

Al-Shafi'i Analytical Views on Ritual *Pa'batte Tau*: Evidence from Jeneponto, South Sulawesi

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Abstract

The background of the author in adopting this title is to find out how the review of the al-Shafi'i school of thought in the pa'batte tau ritual in Batujala Village, Bontoramba District, Jeneponto Regency. The type or research method in this thesis is a qualitative research method. Qualitative research has three main keys, namely taking facts based on the understanding of the subject, the results of detailed observations and trying to find new theoretical results that are far from existing theories. Qualitative research or what is known as field research, starts with observation, then conducts interviews with the community to obtain accurate data or information as material for the completion of the thesis. The results of this study indicate that: 1). The people of Batujala Village still maintain the pa'batte tau ritual because they think that the tradition aims to summon rain during the prolonged dry season. 2). There are several factors why the pa'batte tau ritual in Batujala Village, Bontoramba District, Jeneponto Regency is still being maintained, one of which is the economic factor. 3). Based on the review of the al-Shafi'i school, it has been enacted to pray istisqa if you want to call rain. The implications of the results of this study are: 1). It is necessary to instill religious values and moral values for each community so that they know which actions violate religion and which violate cultural customs. 2). The community should be more careful in deciding everything, especially in the matter of the pa'bate tau tradition so that its implementation can run according to the prevailing religion and customs. 3). This research is expected to be the preservation of the pa'batte tau tradition for the community so that no one deviates and goes outside the boundaries of religious values and even customs.

Keywords:

al-Shafi'i School; *Pa'batte Tau*; Ritual; Jeneponto.

Abstrak

Latar belakang penulis mengangkat judul ini adalah untuk mengetahui bagaimana tinjauan mazhab Syafi'i dalam ritual *pa'batte tau* di Desa Batujala, Kecamatan Bontoramba, Kabupaten Jeneponto. Jenis atau metode penelitian dalam skripsi ini adalah metode penelitian kualitatif. Penelitian kualitatif memiliki tiga kunci utama yaitu mengambil fakta berdasarkan pemahaman subjek, hasil pengamatan secara rinci dan berupaya menemukan hasil teoritis baru yang jauh dari teori yang telah ada. Penelitian kualitatif atau yang dikenal dengan penelitian lapangan, dimulai dari observasi, kemudian melakukan wawancara dengan masyarakat untuk memperoleh data atau informasi yang akurat sebagai bahan untuk penyelesaian skripsi. Hasil penelitian ini menunjukkan bahwa: 1). Masyarakat Desa Batujala masih mempertahankan ritual pa'batte tau karena menganggap bahwa tradisi tersebut bertujuan untuk memanggil hujan pada musim kemarau yang berkepanjangan. 2). Ada beberapa faktor mengapa ritual pa'batte tau di Desa Batujala, Kecamatan

Bontoramba, Kabupaten Jeneponto masih dipertahankan yaitu salah satunya faktor ekonomi. 3). Berdasarkan Tinjauan mazhab Syafi'i telah disunahkan untuk shalat istisqa apabila ingin memanggil hujan. Implikasi dari hasil penelitian ini adalah: 1). Diperlukan penanaman nilai keagamaan dan nilai moral bagi setiap masyarakat sehingga mengetahui mana perbuatan yang melanggar agama dan yang melanggar adat budaya. 2). Masyarakat sebaiknya lebih berhati-hati memutuskan segala hal khususnya dalam masalah tradisi pa'bate tau agar pelaksanaannya dapat berjalan sesuai agama dan adat yang berlaku. 3). Penelitian ini diharapkan menjadi pelestarian tradisi pa'batte tau bagi masyarakat agar tidak ada yang menyimpang dan keluar batas dari nilai agama bahkan adat istiadat.

Kata Kunci:

Imam al-Syafi'i; Pa'batte Tau; Ritual; Jeneponto.

