

CULTURAL INFLUENCE IN CLASSIC AND MODERN SOCIETY'S BELIEF SYSTEMS ON THE MIRACLE PHENOMENON OF PRAYER WATER FROM KYAI

Siti Khusniyati Sururiyah¹, Anisah Solihati²

¹ STAI Nahdlatul Ulama Purworejo, Indonesia

² IAI An-Nawawi Purworejo, Indonesia

Email : sitikhusniyati86@gmail.com¹, anisahsolihati97@gmail.com²

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Abstract :

The phenomenon of the blessing of prayer water from Kyai has been widely trusted by some people in Indonesia. This is because it is believed to have a positive element that they call blessings, which can help cure various diseases. This is due to the beliefs of those who consider the Kyai figure as a human who is clean heart and soul, so that it is believed to be closer to God and his prayers are more makbul and dijabah. Based on previous research from Masaru Emoto, a scientist from Japan about the actual water power, the phenomenon of the blessing of prayer water from the cleric is very interesting to be analyzed more deeply. This study aims to see the relationship between the phenomenon of public trust with a book entitled "*The Miracle of Water: Mukjizat Air*". The research method used is qualitative research using descriptive methods. There are 3 data collection methods used, namely observation, interviews, and documentation. Data analysis techniques using triangulation. The results of this study show that there is a change in water into beautiful crystals after being prayed for good words. The presence of the results of the Japanese research makes the community, especially Muslim readers, increasingly receive the above findings with full nuances and religious content. In addition, we should also be able to appreciate the findings of the Japanese scientist as a moral message in the form of an invitation to the community about good intentions and noble missions to appreciate water, maintain the environment, and be grateful for God's grace.

Keywords : *Cultural influences, people's belief systems, water blessing prayers from Kyai*

Abstrak :

Fenomena berkah air doa dari Kyai telah banyak dipercayai oleh sebagian masyarakat di Indonesia. Hal ini karena dipercaya memiliki unsur positif yang mereka sebut berkah, yang dapat membantu menyembuhkan berbagai macam penyakit. Hal ini disebabkan keyakinan mereka yang menganggap figur Kyai sebagai manusia yang bersih hati dan jiwanya, sehingga diyakini lebih dekat dengan Allah dan doanya lebih makbul serta dijabah. Berdasarkan penelitian sebelumnya dari Masaru Emoto, seorang ilmuwan dari Jepang tentang kekuatan air yang sebenarnya, maka fenomena keajaiban berkah air doa dari Kyai ini sangat menarik untuk dianalisis lebih mendalam. Penelitian ini bertujuan untuk melihat keterkaitan fenomena kepercayaan masyarakat tersebut dengan buku yang berjudul "*The Miracle of Water: Mukjizat Air*". Metode penelitian yang digunakan adalah penelitian kualitatif dengan menggunakan metode deskriptif. Metode pengumpulan data yang digunakan ada 3, yakni observasi, wawancara, dan dokumentasi. Teknik analisis data menggunakan Triangulasi. Adapun hasil dari penelitian ini menunjukkan bahwa terjadi perubahan air menjadi kristal-kristal yang indah setelah didoakan dengan kata-kata yang baik. Kehadiran hasil penelitian orang Jepang tersebut menjadikan masyarakat khususnya pembaca

muslim semakin menerima temuan diatas dengan penuh nuansa dan muatan keagamaan. Selain itu pula hendaknya kita dapat mengapresiasi hasil temuan ilmuwan Jepang tersebut sebagai pesan moral berupa ajakan kepada masyarakat tentang niat baik dan misi luhur untuk menghargai air, memelihara lingkungan, dan mensyukuri anugerah Allah.

Kata Kunci: *Pengaruh kebudayaan, sistem kepercayaan masyarakat, air berkah doa dari Kyai.*

INTRODUCTION

The presence of humans in an area is always closely related to the emergence of customs and culture in that place. This is because human presence is proven to be able to give birth to culture, and it is through this culture that human character is formed. Culture has been proven to be able to function as an important support in the entire structure of human life in the world (Arifin, Muhammad; Binti Mohd Khambali, 2016).

