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MALAY'S MYSTIC RAIN RITUAL: THE INFLUENCE OF CULTURAL ATTITUDES OF RAIN-STOPPING RITUAL TOWARD RECOGNITION OF INDONESIAN CUSTOMARY AND LOCAL WISDOM AND ITS ISLAMIC PERSPECTIVE

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HIGHLIGHT

- MotoGP Mandalika rain ritual drew global attention, studied by cultural experts unfamiliar with the practice.

ABSTRACT

The phenomenon that occurred in the MotoGP event that took place in Mandalika stole the attention of the national and international public for the action of the rain handlers who were invited to the event. This research is descriptive qualitative

- *Indonesia's distinct tradition faces controversy between religion and cultural preservation.*
- *Persisting in regions like Siak, this local wisdom merits safeguarding.*

research using interview instruments as a data collection tool, key informants taken using purposive sampling are individuals who have knowledge in the fields of cultural studies and anthropology, in addition, the criteria of key informants are individuals who have a description of the rain handler and never witnessed the process of stopping the rain. The results found explain that the rain handler ritual is not only found in Indonesia, but in various countries with certain callings, even so, there are many polemics and contra that occur in society that relate to certain religious aspects, however, cultural studies have also observed if The local wisdom of the rain handler has become part of Indonesia, because every region in Indonesia still maintains and is even still carrying out the process of stopping rain, this is also still true in some Malay areas such as Siak Regency. Thus, the cultural wealth that still survives should be part of the culture and must be preserved, so that the original Indonesian culture will not become extinct.

KEYWORD

Cultural Attitudes, Rain Stopping Ritual, Local Wisdom, Islamic Values

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A. INTRODUCTION

Indonesia is a representation of multiculturalism and variety; people live in harmony with their religious and cultural beliefs; nevertheless, not everyone understands the phrase "Bhinneka Tunggal Ika," which means "different but yet one." A rain shaman whose services were employed to halt severe rain at the MotoGP race at the Mandalika Circuit in West Nusa Tenggara, Indonesia, in March (2022) astonished the public. Many others saw the behavior as incompatible with their religious convictions. They disagree, ridicule, harass, and even claim that what the rain shaman is doing is against religious principles. The presence of a rain shaman is a sort of traditional community knowledge, or information passed down from generation to generation by a group of people who live near nature, such as indigenous peoples. However, as numerous aspects of life modernize, the presence of old knowledge is gradually eroding, including by current religious tales. This is evident in the rain shaman polemic. The statements of a few religious individuals have cast a bad light on traditional knowledge that has been passed down through centuries. This is what leads to the near extinction of local customs. The rain handling custom has been carried on for centuries and has been known by the Indonesian people for a long time, with varied nomenclature and procedures. These

traditions are part of indigenous peoples' traditional rights and identities (adat), which should be recognized as constitutional rights.

Pawang Hujan (*dukun pangkeng, nyarang, hujan, Gundala-Gundala, and Gebud Ende*) is a person who is adept at withstanding rain. Rain shamans are popularly thought to be able to halt or redirect rain in Indonesia. In certain area of Indonesia, *pawang hujan* or rain shaman still exist, the people of Betawi and Pandeglang have rituals that are carried out by rain shamans when holding weddings, circumcisions, and other events. The Karo community in North Sumatra is well-known for its rituals for requesting rain. This dance and ceremony may also be observed in Karangasem, Bali, where rain shamans execute a dance to summon rain by pounding rattan. The tremendous influence of a few religious leaders makes it difficult to preserve local customs and traditions.

According to old Javanese beliefs, a "ruler" who could govern nature on the one hand, there are others who scoff and even condemn Indonesia for using rain shamans and adhering to scientific principles while having a mainly Muslim population. It is a part of faith, that example; some people believe that they may influence nature and the weather by making requests to "the authorities." Shaman includes local Malays, Javanese, and even Minangkabau people. The existence of this rain charmer ceremony has legendary and possibly mystical significance. The shaman is said to be capable of assisting the community in withstanding and moving rain to another location, such as a separate region or the forest, so that the event is not disrupted by rain.

