

Unveiling the Living Sunnah in the Doa Raho Ura Tradition of the Bima Community: A Study of Hadith and Religious Practice

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Abstract. This study aims to analyze the form, implementation, and suitability of the doa raho ura tradition in Bima society with the sunnah of the Prophet Muhammad PBUH. The method used is qualitative with a hadith and social science approach. Data were collected through observation, interviews, documentation, and analysis of hadith books. The results showed that doa raho ura is a religious ritual consisting of congregational istisqa prayers and prayers in the open, led by traditional leaders and mosque imams. This tradition reflects the syncretism of Islam and local culture. People generally do not understand the sunnah texts related to prayers for rain, but believe that this practice has an Islamic basis. This tradition is in accordance with the textual, contextual and intertextual sunnah of the Prophet, supported by the Qur'an and sahih hadith. Apart from being a religious practice, this tradition also acts as a cultural heritage that strengthens the Islamic identity of the Bima people. The results of this research are expected to be a reference for further research and encourage the preservation of Islamic values and culture for future generations.

Keywords: Living Sunnah, Raho Ura Prayer, Religious Practices of Bima People

INTRODUCTION

The Sunnah of the Prophet Muhammad (peace be upon him) holds a very important position in Islamic teachings, standing alongside the Qur'an as a primary source of law. Scholars have agreed that the Qur'an and Sunnah are the two main pillars in the formation of Islamic law. The Sunnah occupies the second position after the Qur'an because the Prophet Muhammad (peace be upon him) embodies the teachings of the Qur'an, explaining and implementing them both factually and ideally. The relationship between the Sunnah and the Qur'an is highly integral, with both mutually reinforcing and complementing each other. The Sunnah functions as an explanation (*bayyan*) of the Qur'an, both explicitly and implicitly, making it an inseparable source of law alongside the Qur'an.

The functions of the Sunnah in relation to the Qur'an can be divided into four main parts. First, *bayyan taqrir*, where the Sunnah serves to reinforce the statements of the Qur'an. Second, *bayyan tafsir*, which explains the content of the Qur'an. Third, *bayyan takhsis*, which specializes or restricts verses that have a general meaning. Lastly, *bayyan ta'siri*, where the Sunnah establishes legal rulings that are not explicitly found in the Qur'an. Thus, the Sunnah not only functions as a complement but also as an independent source of Islamic law.

This study examines one of the Sunnah practices, namely the prayer for rain (*doa meminta hujan*), which has become a tradition among the Indonesian community, particularly in Bima Regency. This tradition, known as *doa rabo ura*, has become an integral part of community life, especially in facing the dry season. The scientific novelty of this article lies in its in-depth analysis of the origin and conformity of this tradition with the Sunnah of the Prophet Muhammad (peace be upon him). This research employs a qualitative method with a research duration of six months, although the timeframe mandated by UIN Alauddin Makassar is only two months. The study was conducted in Wora Village, Wera Subdistrict, Bima Regency, West Nusa Tenggara Province (NTB), Indonesia.

In this study, the author employs several approaches, including the hadith science approach to assess the authenticity and authority of hadiths, the social approach to observe community behavior, the phenomenological approach to explore the community's deepest consciousness, and the fiqh approach as an analytical tool for the object of study. The data sources consist of primary data, obtained directly from competent informants such as religious leaders, customary leaders, and local government officials, as well as secondary data derived from hadith collections, documents, journals, and relevant books.

The data collection methods employed in this study include observation, interviews, and document analysis. Observation was conducted to obtain objective and valid data regarding the phenomenon of the *doa rabo ura* tradition.

Interviews were carried out to explore deeper information from informants about the tradition, while document analysis was used to gather evidence and information relevant to the research. The researcher also utilized research instruments such as interview guides, observation formats, and tools like notebooks and electronic devices to record the information obtained.

Data analysis was conducted through three stages: data reduction, data presentation, and verification and conclusion drawing. Data reduction aimed to sort and organize data to preserve the essence of its meaning. Data presentation was done in the form of narrative texts, matrices, or diagrams to facilitate understanding. Verification and conclusion drawing were performed to ensure the validity of the conclusions reached. Testing the validity of the data is also crucial in this qualitative study, carried out through prolonged engagement and triangulation—whether source triangulation, method triangulation, or theory triangulation—to enhance the credibility and reliability of the data obtained.

This study is expected to contribute to a better understanding of the dynamics between local traditions and broader Islamic teachings. Through in-depth analysis, it is hoped that a clearer relationship can be established between the religious practices of the community and the Sunnah of the Prophet Muhammad (peace be upon him), as well as provide new insights into how traditions can function within a wider religious context.

DISCUSSION

Textual Analysis

The hadith text under study is as follows:

اللَّهُمَّ اسْقِنَا غَيْثًا مُغِيثًا مَرِيئًا مَرِيئًا نَافِعًا غَيْرَ ضَارٍّ عَاجِلًا غَيْرَ آجِلٍ قَالَ فَأُطْبِقْتُ عَلَيْهِمُ
السَّمَاءُ

Hadith Explanation

In the commentary of Abu Dawud, it is explained that اللَّهُمَّ اسْقِنَا means "O Allah, grant us rain." The word غَيْثًا has the same meaning as مطراً (rain). Abu

Dawud further explains that **مغيثاً** is derived from **الإغاثة**, meaning "help" or "relief." The term **مريئاً** signifies fullness of blessings and healthiness, akin to food that passes through the body without causing harm, implying freedom from all that disturbs it, such as destruction or drowning. Al-Farra guided me regarding this food, instructing that it should not burden the stomach and should be properly digested.¹ Meanwhile, **مريئاً** means fertile and lush, referring to the pasture in the valley that is a source of sustenance for livestock. It implies that Allah causes growth of what the animals feed on. The phrase **فأطبقت عليهم السماء** means that the sky closed upon them, indicating continuous rain falling upon them without ceasing day or night.

In the book *Umdatul Qari*, the word (**مريئاً**) is pronounced with a **ميم** and a **kasra** on the **ر**, which means an effective fertilizer for the pastures in the valley. It ends with a **بِضَمٍّ** on the **ميم**, indicating the most fertile place, nourished by water that flows from it. There, Allah causes to grow what is consumed by livestock.²

In the book *Fathul Bari*, it is narrated that during the Battle of Tabuk, a delegation from Bani Fazara arrived. They came with lean camels and said, "O Messenger of Allah, pray to your Lord to help us." The hadith mentioned states, "O Lord, grant rain to your land and your animals, and spread your blessings." Mudar said that they did not wait long after approaching him before complaining about heavy rain. They said, "Houses have collapsed. O Lord, protect us." Without opposing them, he caused the clouds to split to the right and left, and the clouds became visible.³

¹ Abū Dawud Suleiman bin Aa-Ash'ath bin Ishaq bin Bashir bin Shaddad bin Amr al-Azdi Al-Sijistani, *Syarab Sunan Abi Sa'ud*, Perpustakaan al-Rusyd – Riyadh, Pertama (Mesir, 1999).h, 523

² Abū Muhammad Mahmoud bin Ahmad bin Musa bin Hussein al-Ghaitabi al-Hanafī Badr al-Din Al-Aini, *Umdat Al-Qari*, Juz 7 (Arab: Darul Ihya, 855).

³ Ahmad bin Ali bin Hajar Abū al-Fadl al-Asqalani al-Shafi'i, *Fathul Bari*, juz 2 (Mesir: Darul al-Ma'rifa - Beirut, 1379).h, 512

As explained above, the prayer pronounced by the Prophet Muhammad (peace be upon him), namely **اللَّهُمَّ اسْقِنَا غَيْثًا مُغِيثًا** in requesting rain during drought situations, is applied or actualized by the community of Wora village in performing *salat istisqa'* as well as in the traditional *doa rabo ura* prayer in open places such as Oi Seli, Hilir, and others under similar circumstances as during the Prophet's time. Therefore, it can be concluded that the *doa rabo ura* tradition is not textually contradictory to the Prophet's hadith, meaning that the *doa rabo ura* tradition is in accordance with it.