The culture that lives in society generally holds values that are closely related to local wisdom. This is because local wisdom is believed to be able to provide solutions to problems that occur in society, which are related to the intricacies of human life and their environment. Likewise, people's beliefs regarding local culture also play a very big role, especially long before the arrival of major religions and efforts to purify religion from external elements that are not based on the Koran and Sunnah. Community trust, which is based on local traditions and culture, functions as a unifier of society and becomes the basis for attitudes towards the environment, giving rise to beautiful harmonization between diverse traditions in society (Makin, 2016).

According to Koentjaraningrat (Priyo Prabowo, 2014), the highest and most abstract level of customs that live in society is found in the cultural value system. These cultural values are believed by the majority of people to be crucial, precious, and valuable as a guide to life that provides direction to a better and more progressive life. This is also reinforced by Geertz (Nasruddin, 2011) who makes cultural values a guide to life that functions as a direction for action when facing various life problems so that indirectly cultural values become a standard assessment guide in making decisions in life. In the future, cultural values function as standard guidelines for assessing human behavior in a particular area, which automatically becomes rules passed down from generation to generation in the form of symbols. The form of these symbols directs the way humans communicate, develop knowledge, and preserve culture related to attitudes and ways of facing life better (Nasruddin, 2011).

The emergence of cultural diversity in each region is due to the different backgrounds of the people from one another, especially regarding their attitudes in facing life and various life problems. The country of Indonesia, which is known for its rich culture, cannot be separated from the uniqueness of each of its people, as well as a culture that adapts to the customs, traditions, and heritage of its ancestors. Culture in primitive societies is also inseparable from the phenomenon of mythical stories, namely in the form of stories passed down from generation to generation which are associated with the ability to bring about miracles with supernatural powers possessed by a handful of holy people who are believed to be close to God (Chatarina & Sukatman, Nura Murti, 2022).

This is also reinforced by Luken in his book (Nurgiyantoro, 2005) who says that myth is something that is believed in by a certain society because it is considered capable of presenting supernatural powers (miracles) beyond human reason.

The existence of myths in his book (Yanti Damayanti, 2018) is a real thing and has an impact on the way of thinking (paradigm) and social way of life for people who believe in it wholeheartedly. This myth has usually been going on for a long time, has even been passed down from generation to generation, and generally thrives among traditionalist communities until now. Moreover, belief in these mythical stories is implemented in the form of regulations prepared based on local wisdom which is reflected in speech, behavior, art, ritual ceremonies, and running state government.

Indonesia is the country with the largest Muslim-majority population in the world. Islam, as the majority religion in Indonesia, has experienced acculturation in its development in society, therefore the values of its teachings can combine with local culture and are easily accepted by the surrounding community (Kusumo, 2015). The encounter between Islam and local culture in society provides an illustration that Islam can appear in all situations, adapting to the cultural polish around it (Rachman, 2012).

Based on Clifford Geertz's opinion, the way to interpret the essence of religion from an anthropological perspective is to look at the relationship between the religion and the surrounding culture, so that without us realizing it, there is an interconnected bond between religion, tradition, and the surrounding culture (Riady, 2021). According to (Khoiruddin, 2015) some groups still dispute the relationship between religion and culture, because both come from two opposite domains, where culture is a human product from a certain region that is not eternal, while religion is a product of God who has eternal nature.

However, Clifford Geertz handled the pro-con dispute wisely, by giving his argument about a middle way, according to which religion and culture can complement each other. According to him, the existence of religion without culture will be difficult to implement in life, while the existence of culture without religion means that a meaningful life cannot be found (Riady, 2021).

Regarding the relationship between religion and surrounding culture, it starts with the emergence of emotional feelings in humans which causes the emergence of a religious nature in them. Furthermore, humans created a belief system in God which ultimately gave birth to various religious rituals that were carried out. To strengthen these rituals, humans need recognition and support from others, so that a group of adherents of this religion is formed (Koentjaraningrat, 2000).

As a multi-ethnic society, rich in culture and customs, it is not surprising that in some community groups, especially in Java, there are still communities that strongly believe in "mysticism" which operates in the middle between culture and religion. This community culture is reflected in activities regarding belief in a power outside of humans which is believed to be able to bring positive energy, which is commonly known as "ngalap berkah" (Purbasari,

2019). This inherited phenomenon still occurs in society, which is of course very contrary to the progress of the times and modernization, because irrational things are still believed and carried out by some people in Java. The existence of technological developments is not necessarily able to eliminate people's belief systems which are still irrational so that they can defeat rational things.

