EDUMALSYS
Journal of Research in Education Management

e-ISSN : 2988-1188
p-ISSN : 2988-1196

Index : Dimensions, Scilit, Crossref, Garuda, Semantic, Google Scholar, Base, etc

https://doi.org/10.58578/edumalsys.v1i2.1681

PAWANG HUJAN PHENOMENA IN THE PERSPECTIVE OF ISLAMIC EDUCATION IN NAGARI SIKUCUA EAST, PADANG PARIAMAN DISTRICT

Mohammad Raihan & Ahmad Rivauzi
Universitas Negeri Padang, Indonesia
raihanalghofiqi@gmail.com; ahmadrivauzi@gmail.com

Article Info:

Submitted:	Revised:	Accepted:	Published:
Aug 11, 2023	Aug 15, 2023	Aug 18, 2023	Aug 21, 2023

Abstract

This study aims to find out how the perspective of Islamic education in viewing the rain charmer phenomenon. Researchers used qualitative methods with a qualitative descriptive approach. The informants in this study were 15 people consisting of Wali Nagari Sikucua Timur, Pawang Rain, Community Leaders, Traditional Leaders, Religious Leaders, Bundo Kanduang, and the Matua Koto Hilalang Nagari Sikucua Timur Community, Padang Pariaman Regency, which the researchers selected using a purposive sampling technique. The data obtained will then be analyzed using data analysis techniques according to Miles and Huberman, namely reducing data, displaying data, and drawing conclusions from the data. The results of this study prove that the profession of rain handler in Nagari Sikucua Timur, Padang Pariaman Regency teaches us to keep asking God as well as teaches us to help others without expecting anything in return and teaches us to be trustworthy in the work that has been entrusted. If you look at the substance of the implementation using the recitation of bismillah, sholawat, and dhikr, this aims to propagate Islamic symbols.

Keywords : Pawang Hujan; Education; Islam

Edumalsys is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License

INTRODUCTION

Islamic education is essentially education based on the Qur'an and Sunnah, which aims to help human development become better (Hidayat & Rahman, 2022). Islamic education in outline teaches every human being and humanity in general and Muslims in particular to achieve a target and realize a real goal, namely to always obey and obey Allah SWT (Arsyad et al., 2020). Sifat membangkang, sombong dan lainnnya adalah salah satunya sifat dan karakter manusia yang tidak memiliki pondasi pendidikan.

Disobedience, arrogance, and others are human traits and characters that have no educational foundation. Meanwhile, the purpose of Islamic education is directed at the formation of students who have intelligent intellectual cognition. As well as his intelligence, he can do something good according to Islam for the common good (Firmansyah, Iman, 2019). This vision is based on a rational logical interpretation of Surah Al-Baqarah verse 30:

وَاِذْ قَالَ رَبُّكَ لِلْمَلٰۤىِٕكَةِ اِنِّيْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةً ۗ قَالُوْٓا اَتَجْعَلُ فِيْهَا مَنْ يُّفْسِدُ فِيْهَا وَيَسْفِكُ الدِّمَاۤءَۚ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ اِنِّيْٓ اَعْلَمُ مَا لَا تَعْلَمُوْنَ

It means "Indeed I will make the caliph on earth".

Human nature is a creature with various abilities and potentials created by Allah SWT and prepared by Allah since humans were created. These abilities and potentials include fitrah, mind, heart, lust (spiritual potential), and physical potential. As God's creatures, humans have the instinct to devote themselves to Him. Man seeks and submits himself to nature which he considers higher and controls himself. Among humans, there are those who with their minds can seek God Almighty. But most humans have gone astray and ended up worshiping certain parts of nature, statues, and so on (Bahri et al., 2023).

Weather is a factor that needs to be considered to carry out an event or activity. In Indonesia, some people think that rain is something to look forward to, on the contrary, for some people who have an intention, rain can be said to be a "disaster". Therefore, the human desire arises to avoid rain on the day of a party or when holding a celebration such as a wedding. , circumcision, and other events involving the needs of many people (Arifinsyah et al., 2020). Because of this, several traditional community groups in Indonesia have had the ceremony of rejecting/calling rain to expedite their activities and work. This rain rejection process usually requires certain objects and is carried out by "someone" who is believed to have special abilities in determining its success (Arifinsyah et al., 2020). The

handler of rain is a person who is good at resisting rain. A Pawang Hujan is a person who is considered capable of warding off or displacing rain so that it does not fall when the party is taking place. They have occult and supernatural powers (Sari, 2022).