However, whether the prayer performed by the community in the *doa rabo ura* tradition includes additional Arabic phrases or omissions in the wording requires examination. Indeed, essentially, the *doa rabo ura* tradition practiced by the people of Wora village does not exclude the addition of Arabic or Bima language phrases in the prayer's wording.

Addition of Prayer Phrases

The addition of Arabic prayers such as *doa* for safety **اللَّهُمَّ إِنَّا نَسْأَلُكَ سَلَامَةً** **اللَّهُمَّ إِنِّي أَسْأَلُكَ نَعِيمًا مُقِيمًا** (O Allah, we ask You for safety in religion) and (O Allah, I ask You for lasting blessings) — essentially reflects customary practices within the community. However, it is important to understand that these additions do not undermine or contradict the meaning or content of the prayers found in the hadiths performed by the Prophet Muhammad (peace be upon him). On the contrary, they are consistent with the Qur'an and the hadith themselves, since the prayers of the Prophet were supplications for safety, blessings, and rain from Allah (SWT).

Evidence closely related to prayers for safety in this world and the hereafter is fundamentally a prayer found in both the Qur'an and the Prophet's hadith. For instance, in Surah Al-Mu'minun, it is stated:

أَفَلَا هُوَ غَيْرُ إِلَهٍ مِّنْ لَّكُمْ مَا اللَّهُ اَعْبُدُوا يَقَوْمٍ فَقَالَ قَوْمِهِ إِلَىٰ نُوحًا أَرْسَلْنَا وَلَقَدْ
تَتَّقُونَ ﴿٢٣﴾

Translation:

"And among them was he who said, 'My Lord, grant me [a share of] good in this world and good in the Hereafter and protect me from the punishment of the Fire.'" (Qur'an, Al-Mu'minun 23:23)

The word *hasanah* originates from its verbal noun form *حسنة*, which means goodness.⁴ Etymologically, *hasanah* refers to good deeds or actions that symbolically are placed on the scale to determine a person's salvation on the Day of Judgment in the Hereafter. According to al-Razi in his book *Ma'atib al-Ghaib*, *hasanah* encompasses several meanings, including fertile land, the descent of rain, and affordable prices.⁵ Therefore, pairing the prayer for rain with a prayer for safety is consistent with the Qur'an itself.

Regarding the permissibility of adding prayers in local languages, scholars generally allow supplications to be made in languages other than Arabic, although the primary recommendation is to pray in Arabic.⁶ Thus, praying in the Bima language is fundamentally permissible, even though the preferred language for prayer remains Arabic. Consequently, it is acceptable to perform prayers in Bima as long as the supplications are directed solely to Allah SWT and not to anyone else. Allah does not consider the appearance or wealth of His servants when responding to their prayers.

⁴ Syukron Darsyah, Munzir Hitami, and Alwizar Alwizar, 'Tujuan Hidup Sebagai Tujuan Pendidikan: Telaah Term-Term Dalam al-Quran Tentang Tujuan Hidup Sebagai Tujuan Pendidikan', *al-Aulia: Jurnal Pendidikan Dan Ilmu-Ilmu Keislaman*, Vol 9. No 1 (2023).h, 1-13

⁵ Habib Muhtaba, 'Konsep Makna Hasanah Dan Sayi' Ah Dalam Tafsir al-Jilani', *Qaf: Jurnal Ilmu al-Qur'an Dan Tafsir*, Vol 4. No 2 (2023).h, 233-48

⁶ Mugni Muhit, *Akhlakul Karima (Membina Kepribadian Terpuji)*, Cet. Perta (Tangerang Selatan: Guepedia, 2022).h, 45

Allah SWT does not look at the outward appearance or possessions of His servants when granting their prayers; rather, He looks at the sincerity and purity of their hearts, as stated in a hadith narrated as follows:

حَدَّثَنَا عَمْرُو النَّاقِدُ، حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ، حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ، عَنْ يَزِيدَ بْنِ الْأَصَمِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ، وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ».⁷

Meaning:

Narrated to us by ‘Amr al-Naqid; narrated to us by Kathir ibn Hisham; narrated to us by Ja’far ibn Burqan from Yazid ibn al-Asham from Abu Hurairah, who said: The Messenger of Allah (peace be upon him) said: “Indeed, Allah does not look at your appearances or your wealth, but He looks at your hearts and your deeds.” (Narrated by Muslim)

From the explanation above, it is indicated that adding prayer phrases such as supplications for safety and including prayers in languages other than Arabic (such as the *doa rabo ura*) is fundamentally permissible. This also distinguishes the general prayer for rain from the *doa rabo ura* of the Bima community in Wora village, namely the inclusion of prayers in the Bima language, which differs in wording from the Prophet’s (peace be upon him) prayer.

Contextual Analysis

Regarding the contextual connection to the Sunnah of the Prophet (peace be upon him), specifically the *asbab al-wurud* (occasions of revelation) of the prayer for rain, this can be observed in the narration of Jābir bin Abdillāh, which reportedly has two versions of the text. It is narrated that several women came to the Prophet (peace be upon him) weeping due to drought, as reflected in the following hadith:

⁷ Muslim bin al-Hajjaj Abu al-Hasan al-Qushayri al-Naysaburi, *Shahih Muslim*, Juz 4 (Mesir: Darul Ihya).h, 1987

حَدَّثَنَا ابْنُ أَبِي خَلْفٍ حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ حَدَّثَنَا مِسْعَرٌ عَنْ يَزِيدَ الْفَقِيرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ أَتَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَوَاكِي فَقَالَ اللَّهُمَّ اسْقِنَا غَيْثًا مُغِيثًا مَرِيئًا مَرِيئًا نَافِعًا غَيْرَ ضَارٍّ عَاجِلًا غَيْرَ آجِلٍ قَالَ فَأُطْبِقَتْ عَلَيْهِمُ السَّمَاءُ.

Translation:

Narrated to us by Ibn Abu Khalaf; narrated to us by Muhammad ibn ‘Ubaid; narrated to us by Mis’ar from Yazid al-Faqir from Jābir bin Abdillāh, who said: Several women came to the Messenger of Allah (peace be upon him) weeping (due to drought), then he prayed: “O Allah, grant us rain that is helpful, pleasing, nourishing, beneficial, harmless, immediate, and not delayed.” Immediately, the sky poured rain upon them.

The explanation of the hadith above states that the women and people at that time wept due to drought, and eventually they came to the Prophet Muhammad (peace be upon him) to complain and request that he pray for rain. Therefore, it is clear that the cause (*asbab*) of the practice of *salat istisqa’* and the Prophet’s prayer for rain was the drought experienced by the community at that time.

In the context of the tradition of the community in Bima Regency, specifically in Wora village, it is shown that they perform the *doa rabo ura* ritual to request rain. This is based on the same condition, namely drought and famine that caused suffering to the people of Wora village. Hence, the context faced by the community in the *doa rabo ura* tradition is similar to the context faced by the people during the time of the Prophet (peace be upon him). To deepen understanding, this will be elaborated further in the following discussion:

The Prophet’s Prayer Accompanied by Salat Istisqa’

When the Prophet Muhammad (peace be upon him) prayed for rain, sometimes it was preceded by prayer (*salat*), and at other times he prayed directly without performing *salat* first. During the *salat istisqa’*, the Prophet would

supplicate to Allah SWT to send down rain. Several hadiths related to this practice can be cited and analyzed, as found in the narrations of Imam Bukhari, Imam Ahmad, Ibn Majah, and Abu Dawud.

حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، قَالَ حَدَّثَنَا أَبِي، قَالَ: سَمِعْتُ النُّعْمَانَ، يُحَدِّثُ عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ قَالَ: " خَرَجَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا يَسْتَسْقِي، فَصَلَّى بِنَا رَكْعَتَيْنِ بِلَا أَذَانٍ وَلَا إِقَامَةٍ، ثُمَّ خَطَبَنَا وَدَعَا اللَّهَ عَزَّ وَجَلَّ، وَحَوَّلَ وَجْهَهُ نَحْوَ الْقِبْلَةِ رَافِعًا يَدَهُ، ثُمَّ قَلَبَ رِدَاءَهُ، فَجَعَلَ الْأَيْمَنَ عَلَى الْأَيْسَرِ، وَالْأَيْسَرَ عَلَى الْأَيْمَنِ.⁸

Meaning:

Wahb bin Jarir narrated to us, saying: My father narrated to us, he said: I heard al-Nu'man, on the authority of al-Zuhri, on the authority of Humaid bin Abdul Rahman, on the authority of my father Abu Hurairah, who said: The Prophet Muhammad (peace be upon him) went out one day to pray for rain. He then prayed two rak'ahs with us without the call to prayer (adhan) or the commencement (iqamah). Afterwards, he stood to deliver a sermon and supplicated to Allah SWT. At that moment, he turned his face (from initially facing the congregation) towards the Qiblah, raised both of his hands, and shifted his turban from his right shoulder to his left shoulder, as did the end of his turban. (Narrated by Imam Ahmad)

The hadith above narrates that the Prophet Muhammad (peace be upon him) went out one day to supplicate for rain. Meanwhile, in the same hadith narrated by Abu Hurairah through the chain of Ibn Majah, it is stated that the Prophet went out of his house to perform salat istisqā' and supplicate during the sermon of the salat istisqā', as explained in the following hadith.

⁸ Abu Abdullah Ahmad bin Muhammad bin Hanbal bin Hilal bin Asad al-Shaibani, *Musnad Imam Ahmad Bin Hanbal*, juz 14 (Yayasan al-Resala, 2001).h,73

حَدَّثَنَا أَحْمَدُ بْنُ الْأَزْهَرِيِّ، وَالْحَسَنُ بْنُ أَبِي الرَّبِيعِ، قَالَا: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ قَالَ: حَدَّثَنَا أَبِي، قَالَ: سَمِعْتُ التُّعْمَانَ، يُحَدِّثُ عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: «خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا يَسْتَسْقِي، فَصَلَّى بِنَا رَكْعَتَيْنِ بِلَا أَذَانٍ وَلَا إِقَامَةٍ، ثُمَّ خَطَبَنَا وَدَعَا اللَّهَ وَحَوَّلَ وَجْهَهُ نَحْوَ الْقِبْلَةِ رَافِعًا يَدَيْهِ، ثُمَّ قَلَبَ رِدَاءَهُ فَجَعَلَ الْأَيْمَنَ عَلَى الْأَيْسَرِ وَالْأَيْسَرَ عَلَى الْأَيْمَنِ»⁹

Meaning:

Ahmad Ibnul Azhar and al-Hasan bin Abu Rabi' both narrated to us, saying: Wahb bin Jarir narrated to us, he said: My father narrated to me that he heard al-Nu'man narrate from al-Zuhri, from Humaid bin 'Abdurrahman, from Abu Hurairah, who said: "One day the Messenger of Allah (peace be upon him) went out to perform salat istisqā'. He prayed two rak'ahs with us without adhan or iqamah, then he delivered a sermon before us and supplicated to Allah. He turned his face toward the Qiblah while raising both his hands. After that, he reversed his turban, placing the right side on the left and the left side on the right." (Narrated by Ibn Majah)

In contrast, the narration of Abad Tamim from the chain of Imam Bukhari states that the Prophet (peace be upon him) went out to perform salat istisqā' and supplicated for rain. Although the wording is similar, Abad Tamim's narration adds that they were granted rain by Allah SWT in response to the prayers offered. The full narration is as follows.

⁹ Ibnu Majah Abu Abdullah Muhammad bin Yazid Al-Qazwini, Sunan Ibn Majah, juz 1 (Arab: Dar Ihyaú Kitab, 273).h,403

حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ: حَدَّثَنِي عَبَّادُ بْنُ تَمِيمٍ، أَنَّ عَمَّهُ - وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرَهُ: «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ بِالنَّاسِ يَسْتَسْقِي لَهُمْ، فَقَامَ فَدَعَا اللَّهَ قَائِمًا، ثُمَّ تَوَجَّهَ قِبَلَ الْقِبْلَةِ وَحَوْلَ رِدَاءِهِ فَأَسْقُوا»¹⁰

Meaning:

Abu al-Yaman narrated to us, saying: Syu'aib from al-Zuhri reported to me that 'Abbad bin Tamim said that his uncle, a companion of the Prophet Muhammad (peace be upon him), informed him that the Prophet once went out with the people to perform salat istisqa' (prayer for rain). He stood facing the Qiblah and prayed while standing, turning his turban. After that, they were granted rain. (Narrated by Bukhari)

In the narration of Aisha, it is further clarified that the Prophet prayed with full humility, raising both his hands until the whiteness of his armpits was visible. After descending from the pulpit and performing two rak'ahs of prayer, Allah sent clouds accompanied by thunder and lightning, and rain fell by Allah's permission, as stated in the following hadith:

حَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ، حَدَّثَنَا خَالِدُ بْنُ زَارٍ، حَدَّثَنِي الْقَاسِمُ بْنُ مَبْرُورٍ، عَنْ يُونُسَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا قَالَتْ: شَكَا النَّاسُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُحُوطَ الْمَطَرِ، فَأَمَرَ بِمَنْبَرٍ، فَوَضَعَ لَهُ فِي الْمُصَلَّى، وَوَعَدَ النَّاسَ يَوْمًا يَخْرُجُونَ فِيهِ، قَالَتْ عَائِشَةُ: فَخَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، حِينَ بَدَأَ حَاجِبُ الشَّمْسِ، فَقَعَدَ عَلَى الْمَنْبَرِ، فَكَبَّرَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَحَمِدَ اللَّهَ عَزَّ وَجَلَّ، ثُمَّ قَالَ: «إِنَّكُمْ شَكَوْتُمْ جَدَبَ دِيَارِكُمْ، وَاسْتِنَخَارَ الْمَطَرِ عَنْ إِبَّانِ رَمَانِهِ عَنْكُمْ، وَقَدْ أَمَرَكُمُ اللَّهُ عَزَّ وَجَلَّ أَنْ تَدْعُوهُ، وَوَعَدَكُمْ أَنْ يَسْتَجِيبَ لَكُمْ»، ثُمَّ قَالَ: «الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ مَلِكِ يَوْمِ الدِّينِ، لَا إِلَهَ إِلَّا اللَّهُ، يَفْعَلُ مَا يُرِيدُ، اللَّهُمَّ أَنْتَ اللَّهُ، لَا إِلَهَ إِلَّا أَنْتَ الْغَنِيُّ وَنَحْنُ الْفُقَرَاءُ، أَنْزِلْ عَلَيْنَا الْغَيْثَ، وَاجْعَلْ مَا أَنْزَلْتَ لَنَا قُوَّةً وَبَلَاغًا إِلَى حِينٍ»، ثُمَّ رَفَعَ يَدَيْهِ، فَلَمْ يَزَلْ فِي

¹⁰ Muhammad bin Ismail Abu Abdullah Al-Bukhari Al-Jaafi, *Sahih Bukhari*, juz 2 (Dar Touq al-Najat).h,31

الرَّفْعِ حَتَّىٰ بَدَأَ بَيَاضُ إِبْطَيْنِهِ، ثُمَّ حَوَّلَ إِلَى النَّاسِ ظَهْرَهُ، وَقَلَبَ، أَوْ حَوَّلَ رِجْلَيْهِ، وَهُوَ رَافِعٌ يَدَيْهِ، ثُمَّ أَقْبَلَ عَلَى النَّاسِ وَنَزَلَ، فَصَلَّى رَكَعَتَيْنِ، فَأَنْشَأَ اللَّهُ سَحَابَةً فَرَعَدَتْ وَبَرَقَتْ، ثُمَّ أَمْطَرَتْ بِإِذْنِ اللَّهِ، فَلَمْ يَأْتِ مَسْجِدَهُ حَتَّى سَأَلَتِ السُّيُولُ، فَلَمَّا رَأَى سُرْعَتَهُمْ إِلَى الْكِتَابِ صَحَّكَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، حَتَّى بَدَتْ نَوَاجِدُهُ، فَقَالَ: «أَشْهَدُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَأَنِّي عَبْدُ اللَّهِ وَرَسُولُهُ»¹¹

Meaning:

Harun bin Sa'id al-Aili narrated to us, saying: Khalid bin Nizar narrated to us, he narrated to me al-Qasim bin Mabru, from Yunus, from Hisham bin 'Urwah, from his father, from Aisha, who said: The people complained to the Messenger of Allah (peace be upon him) about the prolonged drought, so he ordered a pulpit to be placed in the prayer area (an open field), then he promised the people to meet on a specified day. Aisha said, the Prophet (peace be upon him) went out when the sun had just risen, then he sat on the pulpit, proclaimed the takbir and praised Allah, the Almighty, then said: "Indeed, you have complained to me about the barrenness of your land and the delay of rain from its season, while Allah, the Almighty, has commanded you to ask Him and promised to respond to your prayers." Then he recited: "All praise is due to Allah, Lord of the worlds, the Most Merciful, the Most Compassionate, Master of the Day of Judgment" (reciting Surah al-Fatihah two to four times), "There is no deity worthy of worship except Him; He does what He wills. O Allah, You are Allah; there is no deity worthy of worship except You, the Rich while we are the needy. So send down rain upon us and make what You send down a strength for us and a provision for the appointed Day." Then he raised both his hands and continued raising them until the

¹¹ Abu Dawud Suleiman bin al-Ash'ath bin Ishaq bin Bashir bin Shaddad bin Amr al-Azdi Al-Sijistani, *Sunan Abu Dawud*, juz 1 (Beirut).h,304

whiteness of his armpits was visible. Then he turned his back to the people and changed the position of his turban, while still raising both hands. Then he faced the people again, descended from the pulpit, and performed two rak'ahs of prayer. Immediately, Allah sent clouds accompanied by thunder and lightning, and rain fell by Allah's permission. He did not return to the mosque until floodwaters flowed around him. When he saw the people crowding to find shelter, he smiled until his molars were visible, then said: "I bear witness that Allah is capable of all things, and I am His servant and Messenger." (Narrated by Abu Dawud)

The above hadiths clearly demonstrate how the Prophet prayed for rain, showing that his supplication was accompanied by *salat istisqā'*. As explained above, the Prophet went out with his community to perform *salat istisqā'* and supplicated to Allah to send down rain due to the drought afflicting the people at that time.

Not only during *salat istisqā'*, the Prophet also prayed during the Friday prayer. It is narrated that once during the sermon, one of the congregation asked him to pray to Allah to send down rain. In response, the Prophet, while standing on the pulpit, immediately raised his hands and prayed for rain to fall. Regarding this matter, there is a hadith narrated by Imam Bukhari from the companion Anas as follows:

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ شَرِيكِ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَجُلًا، دَخَلَ الْمَسْجِدَ يَوْمَ جُمُعَةٍ مِنْ بَابٍ كَانَ نَحْوَ دَارِ الْقَضَاءِ، وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَائِمٌ يَخْطُبُ، فَاسْتَقْبَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَائِمًا، ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ، هَلَكَتِ الْأَمْوَالُ وَانْقَطَعَتِ السُّبُلُ، فَادْعُ اللَّهَ يُغِيثُنَا، فَرَفَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَيْهِ، ثُمَّ قَالَ: «اللَّهُمَّ أَغِثْنَا، اللَّهُمَّ أَغِثْنَا، اللَّهُمَّ أَغِثْنَا» قَالَ أَنَسٌ: وَلَا وَاللَّهِ، مَا نَرَى فِي السَّمَاءِ مِنْ سَحَابٍ، وَلَا قَرْعَةً وَمَا بَيْنَنَا وَبَيْنَ سَلْعٍ مِنْ بَيْتٍ وَلَا دَارٍ،

قَالَ: فَظَلَعْتُ مِنْ وَرَائِهِ سَحَابَةً مِثْلُ الثُّرَيْسِ فَلَمَّا تَوَسَّطِ السَّمَاءِ انْتَشَرَتْ، ثُمَّ أَمْطَرَتْ، فَلَا وَاللَّهِ، مَا رَأَيْتُ الشَّمْسَ سِتًّا، ثُمَّ دَخَلَ رَجُلٌ مِنْ ذَلِكَ الْبَابِ فِي الْجُمُعَةِ، وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَائِمٌ يَخْطُبُ، فَاسْتَقْبَلَهُ قَائِمًا، فَقَالَ: يَا رَسُولَ اللَّهِ هَلَكَتِ الْأَمْوَالُ وَانْقَطَعَتِ السُّبُلُ، فَادْعُ اللَّهَ يُمِسِّكْهَا عَنَّا، قَالَ: فَرَفَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَيْهِ، ثُمَّ قَالَ: «اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا، اللَّهُمَّ عَلَى الْآكَامِ وَالظَّرَابِ، وَبُطُونِ الْأَوْدِيَةِ، وَمَنَايِبِ الشَّجَرِ» قَالَ: فَأَقْلَعْتُ، وَخَرَجْنَا نَمْشِي فِي الشَّمْسِ قَالَ شَرِيكٌ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ: أَهْوَى الرَّجُلُ الْأَوَّلُ؟ فَقَالَ: «مَا أَدْرِي».¹²

Meaning:

Qutaibah bin Sa'id narrated to us, saying: Isma'il bin Ja'far narrated to us from Syarik, from Anas bin Malik, that a man entered the mosque on Friday through the door facing Darul Qadla' (the house of 'Umar bin al-Khathab). At that time, the Messenger of Allah (peace be upon him) was standing delivering the sermon. The man stood facing the Prophet and said, "O Messenger of Allah, wealth has been depleted and the roads are cut off. So ask Allah to send down rain for us." Anas bin Malik said, "Then the Prophet (peace be upon him) raised his hands and prayed: 'O Allah, give us rain, O Allah, give us rain, O Allah, give us rain.'" Anas bin Malik continued, "By Allah, before that we did not see any clouds, neither thick nor thin, and there was no house or building between us and the mountain. Suddenly, from that mountain appeared clouds like a shield. When the clouds rose to the middle of the sky, they spread and rain fell." Anas bin Malik said, "By Allah, we did not see the sun for six days. Then on the following Friday, a man entered again through the same door while the Prophet was delivering his sermon. The man stood facing him and

¹² Muhammad bin Isma'il Abū Abdullah al-Bukhārī al-Jaafi, *Sahih Bukhārī*, juz 2 (Mesir: Dar Touq al-Najat 1422 H), h,28

said, ‘O Messenger of Allah, wealth has been destroyed and the roads are cut off. So ask Allah to withhold the rain from us.’ Then the Prophet raised his hands and prayed: ‘O Allah, send rain around us only and do not harm us. O Allah, send it upon the hills, the highlands, the deep valleys, and the places where trees grow.’” Anas bin Malik said, “Then the rain stopped, and we went out walking under the sunlight.” Syarik said, “I asked Anas bin Malik, ‘Was the man the same as the first one?’ He replied, ‘I do not know.’” (Narrated by Bukhari)

In the book *Fathul Bari*, it is stated that Habib bin Abi Thabit narrated on the authority of Ibn Abbas that he said: A Bedouin came to the Prophet, may Allah bless him and grant him peace, and said: “O Messenger of Allah, I come to you from people who have no shepherd or stallion.” Then the Prophet ascended the pulpit, praising Allah, and said: “O Allah, grant us abundant, abundant, and overflowing rain, abundant and swift, not stagnant.” Then he descended, and nothing happened. Then someone came to him from one direction and said: “You have given us life.”¹³

From the various hadith explanations above, several points can be observed. **First**, the Prophet’s prayer after salat shows that sometimes the Prophet (peace be upon him) prayed for rain during the salat *istisqā’*, as narrated by Imam Ahmad and Ibn Majah, where it is stated that the Prophet went out with the people at sunrise to perform the prayer. There are also narrations that the Prophet prayed for rain during the Friday prayer, as found in the narration of Imam Bukhari from the chain of Anas, where a man entered the mosque while the Prophet was delivering the Friday sermon and said, “O Messenger of Allah, wealth has been depleted and the roads are cut off, so ask Allah to send down rain for us,” and the Prophet immediately prayed for rain. Therefore, it can be

¹³ Al-Hanbali Zain al-Din Abd al-Rahman bin Ahmad bin Rajab bin al-Hasan, al-Salami, al-Baghdadi, lalu al-Dimashqi, *Fath al-Bari Syarah Shahih Bukhārī*, Edisi Pertama (Kairo: Perpustakaan Arkeologi al-Ghurabaa, 1996).

understood that the Prophet's prayer for rain accompanied by salat is relative; it can be performed during salat istisqā' or during the Friday prayer, meaning that praying for rain at those times is permissible.