They frequently conflict religion with traditional beliefs and local customs. Religion and traditional practices, on the other hand, can be an integration that expresses Indonesianness. Another contemporary difficulty is the inclination to divide religion and culture, such as the belief that religion is a revelation from God while culture is the outcome of human creation (Holtorf 2018; Hovsepyan 2018; Polat 2020). This misunderstanding of religion and culture limits one's ability to comprehend both. It is time for a solid policy to preserve indigenous peoples and their management areas. The Draft Law (RUU) on Indigenous and Indigenous Peoples Protection should be discussed and ratified as soon as possible. Traditional knowledge is one of the purposes of cultural promotion, according to Law 5 of 2017. However, the law's execution remains inadequate. Although there is now a legal framework in place to preserve indigenous peoples' traditional knowledge, their customary management areas and dwelling places are continually being taken, evicted, and forcefully relocated. Their field of expression is dwindling, threatening the survival of traditional knowledge.

LITERATURE REVIEW

Auguste Comte's Law of Three Stages, which positions the development of society from the theological to the metaphysical and finally the positive stage, has been the subject of extensive scientific debate. Although Comte suggested a linear evolution, contemporary research highlights the coexistence of these stages in modern society (Pickering, 2008). Studies by scholars such as Sztompka (1993) have shown that the persistence of religious and metaphysical beliefs, even in technologically advanced societies, challenges the strict linearity of Comte's model. In the Indonesian context, research by Geertz (1960) on Javanese religion reveals the complex interaction between animistic, Hindu-Buddhist, and Islamic beliefs, indicating a departure from Comte's linear development. Specifically regarding the persistence of 'theological' thinking, research by Endicott (1970) among the Batek people in Malaysia shows that belief in spirits and supernatural forces remains a central part of their lives, and that this belief system interacts with their daily activities. This observation is also reflected in the continued practice of rain-stopping rituals in Malay communities, which shows that Comte's theory needs to be viewed in cultural relativity. Research has shown that even in modern Indonesian society, belief in supernatural forces persists, as demonstrated by the popularity of shamanic practices (Wessing, 1978). Research by Woodward (2000) shows that there is a trend of religious revival, which indicates that the positive stage does not completely replace the theological stage. This indicates that there is a need to understand how these stages interact with each other. The integration of these traditional beliefs with Islamic practices in Indonesia has been explored by scholars such as Bruinessen (1994), who examined the interaction between Sufism and local traditions. Studies of Islamic perspectives on supernatural beliefs, such as those conducted by al-Ghazali (11th century), provide a framework for understanding how Islamic theology addresses practices such as shamanism. Research is needed to examine how the Islamic perspective on shirk relates to the practice of shamans, and how Malay societies reconcile these two beliefs.

Role theory, which originated with Linton (1936) and was further developed by Merton (1968), provides a framework for understanding social interactions based on expected behaviors associated with particular positions. Research by Biddle (1986) has extensively explored the dynamics of role expectations and performance in various social settings. Studies by Turner (1962) further elaborate on how individuals negotiate and construct their roles through social interaction. This is relevant to the role of the rainmaker, whose actions are governed by cultural expectations in their community. Studies that focus on cultural roles, such as those

conducted by Schechner (1985) on performance theory, offer insights into how roles are enacted and interpreted in ritualistic contexts. Research on the role of shamans in other cultures, such as that conducted by Eliade (1964), provides a comparative perspective on the function of rainmakers as mediators between nature and the supernatural. Research conducted by Atkinson (1992) on shamanism in Indonesia provides a perspective on how the role of a shaman is viewed and practiced in Indonesia.

Existing research on rainmakers in Malay communities, such as the ethnographic study by Laderman (1991), reveals the complex social dynamics surrounding this role. However, there is a need for further investigation into how these roles are perceived and negotiated in contemporary Malay society, particularly in relation to the integration of Islamic beliefs. Research is needed to investigate the social position of shamans, and how that position is viewed by society. The role of the shaman is a form of local wisdom, and research by Berkes (2012) shows the importance of local ecological knowledge. Research is needed to show how the role of the shaman is a form of local wisdom, and how this wisdom can be preserved.