In Nagari Matua Sikucua Timur, especially in the holding of weddings/ceremonies where the people still trust and ask for the help of the Pawang Hujan for the success of the party. This perception became correct when the Pawang Hujan confirmed that the use of the Pawang Hujan was not an act of shirk, but an activity that still asked for help from Allah SWT in the hope of asking for prayer so that the event could run smoothly because the people of Matua Sikucua Timur thought that we felt we lacked knowledge so we consider that the handler of the Rain intermediaries by still using the verses of the Qur'an when carrying out rituals can assist people who are holding parties/celebrations so that the implementation of the party is protected from rain (Kurnia et al., 2017)(Arifinsyah et al., 2020).

One of these communities is the Matua Koto Hilalang Barat community which still carries out the tradition of using the services of a Pawang Hujan. They think that if they carry out a wedding or celebration without carrying out this tradition, they will get bad luck because of the rain which causes the event to fall apart. This tradition has been deeply embedded and conceptualized in the hearts and minds of the people so it is difficult to get rid of it even though the times are changing. Of course, this does not just happen among the people. Things like this usually happen because local cultural values and even their habits are basically universal and can be accepted among any community, especially those living in rural areas. Other factors are usually caused by a lack of community education and knowledge of the religion so that local customs of the community which violate the values of religion are still carried out due to a lack of scientific encouragement. Based on some of the explanations that the author has described above, the author is interested in conducting a research study in the form of a thesis to observe the rain charmer phenomenon from the perspective of Islamic Religious Education in Matua Koto Hilalang Barat. Based on the problems that the authors have described above, the researcher is interested in researching "The Charming Rain Phenomenon in the Perspective of Islamic Religious Education (Case Study: Matua Koto Hilalang Barat Nagari Sikucua Timur, Padang Pariaman Regency)".

METHODS

This type of research is qualitative with a descriptive method, because research describes, tells, and interprets a situation or event as it is. According to (S. Sugiyono, 2015) stated that descriptive research is not intended to test certain hypotheses, but only describes what is about a variable, symptom, or condition. Qualitative research with a descriptive method to describe the background of observations, actions, people, and conversations obtained in the field. The use of this method will allow researchers to collect data sourced from observations, interviews, field notes, photographs, personal documents, notes, and official documents to describe research subjects.

This research was conducted in Matua Koto Hilalang Nagari East Sikucua, Padang Pariaman Regency. This area was chosen based on the author's considerations and observations. It was observed that the condition of the problem was that there was still the phenomenon of using rain pawing on certain events. The informants in this study consisted of 15 people consisting of Wali Nagari Sikucua Timur, Rain Handlers, Community Leaders, Traditional Leaders, Religious Leaders, Bundo Kanduang, and the Community of Matua Koto Hilalang Nagari Sikucua Timur, Padang Pariaman Regency, which the researchers selected using a purposive sampling technique. The selected informants met the criteria, including understanding the problems under study, active status in the field being studied, having time to provide information, and being able to provide information based on facts in the field (P. D. Sugiyono, 2014).

The data obtained will then be analyzed using data analysis techniques according to Miles and Huberman, namely reducing data, displaying data, and drawing conclusions from the data (Iskandar, 2009). To increase data trust and so that the data obtained can be accounted for, the researcher checked the validity of the data using triangulation, namely by checking data through many sources, methods, and time.