Second, the hadith explanations above show that the Prophet not only supplicated but also demonstrated the proper manner of prayer and salat istisqā', which is full of humility before Allah, such as raising the hands as high as possible and turning the turban as a symbol of changing the state from drought. The hadiths prove that Allah is the One who answers the prayers of His servants, and sincere, wholehearted supplications accompanied by full conviction can bring His help. This is evidenced by the immediate rainfall following the Prophet's supplication.

In the context of the doa raho ura tradition, the Bima community in Wora village actualizes this hadith by performing the salat istisqā' before conducting the doa raho ura ritual. In reality, the doa raho ura tradition begins with the performance of salat istisqā' in accordance with Islamic law, followed by the community performing the doa raho ura ritual several days later. From this, it can be understood that the tradition of the Bima community in Wora village aligns with the Sunnah of the Prophet (peace be upon him).

1) The Prophet Prayed Directly Without Preceding Salat

The Prophet Muhammad (peace be upon him) sometimes prayed for rain without performing salat beforehand. This is evident in the narration of Ka'b bin Murrah, where a man came to the Prophet and said, "O Messenger of Allah, pray to Allah for rain," and the Prophet immediately raised his hands in supplication, as stated in the following hadith:

حَدَّثَنَا أَبُو كُرَيْبٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ شُرْحَبِيلِ بْنِ السَّمْطِ، أَنَّهُ قَالَ لِكَعْبٍ: يَا كَعْبُ بْنُ مُرَّةَ حَدَّثَنَا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاحْدَرُ، قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ اسْتَسْقِ اللَّهَ فَرَفَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَيْهِ فَقَالَ: «اللَّهُمَّ

اسْقِنَا غَيْثًا مَرِيئًا مَرِيئًا طَبَقًا عَاجِلًا غَيْرَ رَائِثٍ، نَافِعًا غَيْرَ ضَارٍّ ، قَالَ: فَمَا جَمَعُوا حَتَّى أُحْيُوا، قَالَ: فَأَتَوْهُ فَشَكَوْا إِلَيْهِ الْمَطَرَ، فَقَالُوا يَا رَسُولَ اللَّهِ: تَهَدَّمَتِ الْبُيُوتُ، فَقَالَ: «اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا» قَالَ: فَجَعَلَ السَّحَابُ يَنْقَطِعُ يَمِينًا وَشِمَالًا.¹⁴

Meaning:

Abu Kuraib narrated to us, saying: Abu Mu'awiyah narrated to us from al-A'masi, from Amru bin Murrah, from Salim bin Abul Ju'd, from Surahbil bin al-Sibth, who said to Ka'ab, "O Ka'ab bin Murrah, narrate to us a hadith of the Messenger of Allah (peace be upon him), and be careful in conveying it." Ka'ab bin Murrah said: A man came to the Prophet (peace be upon him) and said, "O Messenger of Allah, pray to Allah for rain." The Prophet then raised both his hands and said: Allahumma sqinaa ghaitsan marii'an marii'an thabaqan 'ajilan ghaira ra'itsin naafi'an ghaira dlaarrin (O Allah, grant us rain that is gentle and evenly spread, refreshing to the body and nourishing to the plants, immediate and not delayed, beneficial and not harmful). Ka'ab bin Murrah said, "Within less than a week, they received rain." Ka'ab bin Murrah said, "Then they came to him again complaining about the rain, saying, 'O Messenger of Allah, many houses have been destroyed (because of the rain).' So he supplicated: Allahumma hawalainaa wa laa 'alainaa (O Allah, let the rain fall around us and not upon us). Ka'ab bin Murrah said, "Then the clouds split to the right and to the left." (Narrated by Ibn Majah)

It is also narrated by Jabir bin Abdillah that at one time the people wept due to drought, then they came to the Prophet (peace be upon him), and immediately he prayed to Allah to send down rain, as in the following hadith:

¹⁴ Ibnu Majah Abū Abdullah Muhammad bin Yazid al-Qazwini, *Sunan Ibnu Majah*, juz 1 (Darul Ihya Kitabul Arabiyah).h,404

نَاعِلِيُّ بْنُ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ بْنِ أَبْحَرَ، نَا مُحَمَّدُ بْنُ عُبَيْدِ الطَّنَافِيسِيِّ، ثَنَا مِسْعَرُ بْنُ كِدَامٍ، عَنْ يَزِيدَ الْفَقِيرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: أَتَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَوَاكِي، فَقَالَ: «اللَّهُمَّ اسْقِنَا غَيْثًا مُغِيثًا مَرِيئًا مُرِيئًا عَاجِلًا غَيْرَ آجِلٍ، نَافِعًا غَيْرَ ضَارٍّ»، فَأَظْبَقَتْ عَلَيْهِمْ

Meaning:

Ali bin al-Husain bin Ibrahim Abhar narrated to us, Muhammad bin Ubaid al-Thanufisi informed us, Misar bin Kiddam narrated to us from Yazid al-Faqir, from Jābir bin Abdullah, who said: “Once, people who were weeping due to lack of water came to the Prophet Muhammad (peace be upon him), and he prayed, ‘O Allah, pour down upon us abundant rain, sufficient and satisfying, hastened and not delayed, beneficial and not harmful.’ After that, clouds covered them.”

The two hadiths above indicate that when the Prophet (peace be upon him) prayed for rain to Allah, sometimes it was not preceded by prayer, but when his people asked him to pray, he immediately did so, and the prayer was instantly granted by Allah.

In the context of the *doa raho ura* tradition practiced by the community of Wora, after performing *salat istisqā'*, the subsequent activity is going out to open places to pray for rain, such as at the spring well of Oi Seli. Usually, this ritual is performed without being preceded by prayer, meaning the community directly prays at the location. Therefore, the context of this tradition aligns with the Sunnah of the Prophet (peace be upon him).

From the explanation above, it can be concluded that the context faced by the Prophet (peace be upon him) and the context faced by the community of Wora village are the same, namely both confronting drought and water scarcity.

The Prophet's Prayer Immediately Granted

An interesting aspect of the hadith texts above is that whenever the Prophet (peace be upon him) prayed for rain, nature responded immediately, and rain would come. This phenomenon is beyond the capacity of ordinary human reason, yet it is a miraculous event whereby Allah SWT directly grants the Prophet Muhammad's supplication. This occurrence is recorded in the narrations of Anas and Aisha, where the Prophet's prayer was answered by Allah during salat istisqā' (prayer for rain) as well as during the Friday prayer. This clearly demonstrates the extraordinary efficacy (mustajab) of the Prophet's prayers. This raises a critical question: Is the Prophet's prayer for rain considered a miracle?

The term miracle (mu'jizah - معجزة) linguistically derives from the word 'ajz (عجز), meaning weakness or incapacity. Technically, a miracle refers to an extraordinary event shown by Allah SWT to the Prophets when challenged by their opponents. Such miracles are beyond human capability and cannot be imitated by humans. In essence, a miracle is a supernatural favor granted exclusively to the Prophets by Allah SWT.¹⁵

The Prophet's prayer for rain is considered a miracle because it is an extraordinary event beyond the power of ordinary humans, wherein the Prophet's supplication directly influences natural phenomena, causing rain to fall immediately.

In the context of the doa raho ura tradition, an interesting point from interviews regarding the form and procedure of the ritual is that the prayers they offer are immediately answered; shortly after their supplications, clouds gather and rain falls, wetting those returning from the ritual site. This indicates the mustajab nature of the prayers led by the mosque imam and the customary

¹⁵ Faiznur Fatin Ishak and Iknor Azli Ibrahim, 'Air Menurut Perspektif Syariah Dan Keistimewaannya Sebagai Citra Mukjizat Rasulullah saw, *Bitara International Journal of Civilizational Studies and Human Sciences*, Vol 2. No 3 (2019).h, 42–58.

leaders. Consequently, a critical question arises: Did previous scholars or religious leaders also experience their prayers for rain being immediately granted by Allah, as described above?