While the existing literature provides valuable insights into Comte's Three Stages Law and role theory, there are still gaps in understanding the specific application of these theories to rainmaker rituals in Malay society, especially regarding the interaction between traditional beliefs and Islamic perspectives. This study aims to address this gap by examining the cultural attitudes that influence rain-stopping rituals and their impact on the recognition of Indonesian customs and local wisdom, while considering the Islamic perspective. By integrating ethnographic data with sociological theory, this study seeks to provide a nuanced understanding of the role of rainmakers in contemporary Malay society.

CONCEPTUAL FRAMEWORK

Theoretical of this research is used forward by regarding phenomena is stated in the law of three stages, the way of thinking that underlies the development of society such as cultural attitudes toward Shaman of Rain Handler. This study is using theology theory of animism which states that people in society's theological stage trust in supernatural powers and religion above everything else there are still human vestiges with religious thought patterns. They believe in spirits and supernatural items to point to rituals that defy logic, such as the Shaman's ritual of shifting rain, where people still utilize the Shaman's services as a medium to make a major or little event a success.

This research is using social interaction which states that the position or place of a person in society, namely social position is a static element that shows the individual's place in community organizations. The role refers more to function, adjustment and as a process.

The first expectation is that of society towards position holders, which is provided by role theory. A Shaman's role is to act as an interpreter in order to conquer the rain, and he must be able to endure and channel rain to other regions trusted by the inhabitants of Tualang District.

The position of Shaman is a unique one for a person in his society in terms of how he interacts with other people in the environment, the dignity he receives, and the rights and responsibilities he has. This is where the Shaman's function may be seen, where this role is an anticipated conduct from a person or group with social standing.

This research analyzes how rain stopper could affect the cultural attitudes of certain group especially in Siak regency, this is the major phenomenon that Malay also is known as having major of muslim, even though the ritual is one of local wisdom. The perspective of Islamic law could be considered. Moreover, this research will explore how cultural attitudes of local people in Tualang affects cultural attitudes which relates to Indonesian customary and local wisdom, moreover this research will analyze ritual of rain stopping in Islamic perspective.

B. METHOD

There are numerous summonses and transferring or halting the rain in diverse regions, and the rain handling has become part of the local wisdom of the Indonesian people. This study took place in the Tualang District of Riau Province's Siak Regency. This place was chosen because some people still believe in the rain shower ceremony conducted by the Shaman, which exists and is still employed by the local community for ceremonies such as weddings and other cultural events. In this study, key informants are persons who are involved in or know a lot about the community's participation in the Siak Regency's moving rain ceremony. People, who engage the services of Shamans, local culture specialists and cultural observers, as well as local traditional authorities, are among the primary informants. The informants were chosen for a variety of factors, including physical and mental health issues, age, and the willingness and knowledge of the informants. Because of the election results, ten informants were gained who will subsequently supply information owing to the right to utilize the data; however, the informants said that they did not want to divulge their identities. In order to conduct this observation,

the researcher will approach the study topic in such a way that the researcher and the research subject become intimate. The author undertook meticulous observations in Tualang District, Siak Regency, in order to get accurate data in collecting data on public faith in the Shaman. In addition, the interview technique of data collection is utilized to communicate with study subjects in order to get the essential data. Through a sequence of questions and replies with parties closely associated to the topic matter, the in-depth interview approach was gathered directly from the study subject. Interviews were done utilizing free-guided interview procedures in this study. Questions concerning the key difficulties in the study that are not set on interview rules and may then be produced according to the conditions in the field are referred to as guided free interviews. So that the facts of the research may be revealed using the information gathered from the interview.

C. RESULT AND DISCUSSION

Some people believe that the rain is a sign of the arrival of sustenance. However, under certain conditions, the rain is sometimes stopped by someone called *pawang hujan* (a rain shaman). In Indonesia, the rain shaman is a term for someone who is believed to have occult knowledge and can control the weather, such as rain. Rain shamans have position and interests in Indonesian culture, and they are also made into individuals who have the capacity. They are not only skilled at diverting rain but also at shamanism. The rain shaman is now occupying this space. The rain shaman's shamanic knowledge is useful for curing the ill, antidotes for the house, and self-fencing, among other things.

