim's theory, there are also three categories: objective, expressive, and documentary. So objective meaning is determined by the social context in which the action occurs. The objective meaning of villagers in this study is that the Qur'ân is a holy book, not just a reading that is read during prayer. However, the function of the Qur'ân in this context becomes broad, namely, the application of the Qur'ân in everyday life when the recitation is needed; as mentioned above that the use of Nûh verses 10-12 is used when invoking rain, equanimity, solving the source of problems.

Expressive meaning is the meaning shown by each actor. The expressive meanings of villagers related to Sûrah Nûh verse 10-12 are diverse. Respondents, I, III, V, VII, and IX mentioned that they interpreted the reading as a prayer, a form of

application of moral teachings in the Qur'ân. For example, like a drought, they must patiently wait for the rain and always try and pray to God.

Then respondents II, IV, VI, VIII, and X mentioned that they interpreted the reading as *istighfâr*, as it is known that the *istighfâr* reading has many virtues, one of which is to bring rain. They thought the rain did not fall because of their sins, so God withheld his grace to come down to earth.

The meaning of a documentary is implied or hidden so that the perpetrator is not fully aware that an aspect expressed shows the culture as a whole. The documentary meaning mentioned by the respondents related to the Qur'anic verse Sûrah Nûh verses 10-12, which was used for all respondents, stated that not only rain is sent down. There are also other sustenances that Allah gives. It can even be a solution to the problems of human life because that verse contains *istighfâr*.

From the analysis above, it can be concluded that the Qur'an, according to Kerta Bhakti villagers, is not only positioned as a holy book that must be read and understood but also a book that is applied in daily activities. The three meaningful analyses based on Karl Mannheim's theory result from reflections on the villagers' understanding of the Qur'anic verses they use in asking for rain.

So, the three meanings in the Qur'an Science and interpretation discourse can be categorized into realist and transformative interpretations, namely interpretations that can debate and negotiate with specific social contexts and global issues that develop in society. In addition, according to Hasan Hanafi, the understanding of the verses of the Qur'an that are dialectic with social conditions is called humanist interpretation,

which is an interpretation that favors the reality and problems of the social life of the community that must be applied.

3. Analyzing the Tradisional of Reading Rain's Verses Basen on an Anthropological Approach

In Anthropology theory, the patterns of society's understanding of the verses of the Qur'ân can be seen through several paradigms, as mentioned by Heddy Shri Ahimsa Putra, one of the Professors of Anthropology, in his journal. These paradigms include acculturation, functionalism, structuralism, phenomenology, and hermeneutics, as the theoretical foundation explains.⁶³

As for the diversity of society's understanding of the verses of the Qur'ân as a means to bring rain to the village of Kerta Bhakti, the author examines it through the Functionalism paradigm. This is because the longstanding tradition and strong belief in the efficacy of certain verses influence the community's understanding of the Qur'ânic verses for rain induction. This gives rise to different treatments of their recitations, as they are believed to possess specific benefits.

The functionalist paradigm can be understood as a theory, specifically the structural functionalist theory. According to Malinowski, the structural functionalist theory considers that everything has a function culture. Malinowski's idea of a functional theory of culture appears relevant to analyzing the function of human culture, as he believes that every culture has practical value. The structural

⁶³ Heddy Shri Ahimsa Putra, "The Living al-Qur'an: Beberapa Perspektif Antropologi", 238.

functionalism theory also assumes that societies have a value system that permeates all their members.⁶⁴

If we relate it to the phenomenon of practicing the verses of the Qur'ân, the community has an understanding of the Qur'ân that serves a purpose in life, one of which is the function of bringing rain. Almost all respondents have an understanding of the verses with a functional theory.

In analyzing the interpretations of villagers regarding Sûrah Nûh verses 10-12 as a means of bringing rain using the structural functionalist theory approach, several points can be raised:

a. Social Function

The interpretation of these verses as a practice that can bring rain indicates a social function carried out by the practice. In a community experiencing drought, bringing rain is crucial for survival and well-being. This interpretation points to the social function of the practice, which is to solve the problem of drought and meet the community's needs.

b. Social Stability

Reciting Sûrah Nûh verses 10-12 to Rain also maintains social stability. When drought threatens the community's life, this practice can help reduce anxiety and

⁶⁴ T.O. Ihromi, *Pokok-Pokok Antropologi Budaya* (Jakarta: Pustaka Obor Indonesia, 2017), 76.

increase faith and hope in facing weather challenges. Practicing this ritual gives the community a sense of control and participation in solving problems.

c. Connection with Values and Norms

The interpretation of these verses as a beneficial practice in bringing Rain also reflects a connection with values and norms within the community. Religious values, such as belief in the power of Allâh, as well as life norms that teach seeking forgiveness (*istighfâr*) and praying in difficult situations, form the basis for this practice. This interpretation illustrates how religious practices are integrated into daily life to maintain balance and harmony.

d. Social Integration

The practice of reciting Sûrah Nûh verses 10-12 as a means of bringing Rain also plays a role in strengthening social integration within the community. A sense of unity and solidarity is formed when a portion of the community participates in this practice. This activity can generate collaboration and cooperation among community members to overcome challenging weather conditions. Social integration through this religious practice can strengthen social relationships and build trust among individuals.

In the analysis using the structural functionalist theory approach, attention is given to the role of religious practices in fulfilling social functions, maintaining social stability, upholding values and norms, and strengthening social integration within the

community. This approach views spiritual practices as part of the social structure that helps maintain societal cohesion and balance.