Fundamentally, there is a narration in Sahih Bukhari from Anas bin Malik recounting the story of the companion Umar bin Khattab, who interceded with the Prophet Muhammad (peace be upon him) to pray for rain, after which rain was sent down for them, as described in the following hadith:

حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ، حَدَّثَنِي أَبِي عَبْدِ اللَّهِ بْنُ الْمُثَنَّى، عَنْ ثُمَامَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَنَسٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، كَانَ إِذَا قَحَطُوا اسْتَسْقَى بِالْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ فَقَالَ: «اللَّهُمَّ إِنَّا كُنَّا نَتَوَسَّلُ إِلَيْكَ بِنَبِيِّنَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَسْقِينَا، وَإِنَّا نَتَوَسَّلُ إِلَيْكَ بِعَمِّ نَبِيِّنَا فَاسْقِنَا» قَالَ: فَيُسْقَوْنَ¹⁶

Meaning:

Al-Hasan bin Muhammad narrated to us, saying: Muhammad bin ‘Abdullah al-Anshari narrated to me, my father, ‘Abdullah bin al-Mutsanna, from Tsumamah bin ‘Abdullah bin Anas, from Anas RA, who said: When they were afflicted by drought, ‘Umar bin al-Khaththab sought rain by interceding through ‘Abbas bin ‘Abdul Muththalib, praying: “Alloohumma innaa kunna natawassalu ilaika bi nabiyyinaa shallallahu ‘alaihi wa sallam fatasqiinaa wa-innaa natawassalu ilaika bi’ammi nabiyyinaa fasqinaa” (O Allah, we used to seek rain from You by means of our Prophet, may Allah bless him and grant him peace, and You sent rain upon us. Now we seek from You through the uncle of our Prophet, so send rain upon us). Anas said: “Then rain fell.” (Narrated by Bukhari)

¹⁶ Muhammad bin Ismail Abu Abdullah al-Bukhari al-Jaafi, *Sahih Bukhari*, juz 5 (Dar Touq al-Najat). *Sahih Bukari*. h,20

The text of this hadith shows that the prayer of a companion of the Prophet (peace be upon him) can be granted by Allah SWT because essentially the companions are the successors who inherit the teachings of the Prophet Muhammad (peace be upon him). This is affirmed in another narration emphasizing that scholars are the inheritors of the Prophet.

حَدَّثَنَا مُحَمَّدُ بْنُ خِدَاشٍ الْبَغْدَادِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا عَاصِمُ بْنُ رَجَاءَ بْنِ حَيَّوَةَ، عَنْ قَيْسِ بْنِ كَثِيرٍ، قَالَ: قَدِمَ رَجُلٌ مِنَ الْمَدِينَةِ عَلَى أَبِي الدَّرْدَاءِ، وَهُوَ بِدِمَشْقَ فَقَالَ: مَا أَقْدَمَكَ يَا أَخِي؟ فَقَالَ: حَدِيثٌ بَلَغَنِي أَنَّكَ تُحَدِّثُهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: أَمَا جِئْتَ لِحَاجَةٍ؟ قَالَ: لَا، قَالَ: أَمَا قَدِمْتَ لِتِجَارَةٍ؟ قَالَ: لَا، قَالَ: مَا جِئْتَ إِلَّا فِي طَلَبِ هَذَا الْحَدِيثِ؟ قَالَ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَنْ سَلَكَ طَرِيقًا يَبْتَغِي فِيهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ، وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنَاحَهَا رِضَاءً لِطَالِبِ الْعِلْمِ، وَإِنَّ الْعَالَمَ لَيَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ حَتَّى الْحَيَّاتَانِ فِي الْمَاءِ، وَفَضْلُ الْعَالِمِ عَلَى الْعَابِدِ، كَفَضْلِ الْقَمَرِ عَلَى سَائِرِ الْكَوَاكِبِ، إِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ، إِنَّ الْأَنْبِيَاءَ لَمْ يُورَثُوا دِينَارًا وَلَا دِرْهَمًا إِنَّمَا وَرَثُوا الْعِلْمَ، فَمَنْ أَخَذَ بِهِ أَخَذَ بِحِطِّ وَافِرٍ»¹⁷

Meaning:

Mahmud bin Khidasy al-Baghdadi narrated to us, saying: Muhammad bin Yazid al-Washiti narrated to us, he narrated to us Ashim bin Raja' bin Haiwah from Qais bin Katsir, who said: A man from Madinah came to Abu Darda' in Damascus. Abu Darda' asked, "What brings you here, my brother?" The man replied, "A hadith has reached me that you narrated from the Messenger of Allah (peace be upon him)." Abu Darda' asked, "Did you not come for another purpose?" The man replied, "No." Abu Darda' asked, "Did you come for trade?" The man replied, "No, I came only to seek that hadith." Abu Darda' said, "I heard the Messenger of

¹⁷ Muhammad bin Isa bin Sura bin Musa bin al-Dahhak, *Sunan al-Tirmidzi*, h,48

Allah (peace be upon him) say: ‘Whoever travels a path seeking knowledge, Allah will make easy for him the path to Paradise, and the angels will lower their wings for the seeker of knowledge out of pleasure. Verily, the inhabitants of the heavens and the earth, even the fish in the sea, ask forgiveness for the scholar. The superiority of the scholar over the worshipper is like the superiority of the moon over all the stars. Verily, the scholars are the inheritors of the Prophets, and the Prophets do not leave behind dinar or dirham, but only knowledge. Whoever takes it has taken a great share.’” (Narrated by Tirmidhi)

The explanation of the hadith above clearly states that scholars are the inheritors of the Prophet, and what is inherited is not wealth but knowledge itself. Meanwhile, many narrations mention that when the Prophet prayed for rain, Allah immediately sent down rain, meaning that the Prophet had inherited the knowledge and the prayer for rain to the companion Umar bin Khattab. In Islamic teachings, knowledgeable scholars like Umar bin Khattab are elevated in rank in the sight of Allah SWT.

وَإِذَا لَكُمْ اللَّهُ يَفْسَحُ فَافْسَحُوا الْمَجْلِسَ فِي تَقَسَّحُوا لَكُمْ قِيلَ إِذَا آمَنُوا الَّذِينَ يَأْيَهَا
بِمَا وَاللَّهُ دَرَجَتِ الْعِلْمِ أَوْثُوا وَالَّذِينَ مِنْكُمْ آمَنُوا الَّذِينَ اللَّهُ يَرْفَعُ فَانْشُرُوا انْشُرُوا قِيلَ
﴿١١﴾ خَبِيرٌ تَعْمَلُونَ

Translation:

O you who have believed, when it is said to you, “Make room [for others] in assemblies,” then make room; Allah will make room for you. And when it is said, “Arise,” then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do. (Qur’an, Al-Mujadilah 58:11)

If this is contextualized within the doa raho ura tradition, it can be understood that the mosque imams who lead the prayers—whether during salat istisqā’ or supplications in open and spacious places—can be regarded as scholars who have inherited the knowledge taught by the Prophet Muhammad (peace be upon him). Thus, it is rational that the prayers they offer in the doa raho ura tradition are accepted by Allah SWT.

From a scientific perspective, rain occurs due to evaporation caused by exposure to sunlight. The process of rain in science consists of several interconnected stages. This process begins when water on the earth’s surface undergoes evaporation due to sunlight exposure. The heat from the sun causes water in seas, lakes, rivers, and other puddles to turn into vapor and rise into the atmosphere.

Condensation: Cloud Formation

After evaporation, the water vapor that rises into the atmosphere settles in the lower atmospheric layers. This water vapor then mixes with other particles, such as smoke from vehicles and industrial emissions. When the air temperature at higher altitudes decreases, the water vapor begins to undergo condensation, which is the phase change from gas to liquid in the form of dew. Over time, these dew droplets coalesce to form clouds that grow larger and denser.