Many of the activities that the Indonesian engages in outside create concerns about changing weather conditions. People are concerned that the event, which has been meticulously planned and arranged, may eventually fail due to rain. This is what motivates individuals to utilize rain shamans, which can change and distributing clouds to different locations. People who are planning a celebration or event entrust the rain manager with complete control over the weather from the time the event begins until it ends. The community is hoping that the rain shaman will be able to regulate the event correctly and without causing any disruption. Based on the Tualang District community's narrative, it can be concluded that people who are planning a celebration should hire a rain shaman because if there isn't one, the worry will arise on its own because the community has placed full trust in the rain shaman to control the weather during the event procession. The rain shaman does not have any unique understanding in manipulating the weather; instead, he just feels the direction of the wind and the direction in which the clouds

move, and all of this is only sensed via the use of the mind, focus, and serenity in the ritual process.

No one should bother the ritual while this procedure is in progress since the rain shaman must remain calm and focused solely on the maker. Individuals and societies who believe in them engage activities like as praying, worshiping, and others, as well as developing certain mental attitudes such as fear, optimism, resignation, and others. As a result, if humans and society want this existence to function smoothly and securely, they must heed the wishes, instructions, and supplies of supernatural forces. In the eyes of individuals and modern society, which is overly influenced by the concept that anything is believed to exist if it is tangible and reasonable, this belief that departs from supernatural powers appears weird, abnormal, and irrational. This is one of the main reasons why the Tualang District people still believes the rain shaman can deflect the rain. Anxiety and panic may vanish in an instant when a rain shaman appears in the middle of those in need. It is natural for people to feel anxious and fearful because they believe it is difficult to forecast whether the weather near the event place is favorable or bad when the rain shaman is not there. The presence of a rain shaman is supposed to lessen anxiety that was previously uncontrollable. Concern in the community can be defined as anxiety over changing weather, anxiety if invited visitors are not there, and a variety of other fears.

Generally, rain shamans control the weather by moving clouds. Usually, rain shamans are used for big and important events, such as weddings, music concerts, and even sports events. Rain shaman, also known as Rainmaking in the United States, is a weather manipulation technique that aims to conjure rain. North American rain dances, traditionally performed by numerous Native American tribes, are among the most well-known instances of weather manipulation rituals. In Mexico, the *Danza de los Voladores* is an ancient Mesoamerican ceremony/ritual that is being practiced today (Figueroa et al 2020). It consists of dancing and the mounting of a 30-meter (98 ft 5 in) pole, from which four of the five participants fling themselves linked with ropes to the ground. Indigenous people in Thailand celebrate *Hae Nang Meaw* is a massive phallus that was constructed on a little dead-end road as part of an ancient local rain-making ceremony (Boonprakam et al 2018). Locals in Japan use a thread to hang a doll made of white paper or cloth outside their window to bring rain. *Teru Teru Bozu* is the name of the doll. Farmers generally use this to summon rain for their crops. Like Japan, Oceanian countries such as Australia and New Zealand, have rain shaman that is written on the wall, one of the ancient spirits is called *Wandjina*.

Rain shamans may be found not just in Indonesia, but also in many other nations throughout the world. Individuals in Thailand, Japan, and the United States also did it. After observing the procedure personally, some historians recognized its efficacy. This ceremony is thought to fend off storm clouds, allowing for brighter weather.

"Anthropology is like that from a sociological standpoint. It's not only in Indonesia. The Mandalika Moto GP may be seeing a surge in local knowledge. It is now time for us to be intelligent in looking at any local knowledge wherever, because that is our ancestral inheritance" stated R.

Due to human efforts to survive or preserve life, rain shamans and other handlers such as snake charmers, crocodile charmers, and others are extremely likely to exist. This is consistent with one of the local cultureless according to N's claims, which states:

"It hasn't been known since there was a rain handling profession" N stated.