RESULTS

The research results that researchers got from the field include: Based on the findings that the researchers carried out through observation and interviews, it was obtained related to the Pawang Hujan phenomenon in Nagari Sikucua Timur starting from the purpose of the Pawang Hujan, the substance of the material, the meaning of the Pawang Hujan, the implementation steps, and the media used. The presentation is as follows:

1. Purpose of the Pawang Hujan

The purpose of the Pawang Hujan is to help people who ask the Pawang Hujan for help so that the rain is moved to another place. As expressed by uwo pudin on August 8, 2023, namely:

Seperti yang diungkapkan uwo pudin pada tanggal 8 Agustus 2023, yaitu:

"Uwo's purpose in carrying out the Pawang Hujan ritual is to help people who have celebration activities and so on, and also uwo aims to move the rain where there is an event activity to a community place where there are no event activities, so here actually the Pawang Hujan is helping between people and also if you don't help if it rains, the event of the person holding the celebration will be hampered because of the rain"

Based on the results of the interview above, it can be seen that according to the handler of the rain, the purpose of the handler of the rain is to help people who ask for help from the handler of rain because there are big activities such as celebrations, baralek, and others.

2. Substance Material of the Rain Charm Ritual

The substance of the material for the charmer of the rain ritual is reciting bismillah, reciting the prophet's sholawat 30x, remembering Allah, and praying with confidence to God. As expressed by uwo pudin on August 8, 2023, namely:

"What you do when carrying out the Pawang Hujan ritual is that you always start with bismillah, because it is because of God that the rain occurs and it is because of God that the rain will stop, then you pray to the prophet 30x, and the last one is a remembrance of God"

Based on the results of the interview above, it can be seen that the substance of the material from the handler of the rain is reading basmallah first, praying to the prophet Muhammad 30 times, remembering Allah azza wajalla and praying with confidence that God will grant our request.

3. The meaning of the Pawang Hujan

The use of the Pawang Hujan is as a form of worship because it can help people, as a mandate at the request of people in need, and as a da'wah because it participates in broadcasting Islam through assistance in moving the rain. As stated by uwo pudin on August 8, 2023, namely:

"The meaning of the handler of the rain has a good purpose, namely helping each other and we also accept the mandate from the community because the community expects us to pray that it doesn't rain"

And as stated by panungkek ayuang on August 8, 2023, namely:

"Many people generally think that the handler of rain is shirk, in my opinion, shirk depends on us. And in my opinion, the meaning of the handler of the rain is to help people in need because when people ask me for help, I always say insyaallah, so I preach there too."

Based on the results of the interview above, it can be seen that the meaning of the handler of rain for handlers is as worship because they can help people, as a mandate at the request of people in need, and as da'wah because they participate in broadcasting Islam through assistance in moving rain.

4. Steps for the Implementation of the Pawang Hujan

The steps for carrying out the charmer of the rain are coming to the house of the person who will carry out the celebration/party, asking for used cloth from the person carrying out the celebration/party, burning incense, sprinkling salt on the burnt incense, making dhikr by 15-40 people, burning cigarettes used as a monitor to see the direction of the wind. As expressed by uwo pudin on August 8, namely:

"Usually uwo at first came to people's houses asking uwo for help, then uwo asked for used cloth after that burned the incense then sprinkled salt on the burnt incense after that uwo ordered some of the people who were there to recite 15-40 people than the last stage are uwo burning cigarettes to direct the wind so that the clouds shift"

Based on the interview above, it can be seen that the steps for carrying out the rain charmer are coming to the house of the person who is going to carry out the celebration/party, asking for used cloth from the person carrying out the celebration/party, burning incense, sprinkling salt on the burnt incense, making remembrance of Allah. by 15-40 people, burning cigarettes which are used to monitor wind direction and also move clouds, then you can also add panyambua.

5. Media Used by the Pawang Hujan

The media used by the handler of the rain are used cloth, incense, salt, panyambua, cigarettes, and prayer beads. As expressed by uwo pudin on August 8, 2023, namely:

"Uwo usually uses incense to be burned and then sprinkles salt on it, like salt is like sea water then you burn a cigarette and blow it upwards to see the direction of the wind and as the nature of the moving clouds. In the beginning, uwo usually asked for cloth from people who asked uwo for help and also usually uwo used tasbih for remembrance"

From the results of the interview above it can be seen that the media used by the handler of rain used cloth, incense, salt, panyambua, cigarettes, and tasbih.