The development of mysticism in Indonesia began to strengthen in the 20th century. This gave rise to the enthusiasm of several subsequent studies, such as Mulder's research in 2001 in his book "Javanese Mysticism"; Woodward's research in 2004 in his book "Javanese Islam: Normative Piety Versus Kebatinan"; Suyono's research in 2007 in his book "The Mystical World of the Javanese: Spirits, Rituals and Magical Objects"; as well as Kinasih's research in 2018 in the book "Eastern Mysticism: The Encounter of Hinduism with the Appreciation of Mysticism in Javanese Culture" (Wardhani et al., 2021).

In the view of Javanese society in particular, this mystical belief system is a balance between the forces of humans, nature, and God which are one unit and cannot be separated, which requires humans to live in harmony, harmony and balance with these three things. Strong evidence that this tradition of mysticism still exists can be seen from the activity of "ngalap berkah from the prayers of Kyai", figures who are considered holy and closer to Allah (Wardhani et al., 2021).

From the explanation above, the formulation of the problem to be studied is as follows; (1) How do religious and scientific perspectives on water affect humans? (2) What is the influence of culture in shaping the perspective of classical society and modern society regarding the miraculous phenomenon of blessing prayer water from Kyai?

RESEARCH METHOD

This type of research is field research. According to Dedi Mulyana, field research is a type of research that studies phenomena in their natural environment (Mulyana, 2004). This research is qualitative research using descriptive methods. Qualitative research, namely research that produces descriptive data and attempts to explore the meaning of a phenomenon (Djamil, 2015). Meanwhile, descriptive research is a form of research aimed at describing existing phenomena, both natural phenomena and man-made phenomena, which can be in the form of forms, activities, characteristics, changes, relationships, similarities, and differences between one phenomenon and another (Syarif, Safrilsyah and M. Yunus, 2013).

To obtain the data needed in this research, the author used the following data collection method (Sugiyono, 2020):

a. Observation Method

Namely, observation is a condition where direct observation is carried out by the researcher to be better able to understand the context of the data in the entire social situation so that a holistic (comprehensive) view can be obtained. Furthermore, the implementation of the observation technique is carried out using a participant method, namely the observation process

carried out by the observer by taking part in the lives of the people being observed.

b. Interview/Interview Method.

An interview is an interview where two people meet to exchange information and ideas through questions and answers, so that meaning can be contributed to a particular topic. This method was used by the author to obtain information regarding supporting respondents' statements regarding the phenomenon of public belief regarding the blessing of Kyai's prayer water.

c. Documentation Method

Documentation is a collection of records of events that have occurred in the form of writing, pictures/photos, or monumental works from a person/agency. In this research, the author deliberately uses documentation methods to quote and analyze data that has been documented in the main supporting book entitled "The Untrue Power of Water" Facts and Myths Findings of Masaru Emoto, a scientist from Japan, from which data can be obtained- accurate data related to the theme of this research. This data includes facts and myths about the magic of water, the truth about the water crystals produced, the benefits and important role of water, as well as photos of various forms of water crystals after being exposed to various kinds of messages or writing. Apart from that, there are also other supporting books related to water resources in Islam.

The data analysis technique used in this research uses the triangulation technique. Through this triangulation technique, the researcher collects data and at the same time tests the credibility of the data, as well as checking the credibility of the data using various data collection techniques and various data sources. The steps are as follows: Data Collection, Data Reduction, Data Presentation, and Drawing Conclusions and Verification (Sugiyono, 2020).

FINDINGS AND DISCUSSION

When Sociology is paired with the word religion, it means a science that studies individual behavior and social behavior related to ritual aspects of worship, faith, and belief in everything that is glorified and considered sacred. The focus of the study of the sociology of religion in the book (Abdul Fatah, 2004) is to empirically discuss in detail issues related to human culture, Prophetic values, as well as positive and negative values in life in society.

In the view of sociologists, religion is a social and humanitarian phenomenon that can be studied using empirical approaches and methodologies (Derani, 2014). The influence of models of thinking and the socio-cultural context that surrounds them greatly influences the way people interact in terms of religion and daily traditions. This is of course because there are factors of human needs, namely physical needs and spiritual needs. Physical needs usually revolve around physical things, such as health, eating, drinking, and other material needs. As for spiritual needs, they usually revolve around things of an inner or soul nature, such as happiness, peace, and peace of mind (Pangasih, Sedyah; Rahman, 2020).