Humans, as we all know, require rain in their life, yet there are times when they do not. The attitude of the elderly who believe in the efficacy of spells reinforces this. Where everything, including rain, can be controlled with a spell, because of human efforts to survive or preserve life, rain shamans and other handlers such as snake charmers, crocodile charmers, and others are extremely likely to exist. Rain shamans arise as a result of a human desire to respond to and cope with natural activity, particularly rain. Mantras are based on the collection of energy that may be used for a certain goal. Mantras are actually "just" sounds that have been structured in this manner. The rain charmer's spell is thought to be capable of dispelling rain that will fall in a specific location in the context of the rain shaman. Particularly for those who still believe in otherworldly abilities.

Regarding the presence of a rain shaman, this is common knowledge in Indonesia. Local knowledge should not be mistaken with scientific explanations. Regarding the presence of a rain shaman, this is common knowledge in Indonesia.

"The rain shaman is a local wisdom that is difficult to explain scientifically, while the BMKG weather forecast is prepared based on technological science and can be explained scientifically based on observational data on meteorological parameters. So, they cannot be confused in their explanations" stated "G".

In many respects, rituals are seen as religious or semi-religious ceremonies inside a group. Ritual is a method of building or maintaining interactions between people and the unseen, as well as between humans and their surroundings. In many respects, rituals are seen as religious or semi-religious ceremonies inside a group. Ritual is a method of building or maintaining interactions between people and the unseen, as well as between humans and their surroundings. People can overcome

life's difficulties through reason and their knowledge system. Magic or magic is used to solve problems that cannot be solved rationally. Magic is described as human activity to solve life's issues and achieve a goal by utilizing supernatural powers found in nature. Magic, according to classical conception, became science in early civilization. Magic is based on the premise that if a ceremony is executed correctly, the natural consequence must occur as prescribed. Magic creates rules that are impersonal, permanent, and universal. It will rain if the rain ritual is performed correctly.

Some Indonesians still believe in rain shaman rituals that have been practiced for a long time. Rain shaman is a job or service that certain people still utilize for specific reasons. In his everyday life, the rain shaman has the same role as everyone else: he is the head of the home and the earner for his children and wife. Aside from his work as a rain shaman, the rain shaman also works as a broker. Many rain shamans are local Malays, Javanese, and even Minangkabau people. The presence of this rain charmer ceremony has legendary and perhaps magical power. The rain shaman is said to be capable of assisting the community in enduring and moving the rain to another location, such as moving to another spot that may be in a different area or moving to the forest, so that the event being held is not disrupted by rain. Cultural attitudes towards rain shaman do not only present in a distant village, but the majority of academically educated individuals are people who depend largely on reasoning, strategy, have a high social standing, and knowledge. However, people still use the rain charmer to resist or dispel rain.

Existence of Rain Shaman as Indonesian Local Wisdom in Mandalika MOTOGP

The brave behavior of a lady named Rara, who works as a rain shaman at the Mandalika Circuit during the MotoGP race, has invigorated Indonesian culture. The public is becoming more aware of the activity, and it is even being broadcast internationally. Rain controller is a word used in Indonesian society to describe someone who has skills and can regulate unfavorable weather, such as the coming of rain. For the Indonesians, the phenomena of the rain shaman are nothing new, since ancient times, the rain shaman has been around and used by the community. Some people think that rain is a sign of good fortune; however, it is occasionally prevented by someone known as a rain manager in specific conditions. The thing that must be required in the rain shaman's rain transfer ritual is an essential procedure since it is based on what existed in the period of previous ancestors. The requirements are red chili, coarse salt placed on the edge of the yard or place used during the ritual and not exposed to water, and nails, the function of which is to plug

in every point that is given a spell by the rain shaman, which is analogous to an antidote to bad things when the ritual is carried out.

The rain shaman is said to be an attempt to regulate the weather in events that are largely carried out outside, like as the MotoGP event in Mandalika, where inclement weather is a major worry. At the time, the MotoGP race in Indonesia was pouring and the weather was horrible. The rain shaman's job impacts the event's success and smooth functioning, allowing inclement weather to be managed. The rain shaman does not need expertise to manage the rain; instead, he or she must sense the direction of the wind and the movement of the cloud in which direction, all of which must be felt using instinctual mind, focus, and serenity in the ritual process. However, when it is considered from a socio-anthropological perspective, which leads a method of thinking with common sense in order to uncover truth and wisdom in dealing with a phenomenon, the rain shaman is difficult to identify since only a few individuals can stop or move the rain. Some people think that the benefits of relocating or halting rain come from ancestors, and that there are descendants.

