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The Legal Discourse of *Al-Ādah Muhakkamah* on *Mappanini Bosi* Tradition in Bone Regency

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Abstract

The inhabitants of Pattiro Village, situated within the Dua Boccoe Subdistrict of Bone Regency, are renowned for their customary practice known as "*mappanini bosu*." However, it has been observed that adherence to the established rules of this tradition is frequently breached by community members. This research aims to explore the use of *mappanini bosu* tradition within Bugis society and to examine perspective of Islamic law on the jurisprudential rule of *al-ādah muhakkamah*. Accordingly, this empirical qualitative research was conducted in Pattiro Village, situated within the Salomekko District of Bone Regency in South Sulawesi Province. The methodology used adopted a synthesis of two theoretical frameworks, namely the reception-exit theory and *al-'urf*. To achieve the research aim, data were gathered through field studies and literary sources, and subsequently processed and analyzed using reduction, presentation, and conclusion methods. The obtained results showed the significance of *mappanini bosu* tradition within Bugis community, which was recognized as integral for achieving success in their various endeavors. It was also observed that not all individuals in Pattiro Village actively engage in this custom. Ritual stages of *mappanini bosu* include the use of leaves, millipede animals, sharpening stones, burning dippers, and underwear. In accordance with this, the fiqh rule *al-ādah muhakkamah* concerning the practice of *mappanini bosu* was evaluated in this research. From this evaluation, it was found that some elements deviated from certain Muslim beliefs, but not all aspects contravened *mappanini bosu* principles. Ritual process comprised the use of specific materials, and intentions, and attributing significance to ritual items believed to influence rainfall. This research urges

practitioners of rain-charming ritual and Bugis community to regard *mappanini bosu* as local wisdom while concurrently respecting Islamic law as an integral component of community life.

Keywords:

Mappanini Bosu; Ward off Rain; Local Wisdom; Bugis Community; Islamic Law.

Abstrak

Penduduk Desa Pattiro, yang terletak di Kecamatan Dua Boccoe, Kabupaten Bone, terkenal dengan praktik adat mereka yang dikenal sebagai "*mappanini bosu*." Namun, telah diamati bahwa kepatuhan terhadap aturan yang telah ditetapkan dalam tradisi ini sering kali dilanggar oleh anggota masyarakat. Penelitian ini bertujuan untuk mengeksplorasi penggunaan tradisi *mappanini bosu* dalam masyarakat Bugis dan untuk memeriksa perspektif hukum Islam tentang aturan kaidah *al-ādah muhakkamah*. Oleh karena itu, penelitian kualitatif empiris ini dilakukan di Desa Pattiro, yang terletak di Kecamatan Salomekko, Kabupaten Bone, Provinsi Sulawesi Selatan. Metodologi yang digunakan adalah sintesis dari dua kerangka teori, yaitu teori *receptie exit* dan *al-'urf*. Untuk mencapai tujuan penelitian, data dikumpulkan melalui studi lapangan dan sumber-sumber kepustakaan, kemudian diolah dan dianalisis dengan metode reduksi, penyajian, dan penarikan kesimpulan. Hasil temuan menunjukkan pentingnya tradisi *mappanini bosu* dalam masyarakat Bugis, yang diakui sebagai bagian integral untuk mencapai kesuksesan dalam berbagai usaha mereka. Selain itu, ditemukan pula bahwa tidak semua individu di Desa Pattiro secara aktif melakukan tradisi ini. Tahapan ritual *mappanini bosu* meliputi penggunaan dedaunan, hewan kaki seribu, batu asah, gayung yang dibakar, dan pakaian dalam. Sehubungan dengan hal tersebut, kaidah fikih *al-ādah muhakkamah* mengenai praktik *mappanini bosu* dievaluasi dalam penelitian ini. Dari evaluasi ini, ditemukan bahwa beberapa elemen menyimpang dari keyakinan Muslim tertentu, tetapi tidak semua aspek melanggar prinsip-prinsip *mappanini bosu*. Proses ritual terdiri dari penggunaan bahan-bahan tertentu, niat, dan mengaitkan makna pada benda-benda ritual yang diyakini dapat mempengaruhi curah hujan. Penelitian ini mendorong para praktisi ritual pemanggil hujan dan masyarakat Bugis untuk menganggap *mappanini bosu* sebagai kearifan lokal dan pada saat yang sama menghormati hukum Islam sebagai komponen integral dari kehidupan masyarakat.