Cloud Merging and Formation of Overcast Skies

The clouds that have formed then converge and merge, aided by wind currents. The interaction among these clouds causes their size to increase, forming cumulus clouds. As cumulus clouds ascend higher into the atmosphere, the temperature continues to drop, causing the clouds to darken in color, indicating the formation of overcast skies that have the potential to produce rainfall.¹⁸

¹⁸ Efendi dan Faizin Rika Summalia, ‘Hujan Perspektif Al-Qur’an Dan Sains’, *Hadrah: Jurnal Keislaman Dan Peradaban*, Vol 17. No 1 (2023).h, 65–74

Precipitation: Rainfall

When the overcast clouds thicken, vertical air movement intensifies, especially in the central part of the cloud. This process causes the clouds to accumulate and become heavier until they reach very low temperatures in the atmosphere. At this stage, water droplets and ice particles begin to form. When the wind can no longer support them, these particles fall to the earth as rain.

The rainwater that falls is absorbed by the soil or flows into water bodies such as rivers, lakes, and seas. Over time, the water on the earth's surface evaporates again due to sunlight, restarting the rain cycle. Thus, this process continues repeatedly in a sustainable water cycle system.

Intertextual Analysis

The hadith under study below contains several supporting evidences closely related to the supplication for rain to Allah SWT, as discussed in the following analysis:

اللَّهُمَّ اسْقِنَا غَيْثًا مُغِيثًا مَرِيئًا مَرِيئًا نَافِعًا غَيْرَ ضَارٍّ عَاجِلًا غَيْرَ آجِلٍ قَالَ فَأُطِيقَتْ عَلَيْهِمُ
السَّمَاءُ

Meaning:

"O Allah, send down upon us rain that can help us, that pleases us, that fertilizes and is beneficial and not harmful, immediately without delay."
(Narrated by Abu Dawud)

This section relates to the intertextuality of the hadith narrated by Abu Dawud regarding the Prophet's (peace be upon him) supplication for rain, indicating that there are verses in the Qur'an that are fundamentally related to supplicating to Allah for rain.

Allah SWT commands His servants to pray and seek forgiveness so that rain may be sent down. This is found in the Qur'an, Surah Nuh, verses 10-12, as follows:

مَذْرَارًا عَلَيْكُمُ السَّمَاءُ يُرْسِلُ (11) غَفَارًا كَانَ إِنَّهُ رَبُّكُمْ اسْتَغْفِرُوا فَقُلْتُ (10)
أَنْهَارًا لَكُمْ وَيَجْعَلُ جَنَّاتٍ لَكُمْ وَيَجْعَلُ وَبْنِينَ بِأَمْوَالٍ وَيُمِدُّكُمْ (12)

Translation:

So I said to them, “Ask forgiveness of your Lord; indeed, He is ever a Perpetual Forgiver. He will send rain to you in abundance and increase you in wealth and children and provide for you gardens and provide for you rivers.” (Qur’an, Nuh 10-12)

The exegesis of the above verses shows that Prophet Nuh sought to awaken the spiritual awareness of his people. According to al-Mawardi, as cited by Hery Saparjan, *istighfar* (seeking forgiveness) here is a call to acknowledge one’s faults and commit not to repeat them. Sayyid Qutb stated that *istighfar* is one of the causes that bring tranquility to the soul in the form of worldly blessings such as livelihood, offspring, and sustenance. This verse links the forgiveness of a servant to the opening of solutions for life’s challenges.¹⁹

Furthermore, in a hadith narrated by Imam al-Bukhari through the chain of Abu Nu’aim, it is reported that the Prophet (peace be upon him) performed two rak’ahs of prayer without being preceded by *adhan* or *iqamah*, indicating that the Prophet performed *salat istisqā’* to ask for rain, as in the following hadith:

وَقَالَ لَنَا أَبُو نُعَيْمٍ: عَنْ زُهَيْرٍ، عَنْ أَبِي إِسْحَاقَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْأَنْصَارِيُّ وَخَرَجَ مَعَهُ الْبَرَاءُ بْنُ عَازِبٍ، وَزَيْدُ بْنُ أَرْقَمَ رَضِيَ اللَّهُ عَنْهُمْ «فَاسْتَسْقَى، فَقَامَ بِهِمْ عَلَى رِجْلَيْهِ عَلَى غَيْرِ مَنْبَرٍ، فَاسْتَغْفَرَ، ثُمَّ صَلَّى رَكْعَتَيْنِ يَجْهَرُ بِالْقِرَاءَةِ، وَلَمْ يُؤَذِّنْ وَلَمْ يَقُمْ» قَالَ أَبُو إِسْحَاقَ: وَرَأَى عَبْدُ اللَّهِ بْنُ يَزِيدَ الْأَنْصَارِيُّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ²⁰

Meaning:

¹⁹ Hery Saparjan, ‘Dimensi Teologi Istigfar : Perspektif Tafsir Surah Nuh Ayat 10-12 Dalam Pemikiran Tafsir Kontemporer’, November, (2024).h, 345–58

²⁰ Muhammad bin Ismail Abu Abdullah al-Bukhari al-Jaafi, *Sahih Bukhari*, juz 2 (Dar Touq al-Najat, 1422).h,30

Abu Nu'aim narrated to us from Zuhair, from Abu Ishaq, that ‘Abdullah bin Yazid al-Anshari went out to the open field together with al-Bara’ bin ‘Azib and Zaid bin Arqam (may Allah be pleased with them) to perform salat istisqā’ (prayer for rain). ‘Abdullah bin Yazid al-Anshari stood on his feet and not on a pulpit. He then sought forgiveness (istighfar) and performed two rak‘ahs of prayer with a loud recitation, without adhan or iqamah. Abu Ishaq said, “‘Abdullah bin Yazid al-Anshari had seen the Prophet (peace be upon him) perform like that.” (Narrated by Bukhari)

Furthermore, in a hadith narrated by Imam Tirmidhi, it is stated that the Prophet (peace be upon him) called upon his community to supplicate to Allah SWT, as supplication can bring benefit both for what has already occurred and for what has not yet occurred, as in the following hadith:

حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرِ الْقُرَشِيِّ الْمَلَيْكِيِّ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ فُتِحَ لَهُ مِنْكُمْ بَابُ الدُّعَاءِ فُتِحَتْ لَهُ أَبْوَابُ الرَّحْمَةِ وَمَا سَأَلَ اللَّهُ شَيْئًا يَغْنِي أَحَبَّ إِلَيْهِ مِنْ أَنْ يُسْأَلَ الْعَافِيَةَ وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الدُّعَاءَ يَنْفَعُ مِمَّا نَزَلَ وَمِمَّا لَمْ يَنْزِلْ فَعَلَيْكُمْ عِبَادَ اللَّهِ بِالدُّعَاءِ.²¹

Meaning:

Al-Hasan bin ‘Arafah narrated to us, saying: Yazid bin Harun narrated to us from Abdurrahman bin Abu Bakr al-Qurashi al-Mulaiki, from Musa bin ‘Uqbah, from Nafi’, from Ibn Umar, who said: The Messenger of Allah (peace be upon him) said, “Whoever among you is granted the door of supplication, then the door of mercy is opened for him. And there is nothing more beloved to Allah when He is asked than safety.” The

²¹ Abu Isa Muhammad bin Isa bin Sura bin Musa bin Al-Dahhak, at-Tirmidzi, *al-Jami’ al-Kabir - Sunan al-Tirmidzi*, juz 5 (Dar al-Gharb al-Islami - Beirut, 1998).

Messenger of Allah (peace be upon him) also said: “Indeed, supplication benefits both what has already occurred and what has not yet occurred, so you should supplicate, O servants of Allah!” (Narrated by at-Tirmidhi)

The explanation above can be understood that the Qur’anic verses in Surah Nuh and the hadiths narrated by Imam Bukhari and Imam Tirmidhi demonstrate that through prayer, seeking forgiveness (istighfar), and supplicating for forgiveness from Allah SWT, solutions can be provided for problems faced by society, especially issues of drought or famine caused by lack of rainfall.

