

COMMUNICATION OF LOCAL WISDOM ON RAIN PROTECTION THROUGH PLANT MEDIA IN BARABAI

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ABSTRACT

The purpose of this study is to analyze the motives for using chili peppers and taro leaves as a rain-detering plant medium, the process and patterns of communication and how to preserve the tradition as local wisdom communication in the Kahakan Village community, Barabai. The type of research used is a qualitative research method with a phenomenological study approach. Data collection techniques use observation, interview and documentation methods. The results showed that the motive for using chili peppers and taro leaves as a medium for rain warding plants is a tradition of previous parents who are considered as intermediaries and not against religion. The communication process of rain deterrence rituals in the form of symbols in the form of chilies and taro leaves which are interpreted according to the nature of the two plants, namely spicy or hot and waterproof, the ritual process is accompanied by reading basmallah, shalawat and prayer. Communication patterns use symbols of chili peppers and taro leaves where the meaning is generally understood by the local community. The way to preserve this tradition is by introducing it to their children's generation through stories and inviting them persuasively to participate in the rain deterrence ritual when there is a celebration in the community.

INTRODUCTION

Kahakan is one of the villages in Batu Benawa District, Hulu Sungai Tengah Regency, Barabai, South Kalimantan Province, Indonesia, where in 2020 the number of residents living in the village was around 2094 people and now in 2023 there are 2100 people. The majority of the livelihood of the people of Kahakan Village, Barabai, is as farmers, some of them work as traders and laborers and some people work as civil servants and private employees. As a society whose profession is dominated by

farmers, their daily activity is farming. This is supported by the availability of land which has been passed down from generation to generation from their parents since they first settled in the village.

The people of Kahakan Village, Barabai, are Muslim. They are a religious community and adhere to the teachings of their religion. This is demonstrated by the existence of religious activities such as Bahandilan (social gathering filled with reading Surah Yasin, Al-Mulk, Al-Waqi'ah and others), Bamaulidan (activities of

reading poems praising the Prophet Muhammad SAW) and activities other religious holidays. The people of Kahakan Village, Barabai, have traditions handed down from generation to generation by older people. Some of these are still done by the current generation, but others are becoming less common. One of them is the ritual tradition of preventing rain. This tradition uses several media, both in the form of objects such as sitting lamps (teplok lamps), tapih mandi Pangin (bathing sarongs used by bridal couples), manyanda'akan tudung pan (pawning pot lids) and lumbuk habang and kaladi leaves (chilies and taro leaves).

The ritual process can be done by yourself or by other people. The method is very easy and simple, such as a sitting lamp (teplok lamp) which can only be lit during certain events, tapih mandi Pangin (a bathing cover used by the bridal couple) which is only placed on the roof of the bride's house and carried out by the bride and groom's family, manyanda'akan tudung pan (pawn a pot lid) to the next door neighbor for two thousand rupiah to five thousand rupiah and lumbuk habang and kaladi leaves (chilies and taro leaves) which are placed on a stick and covered with taro leaves and then tied with a rope.

The ritual media to ward off rain which are usually used by the people of Kahakan Village, Barabai, are plant media in the form of chilies and taro leaves. According to them, the essence of the use of chilies is believed to include plants that are hot or spicy, while taro leaves, or what local people call kaladi leaves, are considered a plant that has water-repellent properties because the front of the taro leaves does not get wet or does not absorb water when dropped on the surface of the leaves. The use of chilies and taro leaves is usually by sticking a wooden stick into the ground so that it can stand in position, then placing three red chili seeds on top of the stick, then covering it with taro leaves and then tying it with a rope (Andani et al., 2018).

As an inherited tradition, this ritual has become a form of local wisdom of the local community that they cannot abandon. According to Rahyono in (Fajarini, 2014), local wisdom is obtained by certain

communities or groups through various life experiences that hone their thinking processes and intelligence to make it a meaning or contain values that are very strongly attached to them. For a long time and continues throughout their lives so that it becomes a characteristic of their identity that will not be eroded by time and changing times.