Kata Kunci:

Mappanini Bosu; Menangkal Hujan; Kearifan Lokal; Masyarakat Bugis; Hukum Islam.

Introduction

While rain is eagerly anticipated by certain individuals, such as farmers, it might be perceived as a calamity by those who have certain plans or occasions (Harris, 2017). Hence, humans possess a natural inclination to evade rainfall during festive occasions, such as weddings, circumcisions, and other gatherings that entail the collective desires of numerous individuals (Damayanti et al., 2021). During an event or celebration, individuals typically desire for the occasion to proceed seamlessly without any disruption caused by rainfall upon the arrival of invited attendees. Consequently, they are seeking an individual who possesses the capability to relocate or cease rainfall to a location distant from the event vicinity. Typically, precipitation is redirected to mountains, valleys, seas, or forests when it is deemed disruptive or has adverse effects. The activity scale, at times, extends

to a national level through the use of rain charmers. The performance of Rara Istiani, a rain charmer, at the MotoGP Mandalika 2022 has captured the eye of Indonesian netizens and the global community (Larasati et al., 2023). The pros and drawbacks of The Rain Charmer's actions were also thoroughly addressed. When the rain did not stop, the rain charmer proceeded to perform rituals. Shortly thereafter, the rainfall ceased.

The act of transferring or shifting rain is referred to as *mappanini Bosi* in the Bugis village of Pattiro Village. Rain charmer refers to an individual's capacity to manipulate rainfall, with some individuals still employing the practice of *mappanini bosi* (repelling rain) for specific intentions (Hasri, 2021). The rain charmer holds the same role in everyday life as other individuals, specifically as the head of the family and the provider for his children and wife. Rain charmers engage in additional pursuits alongside their primary occupation as rain charmers, such as working as regular farmers or pursuing other typical human vocations. Rain charmers are commonly observed among Bugis, Malay, and Javanese populations (Harisa, 2020). The rain charmer rite has mythological and mystical significance. Paradoxically, several individuals who practice rain charm also use verses from the Koran into their ceremonies (Adnan & Uyuni, 2022).

Islam is an inclusive faith that allows for the incorporation of foreign cultural components, as long as they do not contradict the established regulations based on Islamic principles (Marjani, 2023). The *al-'urf* thesis posits that societal traditions can serve as a robust foundation for legal principles (Musarrofa & Rohman, 2023). This phenomenon becomes evident when the ulama introduce Islam to new regions. Instead of fully discarding the existing teachings of the society, Islam allows for ample flexibility and accommodation to local cultural practices. Similarly, the theory of *receptie exit* serves as a means to reinstate Islamic law as an equal partner to customary law (Dianto, 2020). Previously, Islamic law was considered subordinate to customary law (Rokhmad, 2021), as per the principles of reception theory (Rifqi, 2021). According to this reception theory, Islamic law has been subject to significant negative stigma, which includes portraying Islam as a force that divides national unity. Under this adoption of the exit hypothesis, Islamic law and customary law collaborate in the development of national law in the presence of diversity.

There is a scarcity of research on rain charmers. A number of scholars have recognized rain charmers as a vocation that receives remuneration in Tanjung Senang Village (Nofebyanti, 2022). Certain communities may necessitate the utilization of rain charmers' services and the provision of remuneration. A new study investigates the utilization of rain charmers and the historical origins of rain charmers in Jangkat Village (Humayrah, 2023). The study aims to explore the incorporation of Quranic verses in the process of implementing rain charmers (Hasri, 2021). Rain charmers employ certain

terminology and phrases that express admiration and devotion towards Allah (Ramadhan, 2023). Despite assertions that rain charmers depart from religious norms, a significant number of individuals persist in upholding this tradition to safeguard Indonesian culture and indigenous knowledge, hence preventing the erosion of its distinctive features throughout time (Kumar, 2017). The comments exhibited a wide range of perspectives, reflecting society's growing inclination to gradually diminish trust in supernatural phenomena within a religious context.