Introduction

Indonesia is a country consisting of various islands inhabited by various tribes and different customs. The various tribes and cultures in Indonesia, which have been preserved and preserved from generation to generation, illustrate the wealth of the Indonesian nation as a capital for cultural development. It is inseparable from Indonesia's geographical conditions, which support the community in expressing and then producing a culture because culture is the soul and benchmark of human quality. because culture belongs to humans, only humans are cultured as a manifestation of the process of creativity and productivity in adding and carrying out the mandate of the caliphate on earth.¹

Indonesia's very diverse traditions are both a matter of pride and a challenge to maintain and pass it on to the next generation either orally or in writing. Modernization can cause various impacts of changes to the original tradition, although the changes that occur are only partially the existence of rituals is still carried out before culture and tradition are never wavered by changing times.

Just as in South Sulawesi, various communities adhere to a kind of flow or tradition that characterizes communities in areas in South Sulawesi. Even before Islam was accepted in South Sulawesi, several beliefs were held by people who still had religious beliefs. Animist style, but after Islam entered and developed in South Sulawesi, the ancestral heritage system transformed (massive change). After the entry of Islam into the archipelago, there was a renewal and adjustment between local culture and Islamic culture itself. This culture was the result of a mixed mix. has survived until now because it is considered not contrary to local culture and following the character of the supporting community.²

¹ Koenjaraningrat, *Pengantar Antropologi*, (Jakarta: PT Rineka Cipta, 2011), pp.72

² Musyrifah Sunanto, *Sejarah Peradaban Islam Indonesia* (Prnt. IV; Jakarta: Rajawali Pers, 2012), pp. 7-8

The subsequent development of Islam seeks to adapt and cultivate Islamic culture and local culture. This can be seen in the local culture in South Sulawesi. Every custom and tradition has its majesty, beauty, and uniqueness. Several rituals are carried out as a form of summoning rain, such as the Pa'batte tau Ritual (fighting humans), a ceremony to bring rain carried out by the people of Batu Jala Village Jeneponto Regency, which is still maintained. The Pa'batte tau (human fighting) ritual has been believed by the people of Batu Jala Village, Jeneponto Regency, for generations. The Pa'batte tau (human fighting) ritual was held during a long dry season in Jeneponto Regency.

Ritual is a procedure in a ceremony or a particular act carried out by a group of religious people. It is characterized by various elements and components, namely the time, the places where the ceremony is carried out, and the people who carry out the ceremony. Ritual is a series of words, actions of religious adherents using particular objects, tools, and equipment in certain places.³

Pa'batte tau (fighting humans) is a fight carried out by two people competing against each other, led by a referee, and surrounded by people who come at the same time as the arena of the Pa'batte tau Ritual. This ritual is held during a long dry season. Usually, this ritual is held if within five months or more it does not rain.

As it is known that Pa'batte tau (fighting humans) carried out in the rice fields has become an agenda for routine activities or traditions of the village community in every dry season. As a local cultural product with its style or color that describes Batu Jala Village's characteristics, Jeneponto Regency. The implementation has different rules or procedures from other traditional ceremonies. Of course, there is a reason why the people of Batu Jala Village, Jeneponto Regency, continue to carry out the *Pa'batte tau* ritual. The reason is that they still respect the beliefs of their ancestors and still want to maintain the traditions that their ancestors have carried out as a form of culture.

Result and Discussion

This History of *Pa'batte Tau*

Pa'batte tau began in the '80s, located in one of the hamlets in Batujala village, the hamlet of ta'buakk. At first, Pa'batte Tau was only done by small children. The dry season at that time made the rice fields in Batujala Village dry up. With this,

³ Imam Suprayogo, *Metodologo Penelitian Sosial-agama*, (Bandung: Remaja Rosda Karya, 2001), pp. 41

small children in Batujala Village used the rice fields to be used as a place to fight each other. The little children collided with each other without using their hands. After some time doing Pa'batte Tau, suddenly the sky was cloudy, and rain fell unexpectedly. The people who witnessed this were shocked but also grateful for the rain. At first, the people were unsure if Pa'batte Tau would bring rain, but when it was repeated and succeeded, the people became convinced and believed it could bring rain. Over time, Pa'batte Tau moved from a small child to adult age. In the 90s, the people of Batujala village held Pa'batte Tau at night because it was believed that the night was sacred to carry out rituals. Sometimes three hamlets carried out Pa'batte tau at the same time. However, nowadays, it is held in the afternoon or evening because, when Pa'batte Tau is performed at night, sometimes there are mischievous people throwing stones so that the stone injures the audience and participants. Therefore, the people of Batujala Village change the implementation time from night to afternoon or evening