DISCUSSION

The arrival of rain when the celebration/wedding party is being held is an obstacle for people who are organizing the event, this causes the event to not run smoothly. Rain is a blessing and mercy from Allah SWT, but not everyone sees it that way because of unpredictable weather changes. Various methods will be used to get around this, such as using a Pawang Hujan, this is already familiar to hear as a nation that has various traditional and cultural rituals, so some people also trust this Pawang Hujan for the smooth running of events without rain. The belief in using a Pawang Hujan is also shared by the people of Nagari Sikucua Timur, Padang Pariaman Regency. The people of Nagari Sikucua Timur, Padang Pariaman Regency, who are predominantly Muslim, still believe that rain can move or stop the rain. If this ritual is abandoned, a disaster or disaster will occur, such as heavy rain during a celebration/party event, so that the event is empty of visitors because people could not come due to rain.

The people of Nagari Sikucua Timur, Padang Pariaman Regency, interpret the Pawang Hujan as a way of controlling or moving rain from one place to a certain place that has been determined. Usually, the village community refers to a person who is good at controlling rain as the Pawang Hujan or someone good at controlling rain. According to the beliefs of the people of Nagari Sikucua Timur, Padang Pariaman Regency, if someone wants to hold a celebration or a wedding, they should use the services of a Pawang Hujan for the smooth running of the event. This was because the community was worried that it would rain when the event was in progress, causing the atmosphere to become excited and chaotic.

1. The Purpose of Charming Rain in the Perspective of Islamic Education

A rain charmer does not get his knowledge directly but by receiving this knowledge from family generations because the person who received the knowledge and gave the Pawang Hujan knowledge has agreed with one another. The decline in knowledge is of course not just passed down. Someone who will receive this knowledge must first fast for 40 days without interruption, be diligent in giving alms, perform midnight prayers at night, and always do well to provide help without expecting a specific reward or reward. Many

people know that the Pawang Hujan acts as a rain controller. The handler of rain is an ordinary human being who prays and prays to Allah SWT so that it doesn't rain. Muslims are prohibited from believing that the handler of rain is the controller of rain. Because, the handler's position as a servant must be serious in munajat and giving forgiveness to Allah SWT, whom we believe to be the Almighty One who controls and stops the rain. Seriousness in asking for help so that it doesn't rain has been taught by Rasulullah SAW, in one history which has been narrated from Ibn Mas'ud RA, he said that Prophet Muhammad SAW if he prays to Allah SWT then prays three times, if asking Allah SWT then ask three times, that is

a. First, hiring a Pawang Hujan who is intended because of his ability to control rain, then this kind of thing is not allowed in Islam. Because controlling the rain is the prerogative of Allah SWT.
b. Second, hiring a Pawang Hujan who is intended because of his ability to read prayers and pray to Allah to control the rain, is permissible in fiqh.
c. Third, believe that the handler of rain is a person who worships Allah devoutly and is Muslim and believes that asking for help only from Allah and if the request is granted, it comes from Allah SWT.

Such as hiring someone to read the Koran at the grave of a certain person to send the reward to the grave experts or hiring someone to teach the Koran. The benefits of reciting the Qur'an like this are obvious, just like praying for it not to rain. The objectives of the Pawang Hujan in the perspective of Islamic Education include the following:

a. Asking for Help Only to Allah SWT

Asking for help solely from Allah SWT is already contained in the 5th verse of the Alfatihah letter

اِيَّاكَ نَعۡبُدُ وَاِيَّاكَ نَسۡتَعِيۡنُ ؕ

Meaning: Only to You we worship and only to You do we ask for help.

The meaning of Surah Al-Fatihah verse 5 is when Lafadz "Iyyāka" is placed at the beginning of the sentence and is repeated to show the meaning of attention and limitation. That is, this word emphasizes to the reader not to worship anyone other than Allah and not to rely solely on Allah. This is what is called the perfection of obedience. Lafadz "Iyyāka" is placed at the beginning of the sentence and is repeated to show the meaning of

attention and limitation. That is, this word emphasizes to the reader not to worship anyone other than Allah and not to put his trust in anything but Allah (Chaer et al., 2021). This is what is called the perfection of obedience.