But of course, there are some people who don't believe in the way the rain shaman works at all because if you think about it logically, just by driving a nail, reading a mantra and feeling the direction of the wind with an instinctive mind that can then control the weather, it doesn't make sense because not everyone can be a rain catcher. So, if viewed from the side of science, it can't because the rain shaman must explain the process of moving or stopping the rain is an advantage and a gift that has been passed down from generation to generation. But this makes sense since Indonesians, particularly the Javanese, still realize the reality of acculturation; hence rain shamans are quite frequent. However, some people do not believe in the rain shaman's mechanism since, logically, driving a nail, reciting a mantra, and sensing the direction of the wind with an instinctual mind that can subsequently control the weather does not make sense because not everyone can be a rain catcher. From a scientific standpoint, it can't since the rain shaman must explain the technique of moving or halting the rain, which is an advantage and a gift passed down from generation to generation.

There are also certain cases where the BMKG projection may be incorrect because the weather unexpectedly altered from the prior forecast or due of the rain shaman phenomena. This, too, is still a question, is there a connection between a rain shaman who transfers rain from one region to another and BMKG's prediction that it would be sunny and then abruptly heavy rain? There has been no study on this topic, therefore it doesn't make sense if you think about it critically, but it can't be shown by scientific research and science how the rain handling ceremony moves or stops the rain. The event elicited both unfavorable and good responses from the

public. On the other side, most of them believe that being exhibited at a big event, particularly in this MotoGP event, is a humiliating experience. They believe that this is an unusual occurrence that defies logic, and that it is humiliating for the Indonesian government in the eyes of the rest of the world. However, some individuals believe that it can also help to maintain our culture and customs.

As a result, it is impossible to say if this phenomenon is real or merely a coincidence, they also can't sway public opinion due to a lack of facts on whether the rain shaman is working correctly or whether it's a tradition that shouldn't be kept. As a result, it is anticipated that additional study will be conducted in the future that focuses on this issue and seeks to bring the community to the correct perspective in order to avoid being trapped in the erroneous opinion.

Existence of Rain Shaman as Indonesian Local Wisdom based in Islamic Perspective

As is known, the practice of rejecting rain in various regions in Indonesia is still rampant. Especially when the rainy season arrives, this is often done by some people to hold back the rain for the smooth running of an event. In the view of Islamic values, it should be understood, the position of the handler as a servant must be serious in praying and praying to Allah SWT who we believe as the Almighty Essence to control and stop the rain, the seriousness of this request for help was taught by Rasulullah SAW, in one narration:

عَنْ أَبِي مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَعَا عَائِلَةً، وَإِذَا سَأَلَ ثَلَاثًا

Meaning: *It was narrated from Ibn Mas'ud RA, he said: The Prophet SAW when he prayed to Allah, he prayed three times, when he asked Allah, he asked three times.*

(Source; <https://jatim.nu.or.id/keislaman/pawang-hujan-yang-diperbolehkan-dalam-islam-jEXjn>)

If hiring a rain handler is intended because of his ability to control rain, then such a contract is a *gharar* (speculative) contract. Thus the lease contract becomes a damaged *fasidah*/contract (because this is the prerogative of Allah SWT). However, if the rain handler is hired because of the ability to read prayers and ask for rain so that it doesn't rain, this is legal in *fiqh*, as is hiring people to read the Qur'an at the graves of certain people with the intention of giving the reward to the grave experts or hiring people to teach the Qur'an. This kind of recitation of the Qur'an is clearly beneficial, as is the prayer for no rain. Moreover, if the prayer or mantra that is read contains shirk, then it cannot be justified. However, if the prayer that is read comes from the Qur'an and hadith or salafusshalih, then the law is allowed. It can even become a necessity for the benefit of a celebration or event that is considered important according to the syara, as an example is done by some rain handlers:

فرع من هذا النوع، الاستئجار لتعليم القرآن، فليعين السورة والآيات التي يعلمها -الى ان قال- وقيل: لا يشترط تعيين واحد منها

Meaning: The branch of this branch is hiring services to teach the Qur'an, so determine the surah and verses to be taught, some others say you don't have to specify both. (Raudlatul al-Thalibin, 264).