Prossions of Pa'batte Tau

Pa'batte Tau (fighting humans) is an action or ritual held during a long dry season in Jeneponto Regency, especially in Batujala Village, Bontoramba District Jeneponto Regency. The Pa'batte Tau ritual is held when a prolonged drought hits the Jeneponto district, usually if it does not rain for five months or more. The thing that is a sign that Pa'batte Tau will soon be held is that it is marked by teenagers who agree to do Pa'batte Tau. The teenager then gathered in one rice field in a circle used as the Pa'batte Tau arena and raised both hands, indicating the Pa'batte Tau Ritual had begun.

After the community saw this, the people of Batujala village flocked to come and enliven. Even various people from different villages participated in enlivening the Pa'batte Tau Ritual in Batujala Village. Mr. Sirajuddin, who is the perpetrator of the Pa'batte Tau Ritual, said. If the community has come in droves, the last fighters or referees were teenagers, they will be transferred to the age of adults, and those who take over the Pa'batte Tau process are adults until the next day.⁴

The people of Batujala village who want to participate in competing in Pa'batte Tau may choose opponents according to their respective ages. The rules used in the Pa'batte Tau Ritual are pretty simple. The fighters are prohibited from using their hands with two referees guarding the Pa'batte Tau Ritual. The fighter in the match

⁴*Interviewed with Mr. Sirajuddin, 12 November 2020*

will be considered lost if he hits the opponent using his hands, falls, or even leaves the designated arena. The fighters are also prohibited from taking revenge on each other because, after the fight, the two referees will make the fighters hug and shake hands as a sign of no grudge.

The Pa'batte Tau ritual is held for an indefinite time until it rains. Mr. Mursalim said. Even this Pa'batte Tau usually lasts for a month, if it has not rained.⁵

Pa'batte Tau on Society Perspective

1. The Benefit of Pa'batte Tau

The people of Batujala Village believe that holding the pa'batte tau ritual will bring benefits to their lives, especially in the agricultural sector. The benefits of carrying out the pa'batte tau tradition, according to Mr. Randi, are as follows:⁶ :

a. Be a pride for a village.

Villages/regions that hold pa'batte tau will get high appreciation from all parties, both from the village area concerned and outside parties. Among others, from other village communities, the Police and the Babinsa of Batujala Village. It is a positive achievement for Batujala Village, Bontoramba District, Jeneponto Regency. The enthusiasm of all circles is very high, and this is a matter of pride for the people of Batujala Village.

b. To show courage (manliness)

The Pa'batte Tau ritual procession, which is carried out using only the feet, requires courage from the actors/people who will fight. It is not enough to only have tactics but also to be accompanied by a high mentality.

c. As a form of public entertainment and economic value

The implementation of the pa'batte tau ritual turned out to have a positive impact on the community. Because the pa'batte tau ritual can be of entertainment value, this is natural, considering that this has attracted people's attention. In addition, the pa'batte tau ritual can bring sustenance. Not a few people sell snacks or drinks. This opportunity is appropriately used to provide a thirst quencher in the scorching sun of the long dry season so that traders can reap economic benefits.

d. Fostering friendship and communication between residents

The pa'batte tau ritual, apart from asking for rain, also aims to establish a relationship between residents. In the pa'batte tau ritual, the participants are followed

⁵ Interviewed with Mr. Mursalim Selaku Tokoh Masyarakat, 13 November 2020

⁶ Interviewed with Mr. Randi,, 15 November 2020

by Batujala Village residents and people outside Batujala Village. It is intended to unite all pa'batte tau ritual activists. With the participation of participants from various villages, the ritual will be more festive and more sacred.

2. The Purposes Pa'batte tau

Indonesian people are known as people who love their ancestral culture. Seriousness in maintaining and preserving ancestral cultural heritage is felt to be a separate obligation for the people of Indonesia. Likewise, the people of Batujala Village continue to maintain the existence of the pa'batte tau tradition. Every year activities aimed at preserving ancestral culture (pa'batte tau) continue to be held.