Based on field research interviews with religious figures from Nagari Sikucua Timur, Mr. Sitakinaro. He revealed that:

"…Well, let's straighten it out here, maybe there are still many who think that using a Pawang Hujan is an act of shirk because it is synonymous with carrying out rituals. To know that there are many hadiths and verses in the Qur'an that discuss rain, to become a rain charmer is not easy and this is usually hereditary where those who want to become a rain charmer must fast for 40 days, be diligent in giving alms, be diligent in doing good and perform Tahajud prayers at night. So we only hope for help from Allah SWT "

The opinion of this religious figure is in line with the opinion of the Pawang Hujan. Based on interviews with researchers in the field with Mr. Uwo Pudin as the Pawang Hujan, he explained:

"…Rehan, there are various kinds of Pawang Hujans, some come from the science of Sufism, some from the science of jurisprudence as well. I became a Pawang Hujan, learning from my great-grandfather who passed down this knowledge that I fasted for 40 days and could not break it, if I broke my fast again from the beginning, within a week I had to give alms, whether it was alms of money or alms of food, at night when I wake up I have to pray the midnight prayer because sometimes I often wake up alone at night and finally do good without having to ask people for anything in return."

From the description of the interview above, it can be concluded that the purpose of the Pawang Hujan from the perspective of Islamic Education is to ask for help solely from Allah SWT. A Pawang Hujan is a person who can move the rain/stop the rain by asking Allah SWT for help. Pawang Hujans are people who practice the science of Sufism or the science of fiqh where to get the knowledge of the Pawang Hujan they have to fast for 40 days without interruption, perform midnight prayers, be diligent in giving alms, and do good to others.

b. Giving Help Without Expecting Rewards

As people who believe and always hope for mercy from Allah SWT, we must always follow the orders he has given. One of the orders that can be carried out is to help each other, not only among fellow Muslims but also among fellow human beings (Jannah, 2018). In Islam, helping someone does not have to use wealth or money (Muchlana, 2021).

Assisting can be done with the energy and time you have. In giving help to others, it is advisable not to ask for rewards or rewards, let Allah SWT repay these rewards and rewards. As contained in Surah Yasin verse 21:

اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ

Meaning: follow (the Apostles) who do not ask you for a reward and they are the people who are guided.

The Prophet sallallaahu alaihi wasallam said:

إِنَّ أَحَقَّ مَا أَخَذْتُمْ عَلَيْهِ أَجْرًا كِتَابُ اللَّهِ

Indeed, the most entitled for you to take wages from him is the Book of Allah (HR. Al-Bukhari) (Tafsir of Yaasin's Letter libni Utsaimin p. 77). Based on the results of interviews with researchers in the field with Mr. Uwo Pudin as the Pawang Hujan in Nagari Sikucua Timur, Padang Pariaman Regency. He revealed:

"Yes, Rehan, so as a Pawang Hujan, I don't set a fee to be paid. I intend to help, so even if they leave some money, it comes from their sincerity in wanting to give me, whatever they give, God willing, I will accept it, even if there isn't any, I will still help."

This was confirmed by the people of Nagari Sikucua Timur, Ibuk Ida, as a user of the Pawang Hujan's services. He explained:

"…Yes, we in Nagari Sikucua Timur have 2 Pawang Hujans who are quite well known by the community, namely Pak Uwo Pudin and Panungkek Ayuang. So, when I have a family, I hold a wedding, we always use a Pawang Hujan so that the hope is that the party can run smoothly"

Furthermore, Ibuk Ida is the user of the Pawang Hujan service. He revealed:

"…Yes when it comes to costs, the Pawang Hujan doesn't have a stipulation. However, sometimes we just want to give a little fortune as a sign of gratitude for helping. We don't even give money, they still want them to help us, and there are also people here who give money to money rains after the wedding ceremony/party has been completed."

From the various descriptions above, it can be concluded that the purpose of Pawang Rain in the perspective of Islamic Education is to assist without expecting anything in return where the handler of Rain does not set rates for people who use his services, some

people pay of course with full sincerity, some people do not. pay at all but are still assisted, and some people make modest payments after the celebration/party is over.