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The following is a summary of experience stories from several sample perpetrator subjects:

1. Based on the results of observations and interviews with the family, Mrs. with the initials "A" has been diagnosed by doctors as suffering from kidney failure and complications. After being treated at RSUP Dr. Sardjito Yogyakarta, the doctor recommended "dialysis", because the severity of the disease had reached the number 8, which logically according to the doctor who treated her, an illness as serious as Mrs. "A" would increase by 2 digits every day, so that if the level "Severe" disease has reached the number 12, so "dialysis" must be done every month throughout his life.

Because they were afraid of having to do "dialysis" for a lot of economic reasons (it was expensive), especially since it had to be done every month throughout their life, their family, without the doctor's knowledge, asked for prayer water from Kyai Y and it was drunk by Mrs. "A" with first read the Fatihah and shalawat prayers, accompanied by a strong suggestion that the prayer water will produce a miracle.

After several days of consuming the prayer water, by Allah's permission, Mrs. "A"'s kidney failure disease stagnated. The doctor who examined him was amazed because it had been 4 days but the severity of the disease had only increased by 0.8 digits. In fact, according to the logic of medical science, after 4 days, the severity of the disease should have reached 16, with an increase of 2 digits every day. The doctor who treated him, who is a Professor at the Faculty of Medicine UGM, specializing in diseases at one of the leading universities in Indonesia, was stunned and praised the greatness of Allah many times. He even said that the illness suffered by Mrs. "A" experienced a "miracle" that was beyond human understanding this was the first case he had encountered during his decades as a doctor at the hospital.

2. Based on the results of observations and interviews with the family, the mother with the initials "P" will give birth to her second child at RSUD dr. Tjitrowardo Purworejo. The team of doctors recommended a cesarean section because the baby's feet were down, and head up, so that a normal birth would seriously endanger the baby's life. Finally, in

despair, Mrs. "P"'s husband went to the Kyai and asked for water from the Koran prayer that had been prayed for previously by Kyai X.

After arriving at the hospital, Mrs. "P" drank the prayer water little by little with full suggestion. Finally, unexpectedly, with Allah's permission, Mrs. "P" felt directly the movement of the baby in her stomach, which was turning by itself, so that the baby's head, which was previously at the top, finally turned to the bottom, which was a sign that she was ready to be born normally, without having to be assisted by a cesarean section. The doctor who treated him, who had been preparing in the operating room, was amazed by a phenomenon beyond human understanding.

Based on the factors above, the perpetrators eventually turned to alternative healing, one of which was coming to certain Kyai to ask for healing and usually, they were given prayer water to cure the illnesses they were suffering from. However, usually the Kyai in question have warned people who come asking for healing not to become polytheists (associate partners with Allah) by cultivating Kyai. The Kyai will ask the people (subjects of the perpetrator) to continue asking Allah SWT for healing, while the Kyai's function is only as a mediator to provide water that has been prayed for as an intermediary for the healing of these people.

The water in question is in the form of plain water (mineral water) or zam-zam water which has previously been *suwuk* (recited prayers from the verses of the Koran) by the Kyai concerned, in the hope that this water can be an intermediary for healing. from illnesses suffered by Allah's permission.

The above phenomenon often produces real results. Many of the perpetrator's subjects have experienced success (healing) from illness or not undergoing surgery after drinking prayer water from the Kyai. Often the popularity of healing illnesses through Kyai's prayer water is more "efficacious/efficacious" than taking medicine from a doctor which has been proven medically.

1. Religious and Scientific Views of Water

Religious Views

In the view of the Qur'an, water is one of Allah's gifts and has a crucial role in the lives of all creatures, including humans.

Allah created water as a source of life for all creatures and is the cause of the emergence of life on earth, without which all living creatures would die.