Accordingly, it is necessary to disclose the traditional role of the *mappanini bosu* by studying Islamic law, specifically the rules of fiqh (*al-ādah al-muhakkamah*), in order to provide the public with a fresh understanding. The norms of fiqh can be referred to as the methodology of Islamic law and are employed in *taṭbīq al-ahkām* (Albab & Nurwahidin, 2022), which is the practical application of law to situations that emerge in human life. The tradition of appointing a *mappanini bosu* has been established in the Pattiro Village community to ensure that there are no weather-related hindrances during their celebratory festivities, thanks to the presence of a rain charmer. Proficient rain manipulators are assigned the responsibility of regulating rainfall through a rain suppression ceremony called *mappanini bosu*. By performing this ceremony, they want to exert control over the weather and avert any rainfall that could ruin the event and impede the arrival of the invited visitors.

Methods

This study is an empirical investigation conducted using a qualitative approach. The investigation was conducted in Pattiro Village, Salomekko District, Bone Regency, South Sulawesi Province. An interdisciplinary research approach known as the sociology of Islamic law, which focuses on the study of Islamic law, phenomena, and traditions. The author employed both field studies and literature studies to gather data. The author use observation, interviews, and documentation as the methodologies in their field investigations. The acquired data was thereafter subjected to three sequential stages of processing and analysis, specifically: data reduction (data selection), data display, and drawing conclusions.

Result and Discussion

Reception for the Implementation of the *Mappanini Bosu* Tradition in Pattiro Village

The Residents of Pattiro Village perceive *mappanini bosu* (rain warding) as a traditional practice that is regularly and naturally performed, similar to other communities, and has been passed down through generations for a considerable period

of time. In addition, the insufficient education and limited understanding of religion among the residents of Pattiro Village contribute to their perception that such practices are ordinary.

“However, upon closer examination and in light of Islamic teachings, particularly the *al-ādah al-muhakkamah fiqh* rules, it becomes evident that the Mappanini Bosi tradition (rain prevention) is a custom that cannot be justified or endorsed in Islam, as it involves placing faith in entities other than Allah.” (Razak, 2023)

The people of Pattiro Village adhere to the practice of *mappanini bosi* (rain warding) primarily as a manifestation of their deep-rooted local customs and traditions, without critically considering the underlying rationale behind it. As per the residents of Pattiro Village, the presence and customary practices of *mappanini bosi* are deemed essential and have become indispensable to the community. If individuals choose to fulfill their desires, they are obliged to adhere to the *mappanini bosi* tradition. While not all residents of Pattiro Village partake in this practice, the majority of them believe in and observe it, ensuring the seamless execution of events or celebrations.

According to the opinions of the residents of Pattiro village, individuals who wish to organize an event or celebration incorporating the *mappanini bosi* custom must adhere to a set of measures in order to meet the necessary criteria for conducting the *mappanini bosi* ritual. The prerequisites for the *mappanini bosi* ritual encompass the utilization of specific materials or particular things that are necessary for its execution.

The *mappanini bosi* custom is the preferred choice for the residents of Pattiro village when organizing events or celebrations. While the objectives and significance of these customs remain consistent, variations exist in the methodologies employed to execute them. The distinction lies in the specific materials or things employed during the execution of the ritual.

The people of Pattiro village often engage in five practices, one of which is the *mappanini bosi* ceremony, which is performed to prevent rainfall.

1. Leaf

A ritual involving leaves is performed to prevent rain. Initially, individuals gather a total of three leaves that can be fastened to the branches of a tree. Furthermore, the initial three leaves were bestowed upon the initial three offspring within the household who organized the occasion with the purpose of utilizing the leaves as a protective measure against precipitation. Furthermore, the eldest offspring adorned the tree branches surrounding the occasion by reciting the incantation: "*manna'ka mappanini bosi, usioko daung ritakke takke'e narapi cappa'na gau'e, na rekko bosivi deulappessang sioku pole takke'e, narekko deto nabosi walleppessang sioku na lisuko pemeng*" (Alimudding, 2023).

The purpose of this ritual is to convey the intention of the handler to prevent or repel rainfall. This is symbolized by tying a leaf to a twig until the desired outcome is achieved. The underlying message is that the handler will not let the rain to occur, but will release this control once the weather becomes clear and rain-free. Leaves are thought to serve as implements for repelling rain

2. Centipede

Millipedes are utilized in the ceremony to prevent rain. Initially, individuals search for a single millipede. Furthermore, individuals are seeking bowls specifically designed for the purpose of enclosing millipedes. Next, the handler proceeds to enclose the millipede creature by placing a bowl over it while reciting the phrase "*mannia'ka mappanini bosu, ee ancuari utongko'ko makkokkoe lattu cappa'na gau'e, na rekko bosuwi deubukka pattongko'e, narekko deto nabosi ubukka'i pattongko'e*" (Miyya, 2023).