2. The material substance of the Pawang Hujan ritual in the perspective of Islamic Education

a. Read Bismillah

As a Muslim, all of our daily activities are regulated by religion. In Islamic Education, every activity is valued as worship by Allah if it starts with reciting Bismillah (Khoiron & Zahroh, 2022). But this only applies to activities that are pleasing to Allah. This research proves that the charmer of the rain often uses the same method, namely reciting Bismillah in each of his rituals, even though what he does is something that deviates from the teachings of Islam itself.

b. Read the Prophet's Sholawat 30x

Reading Sholawat to the Prophet in Islamic Education is very important. This is because reading sholawat is one of the worship services that have a very high value in the sight of Allah (Mufidah & Farida, 2020). Another benefit is that it makes prayer easier to answer. This is also the reason why the handler of rain recites sholawat in his ritual.

c. Dzikir to Allah SWT

Dzikir can also be interpreted as remembering Allah is a worship that is also of high value in the sight of Allah. In the opinion of (Mufidah & Farida, 2020) Dzikir, a person will get a lot of good, namely that he can speed up the answer to prayer. Based on the results of the research, the researchers found something similar, namely that the Pawang Hujans argued that by using Dzikir, the goal of delaying rain could be fulfilled, even though Islam does not teach this.

3. What is the meaning of the handler of the rain for the user of the handler according to the perspective of Islamic education?

a. As Worship Because Being Able To Help People

In the perspective of Islamic education, a sense of mutual help is something that every Muslim must have, Islam teaches to help others with power, action, advice, and at least by praying for them (Haddade, 2020). In this study, the Pawang Hujan argues that the Pawang Hujan profession is an attempt to help others.

b. As Trust At The Request Of People In Need

A Pawang Hujan will be given a task or message or mandate so that he can carry out his duties according to his brother's wishes. It also holds something interesting where a person will be required to be trustworthy and responsible for what he is doing. Of course, maintaining trust is an important component of Islamic education material (Hermawan & Ahmad, 2020).

c. As Da'wah Because Participates in Broadcasting Islam Through Help to Stop/Move the Rain.

The Pawang Hujan profession generally uses Islamic rituals such as reciting bismillah, sholawat, and also Dzikir to Allah. Even though being a Pawang Hujan is not something that is justified in Islam, in practice a Pawang Hujan is also able to display a religious side so that informants think that this is a means of preaching to spread Islam (Haddade, 2020).

4. The steps for implementing the Charming Rain according to the perspective of Islamic Education.

As with other activities or professions, the Pawang Hujan in carrying out his duties requires several stages. The following are the stages or steps that researchers can:

a. Come to the house of the person who will carry out the celebration/party
b. Asking for used cloth from people who carry out celebrations/parties
c. Burning Incense
d. Sprinkle Salt on Incense that has been burned
e. Dzikir is performed by 15-40 people
f. Burning cigarettes is used as a monitor to see the direction of the wind.

5. The media used by the Pawang Hujan according to the perspective of Islamic Education?

Pawang Hujans are ordinary people who need help and media because the media is very important in the success of an activity (Hidayat et al., n.d.). the researcher found that in its application the charmer of rain requires six tools namely: used cloth, incense, salt, panyambua, cigarettes, and tasbih. According to the informant, these six tools have an important role in the success of the Pawang Hujan. Islamic education views this as an aberration because humans cannot hope and believe in any power other than the power of Allah SWT.

CONCLUSION

Based on the description above, the researcher can draw the conclusion that the rain handler profession in Nagari Sikucua Timur, Padang Pariaman Regency, basically teaches us to keep asking God as well as teaches us to help others without expecting anything in return and teaches us to be trustworthy in the work that has been entrusted. If you look at the substance of the implementation using the recitation of bismillah, sholawat, and dhikr, this aims to propagate Islamic symbols.

REFERENCES

Arifinsyah, A., Harahap, S., & Yuliani, S. (2020). Tradisi Menggunakan Jasa Pawang Hujan Ditinjau Dari Aqidah Islam. *Al-Hikmah: Jurnal Theosofi Dan Peradaban Islam*, *2*(2). https://doi.org/10.51900/alhikmah.v2i2.8804

Arsyad, Bagja Sulfemi, W., & Fajartriani, T. (2020). Strengthening of Student Motivation and Character Through the Learning Approach To Contextual Lessons of Islamic Education. *POTENSIA: Jurnal Kependidikan Islam*, *6*(2), 185–204.