Several propositions from the Qur'an that strengthen the religious view of the importance of water for life include the following:

a) Allah SWT said in Surah al-Anbiya' verse 30:

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ
الْمَاءِ كُلِّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ﴿٣٠﴾

"Do those who disbelieve do not know that the heavens and the earth, both, were once united, then We separated them and We made everything living from water? So, don't they believe? (Q.S. al-Anbiya': 30).

b) Allah SWT said in Surah Hud verse 7:

وَهُوَ الَّذِي خَلَقَ السَّمُوتِ وَالْأَرْضِ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ
لِيَبْلُوكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَلَئِنْ قُلْتُمْ إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ
الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿٧﴾

"He has created the heavens and the earth in six ages and (before that) His Throne above the water. (Creation was carried out) to test you, which of you is better in deeds. Indeed, if you (Prophet Muhammad) said, "Indeed you will be resurrected after death," surely the disbelievers would say, "This (the Qur'an) is nothing but real magic." (Q.S. Hud: 7).

c) Allah SWT said in Surah Furqan verse 54:

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا وَكَانَ رَبُّكَ قَدِيرًا

"And He (also) who created humans from water and then made humans (had) descendants and mushaharah and is your Almighty God." (Q.S. al-Furqan: 54)

d) Allah SWT said in Surah al-Ankabut verse 63, as follows:

وَلَئِنْ سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا
لَيَقُولَنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ

"And indeed, if you ask them: "Who sent down water from the sky and gave life to the earth with it after it had died?" Of course, they will answer: "Allah", Say: "Praise be to Allah", but most of them do not understand (it)". (Q.S. al-Ankabut: 63)

e) Allah SWT said in Surah an-Naba' verse 14:

وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَبَّاجًا

"And We sent down from the clouds water that poured out abundantly"...(Q.S. an-Naba': 14)

f) Allah SWT said in Surah al-Baqarah verse 164:

إِنَّ فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي
فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ
بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ
السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾

"Indeed, at the creation of the heavens and the earth, the alternation of night and day in the ark that sailed on the sea with (cargo) 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 it on the depths of all kinds of animals, and the controlled distribution of winds and clouds between heaven and earth, (all of that) are true signs (of Allah's greatness) for a people who understand." (Q.S. al-Baqarah: 164)

g) Allah SWT said in Surah al-Anfal verse 11, as follows:

إِذْ يُغَشِّيكُمُ النَّعَاسَ أَمْنَةً مِّنْهُ وَيُنزِلُ عَلَيْكُم مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنْكُم رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ ﴿١١﴾

"(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 Satan's disturbances from you, and strengthen your hearts and strengthen the soles of your feet." (Q.S. al-Anfal:11)

Apart from several propositions from the Qur'an, the strengthening of the importance of water for humans is reinforced also by the following hadiths:

From Jabir ibn 'Abdillah, he said: "I heard the Messenger of Allah. said: "Zamzam water is efficacious according to the intention (purpose) of drinking it by the user. (H.R Ibnu Majah no. 3053)

Apart from that, another hadith translation states:

From Ibn 'Abbas he said: Verily the Messenger of Allah said: "Fever is the breath of Jahannam, so cool it with Zamzam water." (H.R. Ahmad no. 2517).

The Al-Qur'an, as an intellectual source and spiritual source of Islam, will certainly be an encouragement to humans in managing God's gift in the form of water on earth. The connection between the creation of the universe and the role of water as a source of life in the Islamic view shows humans the importance of being grateful and a form of respect for God's creation (be it water, sky, earth, and everything in it). The arguments above can be used as reinforcement regarding the essentiality of water as a source of life for all living creatures on this earth. The existence of water is meaningful, so it is the obligation of all of us to conserve water use and maintain water sources as well as possible.

Scientific Views

The existence of water is the beginning of the birth of organisms in this world. Research stated that all living things are composed of water, of which around 80% of the cytoplasmic material of cells consists of water (Lutfi, Chairul; Zulfiqri, 2023). Water is a basic need for the life of all creatures, to survive in the world, because, without the availability of water, all living creatures will not be able to survive and will die sometime later (Abdul Fattah Santos, 2014). If there is no water, the chemical reactions in our body will not be able to occur perfectly. According to a scientific perspective, water is the main prerequisite for the formation of cells and the most urgent biological processes so that the human body's organs can function properly (Afifah, 2022).

The need for water is urgent for the human body because water is considered the second most important substance after oxygen. The balance of fluid availability in the human body is very important to maintain health and fitness. According to Health, ideally, humans are recommended to consume around 2000cc of water (around 8 glasses of water) every day to maintain body fluid intake, so that important organs function optimally (Lutfi, Chairul; Zulfiqri, 2023).