The ritual of warding off rain using millipedes symbolizes the use of animal materials to instill trust. The handler covers the millipede during rainfall, but releases or opens it when the weather is clear. This signifies the millipede's directive to repel rain and be liberated from its covering, as the bowl used to shield it remains closed during rainfall.

3. Whetstone

The act of repelling rain by utilizing a whetstone is performed. To begin, acquire a whetstone and proceed to elevate the temperature of the water until it reaches its boiling point. Next, the sharpening stone is immersed in the scalding water. Next, the handler carries out the ceremony by reciting the specific phrase "*mannia'ka mappanini bosu, utellerakko ri uwai rede'e lattu cappa'na gau'e, na rekko bosuwi de walako pole uwai rede'e. rekko deto nabosi walamako pola uwai rede'e*" (Soda, 2023).

The significance of the rain-repelling ceremony involves the utilization of a whetstone that is submerged in hot water. During rainy weather, the sharpening stone remains in the boiling water, whereas in clear weather, it is taken out and then put back. returning to his residence

4. Dipper

The act of preventing rain is performed by employing a ladle. Initially, the handler retrieves a previously utilized ladle, typically employed for bathing purposes, rather than a fresh ladle. Next, create a blazing mass of flames either in front of the home or at the location of the event/celebration. Next, the rain charmer heats the ladle until the ceremony is concluded by uttering the incantation "*mannia'ka mappanini bosu, utunu ayye sero'e lattu cappa'na gau'e, nannia aja mupeturung bosie lettunna to completion gau'e*" (Baharudding, 2023).

The ritual of warding off rain using a dipper symbolizes the rain charmer's desire for the dipper to represent rain. Consequently, the dipper is burned throughout the

event, signifying the intention for rain to abstain until the event concludes. Additionally, the dipper's association with water, typically employed for water collection, further solidifies its connection with rain.

5. Underpants

Wearing underpants is said to be a ritualistic practice to prevent rain. Initially, the handler requests undergarments as a prerequisite for organizing an occasion or festivity, such as a wedding. Specifically, the rain handler requests the undergarments of the bride. Furthermore, these undergarments are securely fastened toward the top of the house. Furthermore, the rain charmer plans to utter the phrase "*mannia'ka mappanini bosi.*" "I am unable to comprehend the meaning of the words you have spoken, as they appear to be in a language unfamiliar to me." (Rosmini, 2023)

The purpose of the rain-repelling ritual using underwear is as follows: the rain charmer purposefully fastens the underwear tightly until the conclusion of the event. If rain occurs, the rain charmer refrains from untying the knots. However, if no rain falls, the rain charmer commits to undoing the knot.

The execution of the *mappanini bosi* custom in the Bugis community of Pattiro Village involves several rites, all aimed at achieving a common purpose. Despite variations in the rituals, there are still individuals who maintain their belief in and practice of this tradition. Due to their adherence to the beliefs that the traditions passed down by their ancestors are accurate, the majority of the residents in Pattiro Village continue to practice them.

Analysis of the Al-Ādah Muhakkamah Rules of the Mappanini Bosi Tradition in Pattiro Village

The law is formulated via the collaborative efforts of scholars and legal specialists to produce sharia regulations that are tailored to the societal requirements (Rani et al., 2020). Within society, while organizing grandiose events or festivities, there is a need for a serene atmosphere devoid of disruptions, be they natural, technological, or otherwise.

Precipitation is indeed a divine gift, yet under specific circumstances, it can also manifest as a calamity and be regarded as an adversity. When organizing a significant gathering, such as a community celebration or a wedding, inclement weather might provide a considerable hindrance or impediment to the event. In the present circumstances, individuals commonly maintain their belief in the custom of *mappanini bosi*, which involves the act of diverting or relocating rain to a different location. This practice aims to ensure that the ongoing event proceeds without any disruptions caused by rainfall.

It is crucial for us, as Muslims with the correct belief system, to prioritize the teachings of Islam in all aspects. As believers, we absolutely refuse to tamper with our religious beliefs, known as aqidah (Kanafi et al., 2021). The passage frequently recited is found in Surah Al-Fatihah/1:5.