In its implementation, the people of Batujala Village always hold Pa'batte Tau. It was held in a monotone and kicking each other, but lively crowds accompanied the activity. With this, the sudden procession took place more lively. The community in holding the Tiban tradition is undoubtedly a means of entertainment and its meaning and purpose. The purpose of implementing Pa'batte Tau, according to Mr. Sirajuddin, is:⁷:

a. To ask God for the rain to come down.

The condition of the community, which was hit by a long dry season, resulted in the condition of the welfare of the community declining. To overcome this situation, people believe that by doing Pa'batte Tau, God will send rain.

b. To maintain and preserve ancestral culture during the era of globalization.

The development of human civilization, both in terms of science and technology and the mindset and behavior of the community, has made ancestral traditions/cultures increasingly abandoned. It must be taken seriously. By continuing to hold Pa'batte Tau, the ancestral culture in Jeneponto will be maintained.

c. As a vehicle for entertainment and community gathering media.

The Pa'batte Tau ritual, in addition to asking for rain, also aims to establish a relationship between residents.

From the questions asked by the author, according to Mr. Arifuddin Nempo, the tradition of pa'batte tau can be called an art because if it is related to religious issues, it is true that pa'batte tau is not taught in Islam. However, in traditional beliefs, pa'batte tau is carried out during a long dry season, and the place is in the rice fields, the referee, and specific regulations. For example, "if you fall, the player is declared defeated in the fight."

⁷Interviewed with Mr. Sirajuddin, 12 November 2020

The next question that the author asks Mr. Arifuddin Nempo as a Community Religion figure is as follows:

"In your opinion, what is the meaning of Pa'batte tau itself and how enthusiastic are the people towards the tradition?" According to Mr. Arifuddin Nempo as the religious leader of the Batujala village community, the enthusiasm of the community with this matter is very high, because although this tradition is rarely held, the community still upholds the tradition, apart from asking for rain with the presence of pa'batte tau this can be used as a means of entertainment. The positive side that we can take from the existence of this pa'batte tau tradition is to teach us to fair play, while from a psychological point of view, the players can feel the pain during the dry season so they can feel as if they are returning to nature by feeling pain. which is felt from the kick, so that they fight each other to beg the Creator to send down rain immediately, Although as we know that in our religious teachings it is not permissible to hurt ourselves, or others, yes, but, this is a tradition and this is what we got from the teachings of our grandparents, which until now are still believed by the community, and besides that, it is also used as a means of entertainment.⁸

The next question is addressed to Mr. Sirajuddin, who is the perpetrator of the Pa'batte tau, Is there a possibility that this pa'batte tau ritual will disappear by itself over time and in the era of globalization as it is today? When viewed from the community's enthusiasm towards Pa'batte Tau, a common thread can be drawn that this Pa'batte Tau will not disappear and will continue to work hand in hand in the current era of globalization as it does not deviate from religious norms. It is just that, "I hope that the Pa'batte Tau tradition will be made an implementing committee."⁹

3. The Effects of Pa'batte Tau

Pa'batte tau can be categorized as a martial arts event because it is done by relying on physical strength, and at the end of the fight, it is declared who won and who lost. Pa'batte tau is also a form of traditional martial arts sport featuring one-on-one fighters led by two referees.

The question asked by the researcher to Mr. Sirajuddin, "who is the perpetrator of pa'batte tau, What impact did you feel while you were doing pa'batte tau?". "What I think is that after doing the pa'batte tau, which is called a fight, you

⁸Interviewed with Mr. Arifuddin Nempo Selaku Tokoh Agama Masyarakat, 12 November 2020

⁹Wawancara dengan Mr. Sirajuddin, 12 November 2020

must feel pain in the body that was hit by a kick, most bruises are only for a day, and that too will heal by itself."

The next question, "is there a grudge that you feel after doing Pa'batte you know?" "He replied, I do not feel resentful at all, considering that I have been doing this for a long time." Moreover, after being declared victorious and losing, the referee will make the fighters shake hands and hug. Its function is so that the fighters do not hold grudges against each other..¹⁰

Al-Shafi'i Views on Pa'batte Tau

Islam is a religion of rahmatan lil alamin, a religion that has mercy on the entire universe, including all living things (humans, animals, plants), the environment, and all elements of life in this world. Islam is a religion that commands peace and the way to salvation. The world and the hereafter. In worldly matters, Islam opens the way and gives the broadest possible permission for humans to act, as long as it does not conflict with the Qur'an and Hadith as the primary sources of its teachings. So it can be said that Islam and its teachings spread the whole world..¹¹

The religion that has the most adherents in Batujala is Islam. Muslims make up approximately 98% of the entire population, of which people who adhere to Islam constitute the majority of the population. The Tiban tradition is an aspect of the cultural system of the people in Batujala Village.