In a study, it was stated that water has the function of preventing the emergence of various diseases. In the human body, around two-thirds of its physical weight contains fluid, which is visualized in the form of blood, saliva, spinal cord fluid, and bone joint lubricants, each of which functions to help the body regulate human body temperature (Stacey, 2009).

According to the results of several studies, it shows that the human need for water is not only useful for preventing the dangers of dehydration but it can prevent various diseases also. The existence of water in the human body can help the mobility of important substances, maintain stable body temperature (body thermoregulation), and maintain fluid balance in the cells of the human body. Therefore, it is not an exaggeration if Islam views the function of water as something necessary to maintain the health of the human body, as well as to maintain the sustainability of human life and other living creatures. Several scientific studies continue to be carried out to support the importance of adequate water consumption, to ensure that the human body functions optimally and prevent various bodily health problems caused by lack of fluids (Lutfi, Chairul; Zulfiqri, 2023).

One of the signs of God's extraordinary power is the creation of water. The existence of water, which has the chemical formula H_2O , is formed from two hydrogen nuclei and one oxygen nucleus. Rasulullah SAW in a hadith advised his people to drink three sips of water, which was the Prophet's example to mankind in maintaining the importance of fluid intake in the body in maintaining health, so as not to get dehydrated. This recommendation for drinking water regularly can be a habit before feeling thirsty, after waking up, and after breakfast (Mariyam, Dewi, 2023).

Research into the magic of water crystals by Japanese scientists

In 2007, Masaru Emoto, a Japanese scientist from Yokohama University, conducted research showing that the crystal structure of water changes depending on the stimulus it receives. In an experiment, 500 people were asked to focus on sending messages of peace via water bottles. As a result, it was found that water crystals had developed with beautiful branching patterns. Moreover, when reading Islamic prayers, the water crystals are hexagon-shaped with five glowing leaf branches.

From his research, Masaru concluded that water can store messages like magnetic tape or CDs and that the concentration power of the message sender influences the patterns that form in the water. Masaru Emoto concluded that water can receive energy from human vibrations such as ideas, thoughts, sounds, and even letters. This statement reflects the way Muslims understand

and respect water, while connecting it to scientific research that shows how water can react to certain energies and messages (Emoto, 2007).

This book, based on Masaru Emoto's research, was used as inspiration for religious views about miracles and God's wisdom in creation, such as the properties of water which have a positive impact on health and life. The inspiration includes: First, the Koran commands humans to think, reflect, evaluate, and examine everything that Allah created, including the understanding that He created all living creatures from water. This emphasizes the importance of contemplating and observing God's creation. Second, this research highlights the relationship between the Koran and medicine regarding water and its health benefits. The understanding that the Koran gives Muslims about water and its importance in medicine shows that religious teachings can be linked to modern scientific knowledge. Third, this research details that water behaves similarly to living organisms, as described in research by Masaru Emoto of Yokohama University (Emoto, 2007).

Emoto's research shows there is a certain beauty in the form of water molecules introduced through prayer. This supports the view that water can respond to certain energies and messages, according to religious and scientific teachings. Overall, this research attempts to balance religious teachings with scientific understanding, especially regarding water and its impact on health. This reflects the view that religion and science can complement each other and that a deeper understanding of creation can be gained through Qur'anic study and scientific research.

Results Documentation of photos of water crystals resulting from Masaru Emoto's Research.

When Bad Words are Whispered



When Good Words are Whispered



The Connection Between Activities or Words and Water



2. Classical and Modern Society's Views on the Phenomenon of Prayer Blessing Water from Kyai

Based on the Religion Psychological Theory

Pesantren and Kyai are two components that need each other. In this context, Islamic boarding schools need the figure of Kyai as a symbol of their identity as leaders of Islamic boarding schools, while Kyai uses Islamic boarding schools as a forum to cultivate their identity as leaders of Islamic boarding schools that need students. When living in an Islamic boarding school, of course, students need blessings during their boarding school.