(Source; <https://jatim.nu.or.id/keislaman/pawang-hujan-yang-diperbolehkan-dalam-islam-jEXjn>)

يَا أَرْضُ ابْلَعِي مَاءَكَ وَيَا سَمَاءُ أَقْلِعِي وَغِيضَ الْمَاءِ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَى الْجُودِيِّ

Meaning: O earth, swallow your water, and O sky (rain) stop," and the water was receded, the order was completed, and the ark was anchored on the hill of Judi. (Surah Nuh, 44)

(Source; <https://jatim.nu.or.id/keislaman/pawang-hujan-yang-diperbolehkan-dalam-islam-jEXjn>)

In addition to praying directly, sometimes there are also procedures taught by the salafusshalih such as throwing pebbles in every corner, calling the call to prayer by children who are not yet mature and so on. All of them have evidence that can be justified scientifically. Some Muslim communities should also stop the rain by praying and *dhikr* asking for the best from Allah SWT, rather than having to ask for the help of a rain handler. So, it can be concluded that using a rain handler in Islam is not permissible based on the explanation above. It is better to pray and do *dhikr* so that the rain stops rather than having to call a rain handler.

If individual still believe in Allah Ta'ala, then it does not until the infidel is essential, but still, it is a big sin. If he does not believe, he believes that what regulates is the greatness of the shaman or handler solely. Then this is essentially an essential infidel.

فمنا اعتقد أن النجم فاعل ومدير فهو كافر حقيقة

Meaning: Who believes that stars are the subject and regulator, so he is an essential infidel (Mathali 'Al Anwar;378)

(Source: <https://kalam.sindonews.com/read/719283/69/heboh-pawang-hujan-begini-hukumnya-menurut-islam-1647853380>)

مَنْ أَتَى حَائِضًا أَوْ امْرَأَةً فَيُدْبِرُ هَاؤُكَاهِنًا فَصَدَّقَهُ بِمَا يَقُولُ فَقَدْ كَفَرَ بِمَا أَنْزَلَ عَلَيْنَا مُحَمَّدٌ

Meaning; Whoever fucks menstruation, or fuck a woman from her rectum, or goes to a shaman and justifies what she is saying so she has been infidel with the revelations that were passed down to Muhammad (HR. Ibn Majah No. 639, Sahih)

(Source: <https://kalam.sindonews.com/read/719283/69/heboh-pawang-hujan-begini-hukumnya-menurut-islam-1647853380>)

The shaman is a person who claims to know the magical case. Included in the category of shamans are psychics, predicts, nujum experts, and those like them. This is the same as the trust in the rain handler which is believed to be a shaman with other assistance such as the use of media and spells. Even so, local wisdom will be a rain handler is also part of a local culture, it's just that the trust in the rain handler has a slight difference due to trust in the rain handler.

D. CONCLUSION

Each ceremonial practice is a cultural legacy passed down from the forefathers. When the Malays in Tualang District have a celebration or activity that takes place outside the room, they utilize a rain shaman as a symbol of hope and demand from the community, as well as their belief in the ritual of moving rain cultural legacy that should be maintained and kept so that an ethnicity's features are not lost to time, and our children and grandchildren are still aware of their cultural background. However, supernatural beliefs, such as the belief in ancestor spirits, must be gradually eliminated, due to Indonesian have adopted a religion that we feel serves as a guidance in the lives of Indonesians The rain-moving ritual is also widely practiced for the smooth running of the party, as a community planning a celebration, pray and ask for aid from God Almighty for the smooth running of the party and keeping away from things that are not expected by the community planning the event. If you want to gain more accurate data in terms of understanding people's thoughts about the ritual of moving rain, researchers must be involved in-depth in conducting interviews with someone who is utilized as a rain shaman at an event. If the reader wants to learn more about this ceremony, he is invited to expand on it and provide references to more study.

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