Translation:

“We adore only You and seek support exclusively from You.” (Kementerian Agama RI, 2019)

In his commentary on the *Fī Zilāl al-Qur’ān*, Sayyid Qutb discusses this verse as the fundamental belief that arises from the several underlying beliefs revealed in this surah (Albar et al., 2023). Specifically, it emphasizes the belief in the exclusive worship of Allah and seeking help only from Allah. Furthermore, in another verse, Allah mentions QS Al-Ikhlas/112:2.

“Allah is the ultimate source to seek for all things.” (Kementerian Agama RI, 2019)

In his interpretation, Sayyid Qutb elucidates the meaning of this verse as follows: "God alone is the ultimate fulfiller of desires and the sole recipient of the supplications made by His servants who yearn for their desires to be fulfilled." He is the exclusive authority in making judgments regarding His infidelity, with no involvement from anybody else.

When examining the two sentences mentioned earlier within the framework of a plea to someone to cease or relocate the rain, it contradicts the message conveyed in the stanza. If the passage adheres to accurate aqidah criteria, then the request contradicts Islamic tenets. Nevertheless, there are others who contend that our actions are essentially directed towards Allah, and the act of attempting to halt the rain is merely a customary or prayerful practice.

In order to address this criticism, why must we need the assistance of others to pray, rather than praying directly to Allah? When seeking prayer, it is important to direct our requests to Allah, rather of relying solely on scholars whose faith may not be evident. Rain is a phenomenon that is considered a divine secret and falls under the jurisdiction of Allah's omnipotence, as mentioned in a hadith of the Prophet Muhammad. Stated: "There exist five enigmatic aspects that remain unknown to anybody save Allah: The events of tomorrow, the contents of the womb, the actions of one's soul in the future, The exact location of one's death and the precise timing of rainfall are unknown to everyone.

Islamic law is an integral component of the field of jurisprudence (Mukhtar, 2018), which encompasses a vast body of knowledge that extensively examines and encompasses many aspects of Islamic law (Rosyadi & Rizka, 2022). This body of knowledge serves to govern personal and collective needs, as well as society as a whole.

Mappanini bosi tradition refers to a recurring custom or habit within a culture (Hasri, 2021). A beneficial (*sahih*) tradition can serve as a legal precedent for resolving a matter. This adheres to the principle of fiqh known as "*al-ādah muhakkamah*" (Suparmin, 2021), which states that tradition or habit can serve as a legal basis. *Muhakkamah* serves as a point of reference in these regulations when a dispute arises in a case.

Islamic law recognizes and values the importance of public culture, as seen by the principles of *usul fiqh*, which specifically address the incorporation of societal culture (Syatar et al., 2022). These principles, known as *al-ādah muhakkamah*, affirm that culture can be considered as a valid source for Islamic law (Muslimin, 2018). The implementation of *usul fiqh* rules is then turned into distinct cultural formulations sharia law (Faisal et al., 2023).

Al-Ādah muhakkamah refers to the principles of fiqh, wherein the rules themselves are established customs that hold the force of law (Zahid, 2022). *Al-ādah* refers to the recurrent behaviors or statements (Mutawali, 2021), such as those observed in the *mappanini bosi* tradition. This tradition is a longstanding Bugis community custom that has been transmitted across successive generations by preceding individuals.

The laws of *al-ādah muhakkamah* refer to recurring phenomena that are in line with common sense and human nature (Rosyid & Kushidayati, 2022). These rules serve as a legal framework that adheres to the purposes of the sharia and does not contradict its principles. This rule is categorized by Islamic jurists, which is crucial for its application as a guiding principle in the formulation of laws, particularly with respect to societal customs and practices.

Tradition is an inheritance of entrenched customs that have been transmitted throughout successive generations within a society (Adhi et al., 2021), based on the conviction that the manner in which they are upheld is optimal and accurate. Undoubtedly, both the environment and heredity exert a significant impact (Tarmizi, 2020). Nevertheless, employing logical reasoning and bolstered by steadfast convictions will facilitate humanity's departure from current conceptions.

Within this framework, according to the practice of *mappanini bosi* (rain warding off) in the context of organizing large-scale events, such as community celebrations or other significant gatherings, it is imperative for us, as Muslims with steadfast faith, to always prioritize Islamic principles in all aspects. Rain is a divine blessing from Allah, however it can also turn into a calamity or trouble under certain circumstances.