In short, Ngalap Barokah means hoping for something to increase through a purified intermediary. Ngalap Barokah is also a teaching that has been practiced since the Prophet Muhammad SAW era. Seeking the blessings exemplified by Rasulullah SAW can be done in various ways, such as: reading the Koran, reading and imitating the stories of holy people such as the Apostles, Prophets, and pious people, through mosques in general in the Arab world such as the Grand Mosque, the Nabawi Mosque, and the Al-Aqsa Mosque, as well as seeking blessings at certain times such as during the month of Ramadan, Fridays and the Haram month (Rahman, 2022).

The connection between the content of the author's research and the theory of the Psychology of Religion is about the beliefs of some of the people that the author observed and interviewed regarding their strong faith and devotion to Allah, which they expressed by believing that healing

only comes from Allah.

As for the habit of those who go to the Kyai's place to ask for prayers for healing, this is because the level of religion that they live, understand and practice is focused on the figure of the Kyai whom they believe to be a pious human being, has sincerity in worship and prayer so they are believed to be closer to Allah. The hope they believe is that if the Kyai is a human being who is closer to Allah, then his prayers will be easily answered by Allah (makbul).

Citing the views of Emile Durkheim, he defines religion as a belief system that is associated with sacred objects, rituals, and communities (Khair, 2020). The entrenched tradition of the Kyai's blessing of prayer water is usually synonymous with something sacred, less rational, and even mystical.

Based on Clifford Geertz's Theory

According to Geertz, religion is a system of symbols, namely everything that gives its adherents ideas. According to him, the symbols in this religion create feelings and motivation that are strong, spread, and do not easily disappear within a person (the adherent), or the religious symbols cause the adherent to do something (for example a ritual), because of the impulse of feelings that are difficult to define and also difficult to control.

The community's belief system regarding sacred objects such as water blessed by prayers from Kyai is often still used as an alternative treatment and has even become a tradition that has been passed down from generation to generation until now. On average, the practice of alternative medicine is still directed by the public toward sacred ulama figures. People believe that the blessings of Kyai's prayer water are used for healing from disease.

Even though they do not believe directly in the power of water, they believe more in the motivation of the prayer power of the Kyai. The Kyai is considered a holy man who is sincere in praying and worshiping so that he is closer to Allah, and the hope (motivation) of the community is that the Kyai's prayer will be granted by Allah to be able to cure illnesses, one of which is through drinking the water that the Kyai has prayed for. the.

The symbol of the blessing of the Kyai's prayer water has created forceful feelings and motivation, spreads, and does not easily disappear within a person (follower) so that a powerful belief (suggestion) emerges because of the impulse of feelings that are difficult to define and also difficult to control. Ultimately, this suggestion embeds concepts (view of life and ethos) within the individual as the reality of a unique religious ideology (belief) (Rahmat, 2016).

Even though most people believe that prayer water from Kyai has sacred properties, in reality, there is no scientific evidence whatsoever that makes prayer water sacred. The sacredness of the phenomenon of prayer blessing water does not come from the form of the prayer water, but rather from the beliefs of those who give it the symbol of "sacred blessing" which

is labeled on the religious figure they consider holy. The prayer water has become "sacred" due to the influence of a power that creates awe in a person's feelings or concepts related to the human spiritual dimension (Altman, 2002).

Based on Sigmund Freud's Theory

In Sigmund Freud's personality theory, humans consist of three systems/structures/personalities, namely 1. Id (Das Es), 2. Ego (Das Ich), and 3. Super Ego (Das ueber Ich). Id (Das Es), are impulses, lusts towards an object, where he demands to be able to fulfill these urges or lusts. The id is hedonistic (seeking pleasure only), and does not differentiate between thoughts and actions, between real and imaginary. The ego (Das Ich) is the psychological aspect of personality and arises from the organism's need to be able to relate well to the real world. The superego (das Ueber Ich) is the moral aspect of personality which has the main function of determining good and bad so that individuals uphold the morality of society (Hamali, 2018).

The connection between the contents of the author's research and Freud's theory is that the society around us, both classical society and modern society is mature and knowledgeable, even though they still believe in the blessings of the Kyai's prayer water for the benefit of healing from disease. According to Freud's theory, the above phenomenon is included in the id, namely the behavior of a baby (child). Because the id is an unconscious system, all the characteristics of the unconscious apply to the id: amoral, not affected by time, does not care about reality, does not self-censor, and works based on the pleasure principle. According to Freud's theory, even though they are physically mature, they are unable to differentiate between rational reality and irrational reality. They are unable to censor themselves, so they just follow along, just like children who only obey adults according to Freud's theory.