According to Randi, as a community leader, he stated that if you look at the explanations regarding the meaning and purpose of Pa'batte tau, it can be understood that this is a community culture that contains a deep meaning of togetherness as well as a means of entertainment well as preservation of tradition..¹²

If we observe from the results of several interviewees, this tradition leads to the problem of torturing oneself.

One of the goals of the community to carry out the Pa'batte Tau tradition is to maintain the balance of nature. By asking for rain water, the plants that have withered due to the long dry season can grow again. Barren land can be fertile and can be planted again.

1. Hurt Yourself

Today, we find many acts that lead to self-torture. This is something we are familiar with. Starting from tattooing ourselves with needles, piercing the mouth and

¹⁰Interviewed with Mr. Sirajuddin, 12 November 2020

¹¹K.P.P. M.A Sahal Mahfudh, *Dialog Problematika Umat*. (Surabaya: Khalista, 2011), pp. 442

¹²Interviewed with Mr. Randi Selaku Tokoh Masyarakat, 15 November 2020

ears with earrings, even committing suicide. The act of torturing/persecuting themselves is included in the act of dzalim, meaning that they have wronged themselves and in Islam it is unlawful.

God says in surat Hud verse 101:

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ لَمَّا جَاءَ أَمْرُ رَبِّكَ ۗ وَمَا زَادُوهُمْ غَيْرَ تَتْبِيبٍ

Meaning:

*We did not wrong them, rather they wronged themselves. The gods they invoked beside Allah were of no help at all when the command of your Lord came, and only contributed to their ruin.*¹³

So it is apparent in the Qur'an that Islam forbids a person to persecute, hurt himself and others because it includes the behavior of an unjust person.

2. Asking for Rain

Rain is a blessing for the universe. Because with the descent of rainwater, humans and other creatures on earth will feel the benefits. As stated in Alquran surah Qaf :09.

وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبْرَكًا فَأَنْبَتْنَا بِهِ ۖ جَنَّتِ وَحَبَّ الْحَصِيدِ

Meaning:

And We send down blessed rain from the sky, bringing forth gardens and grains for harvest. (QS. Qaf : 9)

وَالنَّحْلَ بَسِطَتْ لَهَا طَلْعَ تَضِيدٍ

However, what if it does not rain during the dry season, for example? Of course, humans and other creatures would find it difficult. Because without rain, plants can die of drought and humans have difficulty getting water for their daily needs.

There is guidance in Islam in asking Allah to send rain. The founder of the Hadith Study Center, KH Ahmad Luthfi Fethullah, said that asking for rain could be done by praying Istisqa or praying and reading istighfar. Istisqa prayer is sunnapp. This prayer is carried out when there is a long dry season, he said.

a. *Istisqā* prayer

Istisqa means asking for drinking water from others for yourself or others.

According to the Shari'a, scholars define:

طلبه من الله عند حضور الجذب على وجه مخصوص

Meaning:

¹³Kementrian Agama Republik Indonesia, *Al-Hufaz Al-Quran dan Terjemahan*, pp.233

Asking Allah for rain, when there is a drought, with certain rules and procedures.

At the time of the Prophet Muhammad, there were Bedouin Arabs who came to him and complained because the rain did not come down. However, according to Kiai Luthfi, some of the complaints of Arab citizens were responded to by the Prophet by only praying to Allah, and some were done by praying *istisqa*. That is, asking for rain does not have to be done directly with *istisqā* prayer.

He said that the Messenger of Allah had performed the *istisqa* prayer at least once. At that time, the weather conditions were not normal, and had experienced drought and water crisis. At that time, animals also starved to death due to water crisis, and plants experienced drought.