Some of the prerequisites underlined by the norms of *al-ādah muhakkamah* in the context of *mappanini bosi* are as follows: These conventions are generally applicable and not specific to individuals. They are pre-agreed customs that do not contradict Islamic law. As devout Muslims, it is imperative that we uphold Islamic teachings and faithfully

observe our customs and practices, fully acknowledging that every event is predetermined by the divine will of Allah (Rosyad, 2022). Consequently, we must wholeheartedly submit ourselves to His authority. When encountering rainfall, we might beseech Allah for His favor and safeguard, while also employing logical measures to mitigate the effects of the precipitation.

It is crucial for us to possess a comprehensive comprehension of Islamic doctrines and integrate our faith with prudent and religiously-aligned conduct in this scenario. By doing so, we can sustain a harmonious equilibrium between local customs and accurate theological instructions while addressing natural occurrences like rainfall.

Islam, being a religion with an impeccable sharia, serves the purpose of governing all sentient beings on the planet, including humans (Pabbajah, 2020). The process of da'wah aims to disseminate information and knowledge to the public regarding traditional customs and rituals associated with human behavior, as prescribed by Islamic prohibitions. The objective is to rectify and rearrange erroneous practices, regardless of their magnitude, in alignment with the principles of the Islamic faith.

It is crucial for individuals to wholeheartedly embrace and implement the tenets of Islamic law in their daily lives. This provision is essential for attaining both safety and happiness in both the present life and the hereafter. Through the implementation of Islamic principles in daily life, individuals can attain inner tranquility, foster harmonious connections with others, and fulfill religious obligations with utmost mindfulness and accountability. In addition, by implementing Islamic law.

Humans are also instructed to refrain from engaging in activities that cause harm to themselves or others, and to cultivate virtuous moral principles in their daily lives. Hence, the Islamic religion is responsible for the emergence of these two significant matters.

Firstly, it is important to disengage the mind from blindly adhering to superstitious beliefs passed down by previous generations. Recognize that what was followed by our ancestors is not necessarily true. In fact, both those who have lived before us and those who will come after us face challenges. The essence of nature remains constant. Islam grants individuals the freedom to exercise rationality in order to independently establish laws. Secondly, it urges humans to have faith in the Unity of the Creator, acknowledging that Allah alone is responsible for the creation of all beings and provides for their every requirement. Furthermore, it emphasizes that no creature possesses any extraordinary abilities or supernatural capabilities except by the will of Allah.

Many Muslims identify as believers, yet in reality, they have strayed from their professed beliefs through inconsistencies between their words and actions, resulting in numerous aberrations. In Surah An-Nur/24:55, God's Word states that those who believe

and perform righteous actions will be granted authority on earth, just as their predecessors were granted authority. God will establish the religion that He has approved for them and transform their state from fear to safety and security. They demonstrate their devotion to Me by abstaining from any form of association with other entities. Those who reject the pledge are considered wicked.

Islamic law instructs individuals to demonstrate reverence for Allah, both via tangible deeds and within their innermost beings. Humans are required to adhere to the ideal of altruism, performing acts of kindness without anticipating reciprocation from others. In addition, he is anticipated to consistently exhibit virtuous conduct, even in the absence of external knowledge, as he is cognizant of Allah's perpetual observation.

The ceremonial tradition of rain warding is a religious practice observed in a civilization that perceives rain as a calamity. The execution of this ceremony contradicts Islamic teachings as it employs practices derived from the beliefs and instructions of deceased individuals.

Within the context of Islam, it is imperative that acts of worship and ceremonies adhere to accurate teachings and abstain from any actions that contradict religious advice. Regarding the customary practice of preventing rainfall. It is imperative to acknowledge that dedication and reverence should be exclusively directed towards Allah, and it is forbidden to combine actions that contradict Islamic beliefs.

Precipitation is a divine favor bestowed by Allah, selectively bestowed upon His chosen servants. Some advantages of rain include:

- a. Because there is sustenance.
- b. The life of the earth. Public Trust in Rain Charmers in Kedaburaapat Village, Rangsangbarat District, Meranti Islands Regency.
Allah SWT. says in surah al-Baqarah/2:164.