Medicine from the Al Qur'an

Every time a disease occurs, the true healer comes from Allah. Likewise, the Koran, which contains the words of Allah, can also be used as an antidote to disease. This can make sense when this understanding of the Al-Qur'an contains instructions to humans about what is halal and what is haram, whether in the form of food or daily behavior that has an impact on human health.

As stated in the Al-Qur'an surah al-Syuarā' verse 80, as follows:

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿٨٠﴾

"When I am sick, He is the one who heals me." (Q.S. Al-Syuarā: 80)

Based on the Qur'an, a lesson can be learned that even though Allah is the one who cures diseases, humans are obliged to make efforts to seek treatment for their illnesses. In the human body, there are two components, namely physical and spiritual, of course, these two things are related to each other, which can influence whether a person is healthy or sick. That's

why, according to medical science and religion, how important it is to maintain human health, externally and internally.

According to the *ijtihad* of the *ulama*, it is believed that these verses of the Koran can function as a cure for physical illnesses. Explanations of the Qur'an can fulfill the rules of treatment because they provide information for maintaining health, relief from performing worship when sick, and also information about preventing all diseases (Latif, 2014).

Quoting (Shihab, 2002) that the function of the Koran is only as an antidote to doubts and diseases that exist in the chest, commonly known as the heart. What is meant by disease here is psychosomatic disease, namely disease caused by the soul which can have an impact on the human body, because people often experience shortness of breath or feel like their chest is being pricked by thorns due to spiritual imbalance.

CONCLUSION

Based on the phenomenon of the blessing of the Kyai's prayer water which is widely believed by some of the people the author observed and interviewed, it turns out that it is not entirely true what the author thought so far, that they believe in the blessing of the Kyai's water. In the results of interviews and observations, the author obtained information that they do not believe in the power of water, but they believe more in healing from Allah (faith), in which the Kyai is the mediator through the prayers offered by the Kyai, which usually ends with providing water as an intermediary for the prayers that have been said earlier. The water that has been prayed for earlier, is believed by the people who believe it to have positive elements which they call blessings that can help cure the illnesses they have suffered so far, due to their belief that they regard Kyai as human beings who are clean in heart and soul, so they are closer to Allah and their prayers. easy to be granted by Allah SWT.

The above phenomena that the author has researched, even though many of the theories presented on the front page are the existing reality, however, without intending to influence or justify right or wrong, the author can only convey what happened in the field, regarding the miracle of prayer water. It turns out that these Kyai have become habits of society that are difficult to get rid of because they have happened repeatedly and are beyond the reach of human common sense.

From the observations and results of the author's analysis, although the presentation of Sigmund Freud's psychoanalytic theory is close to the truth, namely the behavior of people who are physically mature but whose minds are like children, that is, they still believe in things that are difficult for the human mind to reach, but sometimes events occur. This "strange" incident of healing people's illnesses after going to the Kyai for treatment happened with Allah's permission, even though medical science with modern technology is impossible. Maybe this is what is called God's destiny, which every human being can believe in, may not believe in, which

all goes back to the belief of each individual in responding to the miraculous phenomenon of the blessing of the water of the Kyai's prayer.

The community's strengthening of the blessings of the Kyai's prayer water seemed to be legalized by the presence of research by Japanese scientists about the miracle of water becoming beautiful crystals after being prayed for or saying beautiful/good words in his book entitled "The Miracle of Water: Water Miracles,". The presence of Japanese research results has made the public, especially Muslim readers, increasingly accept the above findings with full nuance and religious content, even though Emoto's findings cannot be scientifically proven with reliable data accuracy and proven validity of the methodology and research results.

In the end, the author can only appreciate Emoto's findings as an invitation to the public regarding good intentions and a noble mission to respect water, preserve the environment, and be grateful for God's grace.

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Results of observations and interviews with the family of Mrs. "A" at her home in Pangen Juru Tengah Village, Purworejo, Central Java on Sunday, May 26, 2024

Results of observations and interviews with the family of Mrs. "P" at her home in Pangen Juru Tengah Village, Purworejo, Central Java on Sunday, May 26, 2024