Because of this, there are values that are so deeply rooted that they become a tradition handed down by their ancestors, so this becomes a regional culture that will always be preserved. The doctrine of values that are considered to have truth and strength greatly influences the ways and thinking patterns of the people so that they become the guideline of everyday life, especially when they have certain desires (Rico et al., 2022). The strength of these traditional or constant values even makes people in certain areas worry that if these traditions are violated, it will bring harm.

Even though the values that exist in certain communities or tribes are regional, this does not reduce the sacredness of these traditions (Rico & Hayat, 2021). Like the local wisdom in Kahakan Village, Barabai, where the ritual of warding off rain using chilies and taro leaves is a characteristic of the area and is still carried out by the community for generations. Moreover, this ritual is said to be very easy for anyone to carry out and there is no need for special skills as a requirement to do it, although some still entrust it to certain people who are considered experienced in rain warding rituals, but there are also those that are directly carried out by someone who has the intention themselves, such as At the wedding reception, the bride and groom's parents carry out the ritual a few days before the specified event.

The existence of this traditional ritual is actually still a polemic between communities with Islamic religious backgrounds, so that there are pros and cons in understanding the nature of the ritual using chili plants and taro leaves as a medium. Those who oppose it argue that the ritual of warding off rain using chili plants and taro leaves could lead to acts of shirk, because they think that chilies and taro

leaves can prevent rain from falling or also move it to another place or area.

Imam Khamenei in his book entitled, *Reciting Tauhid Spelling Prophethood* (2011) said that there are people who behave in shirk, namely worshiping Allah SWT's creations, such as worshiping animals or objects of their own creation, such as statues made from tree wood. M. Hasyim R in his book entitled, *The Path to Ma'rifah to Know Him Better and Improve His Conscience* (1993), says that shirk is an act of duplicity with Allah SWT, both from those who disbelieve and who already have faith but are easily shaken and swayed by their unstable belief in Allah SWT makes them easily fall into disgraceful actions, namely believing in the power of certain objects or creatures so that they worship them, even though they themselves still worship Allah SWT.

The act of cheating Allah SWT by worshiping other creatures or mystical objects is a form of shirk behavior and the perpetrator is called a polytheist. This act is included in the category of major sin and in fact the perpetrator has committed a deviation both from nature and common sense logic and has wronged himself (HD, 2002). However, some other people (pro) consider this ritual only as an intermediary that connects their desires with Allah SWT as the owner of the universe and His creatures. They believe that this ritual is just an effort based on their hopes or desires, but the final result is still left to the provisions of the Almighty Creator. There are even those who think that the ritual is just a tradition from their ancestors which must be carried out so that it can be preserved as a rich inheritance from the local wisdom of their area.

METHOD

This research was conducted using qualitative methods with a descriptive phenomenological study approach, as well as by conducting in-depth interviews with informants. The phenomenological approach is shown to researchers to carry out research in analyzing and describing phenomena or experiences felt by individuals (Anggraeni, 2013). The population and sample in research are very important, because they

are sources of information. The research population is the entire research object to be studied, while the sample is part of the number and characteristics possessed by the population (Sugiyono, 2008). In determining the population, the researcher will determine all residents of Kahakan Barabai Village as the population which will be used as the overall object of the line research. In determining the informants in this research there were 10 people. The ten informants met the criteria for informants in this study to have performed a rain warding ritual. The informants in question are part of the characteristics possessed by the population, because research analysis is determined based on the data contained in the sample so it is very important to choose a sample that is representative of the population. In this research, samples were taken from the population using purposive sampling. Purposive sampling is a data collection technique with certain considerations (Sugiyono, 2012: 218). The reason for using this purposive sampling technique is because it is suitable for use in quantitative research, or research that does not carry out generalizations according to Sugiyono (2016: 85). Performers of the rain warding ritual, users as people who have the desire to prevent it from raining and the people of Kahakan Barabai Village as participants who feel the benefits of the rain warding ritual. The data collection technique method that the author uses in this research is the Documentation, Interview and Observation method. The data analysis used in this research is qualitative data analysis. In qualitative data analysis, the author follows certain steps. First, they carried out data reduction by summarizing the information, selecting what was important, and looking for patterns or themes that emerged from field data regarding the communication of local wisdom about preventing rain using chili plants and taro leaves in the Kahakan Barabai Village community. After that, the data is presented using various formats such as brief descriptions, charts, or relationships between categories to make it easier to understand the facts revealed and plan the next steps. Finally, initial conclusions are drawn based on the information collected, but are temporary and will be updated

according to new findings in subsequent data collection. This method allows the author to conclude and verify information from observations, interviews and documentation, so that the essence of this research can be clearly identified.