Translation:

"Indeed, at the creation of the heavens and the earth, the alternation of night and day 47) the ark that sails on the sea with (a cargo) that is useful for humans, what Allah sent down from the sky in the form of water, then with it He revived the earth after it had died (dry), and He scattered in it all kinds of animals, and the movement of winds and clouds that are controlled between heaven and earth, (all of that) are truly signs (of Allah's greatness) for a people who understand." (Kementerian Agama RI, 2019)

- c. As a tool in thaharah

The Word of Allah swt. Surah al-Anfal/8:11

Translation:

(Remember) when Allah made you sleepy as a reassurance from Him and sent down water (rain) on you from the sky to purify you with it (rain), remove the disturbances of Satan from you, and strengthen your hearts and strengthen the soles of your feet.

- d. To be consumed by living creatures on earth

The Word of Allah swt. Surah an-Nahl/27:10

Translation:

It is He who has sent down water (rain) from the sky for you. Part of it becomes drink and part of it (fertilizes) the plants with which you graze your livestock. (Kementerian Agama RI, 2019)

Therefore, it is appropriate for humans to rely only on Allah for the rain to fall, because no one knows why the rain falls except Allah alone. When the rain falls is a supernatural matter that is known only by Allah. Therefore, whoever knows when the rain will fall or can make the rain fall or can stop the rain from falling or is a rain charmer, then he has violated Islamic law which is not in accordance with the rules of *al-ādah muhakkamah* fiqh (Hidayatullah & Fadillah, 2022).

Allah in Surah Luqman/31:34

Translation:

Indeed, Allah has knowledge of the Day of Judgment, sends down rain, and knows what is in the womb. No one can know (for sure) what he will do tomorrow. Likewise, no one can know where on earth he will die. Indeed, Allah is All-Knowing, All-Compliant. (Kementerian Agama RI, 2019)

Asking to open up to Allah is said to be a violation of Islamic law, and is considered a gift from Allah. Something that disturbs us is also considered opposing, rejecting sustenance, and not believing in His power. So Islamic da'wah needs to function in society with the aim of further improving faith and Sufism (Hasbullah et al., 2022), as is the case in QS Ali Imran/3:2

Translation:

Allah, there is no god but Him, the Almighty, the Almighty who takes care of (His creatures) continuously. (Kementerian Agama RI, 2019)

From the aforementioned verse, it can be inferred that there is no deity deserving of adoration save for Him, who possesses the impeccable attribute of life and skillfully manages all affairs. Continuing a customary practice from one generation to another is acceptable, as long as it does not violate any Islamic religious principles.

Essentially, the *mappanini bosi* tradition is not inherently problematic as long as one is capable of effectively implementing it. However, there exist various beliefs among individuals regarding the proper procedures for carrying out this tradition. There is a perception that failure to adhere to these procedures may result in undesirable consequences. Specifically, the *mappanini bosi* tradition is often employed as a safeguard when organizing large-scale celebrations. Neglecting this tradition may lead to concerns about the safety of the event and apprehension about potential rainfall-related issues.

Hence, it is imperative for a Muslim to be conscientious in observing ethical conduct towards both Allah and fellow individuals. One's devotion to Allah is demonstrated via a disposition of embracing and complying with Allah's law and the teachings of the Prophet Muhammad. If we successfully implement this in a Muslim individual, we will no longer encounter a disposition of resistance towards the beneficial sharia derived from the Koran

and Sunnah.

Conclusion

Active participation in the receipt of the *mappanini bosi* tradition's execution is imperative and essential to prioritize. The Bugis community highly values the practice of *mappanini bosi* as essential and integral to the success of their activities and goals. While not everyone in Pattiro Village engages in this habit, the majority of the community believes in and practices it. In order to ensure the seamless execution of the event or celebration, it is imperative to adhere to a series of rituals. The stages of ritual reception in the *mappanini bosi* tradition involve the utilization of leaves, millipedes, a sharpening stone, a charred dipper, and underwear. In terms of the perspective of *al-ādah muhakkamah* fiqh rules on the practice of the *mappanini bosi* tradition, the author's research and observations in the field indicate that the method of preventing rain among the people in Pattiro village has become an enduring tradition. However, it is acknowledged that there are certain aspects of this tradition that deviate from Islamic principles, although not entirely. During the ritual, one employs specific items and intentions, placing their confidence in the belief that these materials have the power to ward off rain. This act is considered irrelevant to Islamic law as it involves seeking assistance from someone other than Allah. It is expected that both the rain charmer profession and the Bugis community will acknowledge the significance of *mappanini bosi*, recognizing it as a form of local wisdom and not disregarding its alignment with Islamic law. This is crucial for the community's overall empowerment.

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