Thus, the Prophet Muhammad ordered the Muslims at that time to perform the *istisqa* prayer. He gathered people in simple clothes and gathered animals in open fields to show their difficulties and ask Allah for rain.

b. The *Istisqa* Prayer Procedure According to the Shafi'i School

According to Imam Asy-Shafii in the book, *Al-Umm* mentions that at the time of the Messenger of Allah, a friend once asked the Messenger of Allah to pray for Allah SWT to rain. It was narrated that it rained very heavily for a week, and a friend who asked for rain to return asked the Messenger of Allah to pray for the rain to stop.

After one of the companions came to the Messenger of Allah and asked him to pray for it to rain, the Prophet (SAW) complied. The Messenger of Allah prayed to Allah, and it rained, said Imam Shafi'i.

It is said that after it rained so heavily with a long duration for a week, the friend who asked for rain again asked the Prophet to pray for the rain to stop.

Then someone came to the Messenger of Allah and said: O Messenger of Allah, houses have been destroyed, roads have been cut off, and livestock have perished, he said.

Hearing the request, the Messenger of Allah rose and prayed; O Allah, send down rain on mountain tops, hills, valleys, and places where trees grow.

After the Messenger of Allah had finished praying, suddenly a rain cloud burst out from the sky of Medina like a cloupp. The rain that flushed Medina and its surroundings for a week stopped immediately after the Prophet finished praying.

Imam Shafi'i suggested that when a drought occurs, water begins to decrease in the spring or well. Furthermore, this happens in cities and remote areas inhabited by Muslims, so an Imam or leader immediately does something (pray) through the

Istisqa prayer to ask for rain to fall.¹⁴ People have asked for rain, but it has not rained yet, so it was declared it mustahabb for him to repeat his prayer and repeat it until it rains, he said.

Imam Shafi'i said that if an imam or leader during a drought does not pray Istisqa, there is no need to be burdened with kafarah or making up because the Istisqa prayer is not required in the Shari'a. However, Imam Shafi'i regrets that the leader who does not pray Istisqa will undoubtedly lose the sunnah reward during the dry season. Because there is no obligatory prayer other than praying five times a day, he said.

It is mentioned, Abdullah Bafadhal Al-Hadhrami, in the book Hamisy Busyral Karim, wrote that the Khatib beristighfar in the istisqa prayer sermon as takbir in the sermon. The preacher prays aloud, then faces the Qiblah after a third of the second sermon.

After that, the Khatib and the congregation change the location of the clothes (shawl or turban, from one side to the other). At that time, the preacher prayed sirr (whispering) and jahar (loud), then returned to face the congregation.

In summary, the procedure for the istisqa prayer is as follows.

1). Praying two rak'ahs, with conditions

a) The first rakaat of takbir seven times before reading Surah Al-Fatihah, followed by bowing, prostration, sitting between prostration, and the second prostration like any other sunnah prayer.

b) The second rakaat of takbir five times before reciting Surah Al-Fatihah, followed by bowing, prostration, sitting between two prostration, second prostration, and greetings.

2). *Istisqā* prayer sermon, which can be done before or after prayer.

a) Many scholars believe that it is more important to preach after the istisqa prayer. Before the first sermon, the preacher recites istighfar nine times.

b) Before the second sermon, the preacher recites istighfar seven times. Reading the Intention of the Istisqa Prayer The intention of the istisqa prayer can be conveyed in the heart or recited, both in Indonesian and Arabic. The pronunciation of the intention to pray istisqa in Arabic is as follows:.

أُصَلِّي سُنَّةَ الْإِسْتِسْقَاءِ رَكْعَتَيْنِ مَأْمُومًا لِلَّهِ تَعَالَى

Meaning:

¹⁴ Imam Asy-Syafi'i, *Al-Umm*, Juz 1. pp. 222

*I deliberately pray sunnah asking for two rak'ahs of rain (as an imam/mammum) because of Allah.*¹⁵

c. Prayer for Rain According to Imam Shafi'i

Prayer for rain narrated by Imam As-Shafi'i, Abu Dawud, and others as follows:

اللَّهُمَّ اسْقِنَا غَيْثًا مُغِيثًا مَرِيئًا هَنِيئًا مَرِيعًا عَدَقًا مُجَلَّلًا عَامًّا طَبَقًا سَحًّا دَائِمًا
اللَّهُمَّ اسْقِنَا الْعَيْثَ وَلَا تَجْعَلْنَا مِنَ الْقَانِطِينَ
اللَّهُمَّ إِنَّ بِالْعِبَادِ وَالْبِلَادِ وَالْبَهَائِمِ وَالْخَلْقِ مِنَ الْبَلَاءِ وَالْجُهْدِ وَالضَّنْكِ مَا لَا نَشْكُو إِلَّا إِلَيْكَ
اللَّهُمَّ أَنْبِتْ لَنَا الزَّرْعَ وَأَدِرِّ لَنَا الضَّرْعَ وَاسْقِنَا مِنْ بَرَكَاتِ السَّمَاءِ وَأَنْبِتْ لَنَا مِنْ بَرَكَاتِ الْأَرْضِ
اللَّهُمَّ ارْفَعْ عَنَّا الْجُهْدَ وَالْجُوعَ وَالْعُرْيَ وَاكْشِفْ عَنَّا الْبَلَاءَ مَا لَا يَكْشِفُهُ غَيْرُكَ
اللَّهُمَّ إِنَّا نَسْتَغْفِرُكَ إِنَّكَ كُنْتَ عَفَّارًا فَأَرْسِلْ السَّمَاءَ عَلَيْنَا مِدْرَارًا

Meaning:

O Allah, send down on us rainwater that helps, is easy, and fertilizes, dense, abundant, even, comprehensive, and eternally beneficial.

O Allah, send down on us rainwater. Do not make us one of those who give up hope."

"O Allah, indeed, many servants, countries, and types of animals, and all other creatures experience disasters, famines, and hardships for which we do not complain except to You."

"O Allah, grow our crops, bring forth the milk of our cattle, send down rain for us from the blessings of Your heavens, and grow our crops from the blessings of Your earth."

"O Allah, lift from our shoulders the troubles of famine, hunger, barrenness. Remove from us a disaster that only You can overcome. O Allah, we honestly ask You for forgiveness, for You are the most forgiving. So send down on us heavy rain from Your sky"..¹⁶

So it is clear that when we want to ask for rain, it is recommended to do istisqa prayer. In the Qur'an, it is clear that Islam forbids a person from persecuting, hurting himself or others because that is the behavior of an unjust person.

The *Pa'batte Tau* ritual is not following Islamic Shari'ah, wherein Islam has a law that says that the act of molesting or hurting oneself is an act of dzalim. It has

¹⁵Syekh Abdullah Bafadhal Al-Hadhrani, Al-Muqaddimah, Al-Hadhraniyah, *Hamisy Busyrol Karim, Beirut, Darul Fikr*, 1433-1434 H/2012 M, Juz II, pp. 365-366

¹⁶Syekh Sa'id bin Muhammad Ba'asyin, *Busyrol Karim, Beirut, Fikr*, 1433-1434 H/2012 M Juz II, pp. 365-366

also been explained that the provisions applied by the Shafi'i school, if we want to ask for rain due to a long dry season, it is sunnah to perform the istisqa prayer.

Islamic teachings take care of the benefit of the people, especially maintaining the safety of the soul, so the law of the Pa'bate tau di ritual is not allowed. Therefore, we as Muslims should follow and obey religious teachings entirely because it has been regulated in the Qur'an, Hadith, and other sources of law.

Conclusion

Based on the research results conducted by the author on the review of the Shafi'i school in the *Pa'batte Tau* ritual in Batujala Village, Bontoramba District, Jeneponto Regency. So at the end of the discussion, the writer will put forward some conclusions as follows: *Pa'batte Tau* (fighting humans) is held when a long dry spell hits the Jeneponto district, usually done if it does not rain for five months or more. The *Pa'batte Tau* ritual is a form of a request to the Almighty to immediately send down rain during the dry season that hit as was carried out in Batujala Village. Pa'batte tau itself is a match carried out by two people who kick each other to cause wounds or bruises to request the rain to fall immediately in the village carrying out the event. The *Pa'batte Tau* ritual is a tradition passed down from generation to generation in the lives of the people of Batujala village. This tradition is related to sharia issues. Namely, Islamic law itself prohibits oppressing oneself or others. If we want to ask for rain during the dry season, it has been sunnah was ordered to perform the Istisqa prayer following Islamic law.

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