Bahri, A. N., Kudairi, A. J., Purba, A. M., & Simbolon, J. (2023). Strategi Komunikasi Salam TV Dalam Menyiarkan Dakwah Islam Melalui Media. *SENIMAN: Jurnal Publikasi Desain Komunikasi Visual*, *1*(1), 80–92.

Chaer, H., Rasyad, A., & Sirulhaq, A. (2021). TUHAN FAKTA OBJEKTIF: ANALISIS WACANA Al-QUR'AN SURAH Al-FATIHAH AYAT 5. *Jurnal Bahasa Lingua Scientia*, *13*(2), 293–314. https://doi.org/10.21274/ls.2021.13.2.293-314

Firmansyah, Iman, M. (2019). Pendidikan Agama Islam: Pengertian, Tujuan, Dasar Dan Fungsi. *Jurnal Pendidikan Agama Islam*, *17*(2), 79–90.

Haddade, H. (2020). Dimensi profetik nabi muhammad saw. dalam berdakwah (analisis terhadap QS. Al-ahzab/33:45-46). *Tafsere*, *8*, 5.

Hermawan, I., & Ahmad, N. (2020). Konsep Amanah dalam Perspektif Pendidikan Islam. *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, *12*(2), 141–152. https://doi.org/10.37680/qalamuna.v12i2.389

Hidayat, A., Pendidikan, P., Islam, A., & Padang, U. N. (n.d.). *FASHLUNA PENGGUNAAN MEDIA VIDEO TUTORIAL DALAM MENINGKATKAN KETERAMPILAN BERWUDU SISWA DI KELAS II SDN 25*. 10–24.

Hidayat, A., & Rahman, R. (2022). Penanaman Nilai-nilai Moderasi Beragama dalam Pembelajaran PAI di SMP Negeri 22 Padang. *Islamika*, *4*(2), 174–186. https://doi.org/10.36088/islamika.v4i2.1742

Jannah, M. (2018). Studi Komparasi Akhlak Terhadap Sesama Manusia Antara Siswa Fullday School Dengan Siswa Boarding School di Kelas XI SMA IT Abu Bakar Yogyakarta. *Jurnal Pendidikan Agama Islam Al-Thariqah*, *3*(2), 1–15. https://doi.org/10.25299/althariqah.2018.vol3(2).2216

Khoiron, A., & Zahroh, F. (2022). Pesan Dakwah Lagu Bismillah Cinta dalam Perspektif Semiotika Charles Morris. *Anida (Aktualisasi Nuansa Ilmu Dakwah)*, *22*(1), 1–21.

https://doi.org/10.15575/anida.v22i1.17695

Kurnia, S., Marnelly, T. R., & Si, M. (2017). Kepercayaan Masyarakat terhadap Ritual Memindahkan Hujan di Kecamatan Tualang Kabupaten Siak. *Widya Jl. HR. Soebrantas Km*, *4*(2), 28293.

Muchlana, Y. (2021). Faktor Yang Mempengaruhi Altruisme Masyarakat Dalam Mendonorkan Darah. *Jurnal Keperawatan Abdurrab*, *4*(2), 69–78. https://doi.org/10.36341/jka.v4i2.1602

Mufidah, R. L., & Farida, N. A. (2020). Tradisi Sholawat Mansub Habib Sholeh Bin Muhsin Al-Hamid di Tempeh Tengah, Lumajang. *Jurnal Living Hadis*, *5*(1), 59. https://doi.org/10.14421/livinghadis.2020.2205

Sari, M. K. (2022). Fenomena Pawang Hujan (Analisis Resepsi Mahasiswa Magister Ilmu Komunikasi Universitas Islam Bandung Terhadap Pawang Hujan Mandalika Dalam Video Berjudul "Mendebat Si Pawang Hujan" Pada Podcast Deddy Corbuzier). *Ekspresi Dan Persepsi : Jurnal Ilmu Komunikasi*, *5*(2), 275–285. https://doi.org/10.33822/jep.v5i2.4291

Sugiyono, P. D. (2014). Metode Penelitian Kombinasi (Mixed Methods)(Sutopo. In *Alfabeta, CV*.

Sugiyono, S. (2015). Metode Penelitian & Pengembangan Research and Development. *Bandung: Alfabeta*.