From the three analyses conducted, the researcher found that essentially there is a fusion between religious and cultural practices in the doa raho ura tradition of the Bima community, commonly referred to as syncretism, for various reasons. One of these reasons is the practice of cleansing water springs, the addition of prayer texts in the Bima language, and others.

Syncretism itself is derived from the word *synkretismos*, meaning unity; and from the word *synkrisis*, meaning mixture. The term was initially a political term used by Plutarch to describe the unity of the people of Crete who fought together against their enemies. This unity was called *synkretismos*. Later, the term was also used in the religious field. In the 17th century, Calextus, a follower of Luther, was called a syncretist because he sought to reconcile and unify existing Protestant theologies. Thus, the term also contains the meaning of mixing elements together so that they become one.²²

Based on the above understanding, syncretism is essentially the practice of blending values contained within Islam with values found in local cultural teachings or beliefs that differ from one another, such as between Islam and the doa raho ura tradition.

Analysis of Values Contained in the Doa Raho Ura Tradition

²² Sunandar dan Tom, ‘Sinkritisme Islam Dan Budaya Lokal: Ritus Kehidupan’, *Jurnal Sambas (Studi Agama, Masyarakat, Budaya, Adat, Sejarah)*, Vol 6. No 1 (2023).h, 57–66.

Ontological Value

Reflecting on the ontological aspect of the doa raho ura tradition among the Bima community in Bima Regency, it is evident that they place Allah SWT and Prophet Muhammad as transcendental entities. The phrase ruma ma kese wara (Allah the One) in the Bima-language prayer above refers to the monotheistic concept recognizing Allah as an absolute and singular being who is independent and not contingent upon anything else, and Muhammad as the human messenger sent to bring the Sharia of Islam. This illustrates that humans, in living their lives, continuously depend on Allah SWT. Furthermore, humans and the universe exist in a reciprocal relationship that complements one another; humans cannot be separated from the universe, while the universe's existence is governed by Allah SWT. Thus, the ontological aspect of the doa raho ura tradition reflects the close relationship between God, humans, and the universe, as mentioned in the Qur'an.

The verse regarding Allah as the singular being is as follows:

﴿لَذِكْرِي الصَّلَاةَ وَأَقِمْ فَاغْبُدْنِي ۚ أَنَا إِلَهٌ لَا إِلَهَ إِلَّا أَنَا ۚ إِنَّنِي﴾^{١٤}

Indeed, I am Allah; there is no deity except Me, so worship Me and establish prayer for My remembrance. (Qur'an, Taha 20:14)

Meanwhile, the Qur'anic verse that explains the relationship between Allah, humans, and the universe is found in Surah Al-Baqarah as follows:

﴿تَجْرِي الْتِي وَالْفُلْكِ وَالنَّهَارِ اللَّيْلِ وَاخْتِلَافِ الْأَرْضِ السَّمَوَاتِ خَلَقَ فِي أَنْ مَوْتَهَا بَعْدَ الْأَرْضِ بِهِ فَاحْيَا مَاءٍ مِنَ السَّمَاءِ مِنَ اللَّهِ أَنْزَلَ وَمَا النَّاسُ يَنْفَعُ بِمَا الْبَحْرِ فِي لَايَتِ وَالْأَرْضِ السَّمَاءِ بَيْنَ الْمُسَحَّرِ وَالسَّحَابِ الرِّيحِ وَتَصْرِيفِ ذَابَّةٍ كُلِّ مِنْ فِيهَا وَبَثَّ يَعْطِلُونَ لِقَوْمِ﴾^{١٦٤}

Indeed, in the creation of the heavens and the earth, the alternation of night and day, the ships that sail through the sea carrying what benefits mankind, and what Allah sends down from the sky in the form of water, by which He revives the earth after its death (dryness), and spreads therein all kinds of creatures, and the

movement of the winds and the clouds controlled between the heaven and the earth—there are surely signs (of Allah’s Oneness and Greatness) for people who reflect. (Qur’an, Al-Baqarah 2:164)

The above verse illustrates the relationship between God, humans, and the universe, serving as a fundamental basis for understanding how the existence of the universe brings benefits to mankind and contains signs of Allah SWT’s power.

Epistemological Value

Essentially, the *doa raho ura* tradition is a collective prayer activity rooted in Islamic teachings, which has then merged with the local culture of the Bima community. Regarding epistemology, which concerns knowledge, the primary sources of knowledge in this tradition are undoubtedly the Qur’an and the hadith, serving as foundational references and legitimizing the practice. On the other hand, the community also relies on oral culture and traditions to transmit this knowledge from one generation to another. Herein lies the important role of elders, religious leaders, and customary leaders in teaching the prayer texts contained within the tradition.

Fundamentally, the Qur’an serves as a guiding proof for Muslims in living their lives, as stated in the following verse:

﴿يُؤْمِنُونَ لِقَوْمٍ وَّرَحْمَةً هُدًى عِلْمٍ عَلَىٰ فَصْلَانِهِ يَكْتُبُ جَنَّتُهُمْ وَلَقَدْ

And indeed, We have brought them a Book (the Qur’an) which We have explained in detail based on knowledge, as a guidance and mercy for the believers. (Qur’an, Al-A’raf 7:52)

Regarding the emphasis on the command to follow the Sunnah of the Prophet (peace be upon him), this discussion is found in the Qur’an, Surah Al-Hashr, verse 7:

وَالْيَتَامَى الْقُرْبَىٰ وَلِذِي وَلَرَّسُولٍ فَلِلَّهِ الْقُرَىٰ أَهْلٌ مِّن رَّسُولِهِ عَلَى اللَّهِ أَفَاءَ مَا
الرَّسُولُ أَنكُم مَّا مِنْكُمْ إِلَّا غَنِيَاءَ بَيْنَ ۚ ذُوْلَهُ يَكُونُ لَا كَيْ السَّيِّئِ وَأَبْنِ وَالْمَسْكِينِ
الْعَفَابِ شَدِيدُ اللَّهِ إِنَّ اللَّهَ وَاتَّقُوا فَانْتَهَوْا عَنْهُ نَهْيَكُمْ وَمَا فَخَذُوهُ

Translation:

What the Messenger gives you, accept it; and what he forbids you, abstain from it. (Qur'an, Al-Hashr 59:7)

Axiological Aspect

The values and benefits of the doa raho ura tradition are inseparable from its religious significance. The doa raho ura tradition is a collective prayer activity seeking protection, safety, and blessings from Allah SWT. This demonstrates that the Bima community firmly adheres to Islamic teachings. Simply put, doa raho ura serves as a means to build the relationship between the servant and God. Moreover, in this tradition, the community uses it as a moment to strengthen interpersonal bonds, foster cooperation, and exert sincere effort in carrying out the tradition. Indeed, this tradition reflects and constitutes the identity of the Bima people in Wora village, distinguishing them from other cultures and traditions.

Contextual Analysis

The relation to the Sunnah of the Prophet Muhammad (peace be upon him) can be seen through the asbabul wurud (occasions of revelation) of the hadith concerning the supplication for rain. One relevant narration is from Jabir bin Abdillah, who recorded that several women came to the Prophet (peace be upon him) weeping due to the drought that afflicted them. In this hadith, the Prophet showed concern for the condition of the community suffering from hardship caused by drought.

CONCLUSION

The doa raho ura tradition is a ritual that holds profound meaning for the community of Wora village, Wera subdistrict, Bima regency, as a form of supplication to Allah SWT for the descent of rain. This study demonstrates that the practice of this prayer is not merely a local tradition but also has strong roots in the Sunnah teachings of the Prophet Muhammad (peace be upon him). The research findings indicate that the community understands doa raho ura as part of obedience to the Sunnah, associating this practice with hadiths that describe the supplication for rain. Thus, the hypothesis proposed in this study—that this tradition aligns with Islamic teachings—is confirmed.

Recommendations include the need to strengthen community understanding of the importance of the doa raho ura tradition within the context of Islamic teachings, as well as the necessity for further documentation and research on other religious practices that may have similar connections to the Prophet's Sunnah. Additionally, socialization activities and training for the younger generation about the values contained in this tradition can help sustain positive religious practices and reinforce the cultural identity of the community. Further research is also advised to explore the social and economic impacts of this tradition on the daily lives of the people in Wora village.

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