RESULT AND DISCUSSION

The results of data analysis based on phenomenological studies found in the field, researchers obtained 3 main themes related to research on communication of local wisdom on preventing rain through plant media in Barabai (phenomenological study of the use of chilies and taro leaves in the Kahakan Village community), in accordance with the communication orientation of local wisdom on prevention rain in local communities, including:

Motives for Using Chilies and Taro Leaves as Plant Media to Deter Rain in the Community of Kahakan Barabai Village

According to the data presented by the researcher in the previous section, it is explained that the motive for using chilies and taro leaves as a medium for preventing rain is in the people of Kahakan Village, Barabai, in using chilies and taro leaves as a medium for preventing rain when they are going to carry out certain events, when the weather is less friendly. Or during the rainy season.



Figure 1.

Rain Warning Ritual Process Through Chili Plants and Taro Leaves

The discussion carried out by researchers is based on information in the field as follows:

- a. Mrs. Salasiah, as a village figure who understands rain ward off rituals, said that the reason for using chilies and taro leaves is because of the nature of the origin of these two plants, namely hot or spicy and waterproof, but the essence of

the heart is still relied on the Almighty Creator as the determiner of all things. which His creatures desire and hope for. This shows that the motive for using these plant media is only as a medium or washilah, there is no aim to cult the two plant media, because the people of Kahakan Village still pray or pray to Allah SWT to grant their hopes and desires.

- b. Mrs. Ernawati, as a village figure who understands rain ward off rituals, said that rain ward off rituals using the medium of chili plants and taro leaves are commonly carried out, where the hope for the community's wishes to come true is through faith in the heart and munajat (saying prayers) only to Allah SWT. This activity shows that the rain warding ritual of the people of Kahakan Village, Barabai is considered only as a tradition, because of the power of having their hopes come true through the belief of their hearts and prayers offered to Allah SWT.
- c. Mr. H. Husni as a participant from religious figures, said that his motive was not to forbid or make a problem for the people of Kahakan Village, Barabai to carry out rituals using the medium of chili plants and taro leaves because they liken the medium of these plants to sick people, they are only considered as medicine and what heals is still Allah SWT. This shows that the motives of religious figures do not contradict the ritual from a religious perspective because the people already have strong beliefs so that their faith will not slip towards acts of shirk (associating partners with Allah SWT).

Based on the results of observations and interviews with these informants, it can be concluded that the motive for using chilies and taro leaves as rain-warding plants in the people of Kahakan Village, Barabai, is because this ritual is a tradition from previous parents which still exists today where it is implemented is considered not to be in conflict with religion because the media of chili plants and taro leaves are only considered as intermediaries for what society hopes and desires, but the final provisions are still based on Allah SWT.

The results of this research are in accordance with previous research, namely

research by Haniifah et al. (2022). Titled: Islamic Overview in Weather Engineering (Case Study of the Tradition of Utilizing the Services of the Rain Handler in Indonesia). There is a belief that grows within humans which is formed due to the existence of a culture, thus making a habit a necessity for humans. These habits are none other than traditions that exist in society, traditions or habits of their ancestors before them which are not free from spiritual methods, the rain charmer tradition for example, someone who can control the rain. In carrying out rain control, the handler performs a special ritual first to achieve the goal of eliminating the rain. Apart from that, some people who want to hold weddings or thanksgivings also ask religious figures for help or ask pious people to pray to Allah so that the event can run smoothly without any obstacles.

Communication Process of Rain Prevention Rituals Performed by the Community of Kahakan Barabai Village According to facts in the field conducted by researchers, it is clear that the communication process of the rain ward off ritual carried out by the people of Kahakan Village, Barabai is a communication process that involves village leaders as communicators who convey messages about their hopes of ward off rain using message media in the form of chili plants and taro leaves. Meanwhile, the communicants are the people of Kahakan Village, Barabai, both as users, participants and other residents who receive messages from the symbols of ritual equipment to ward off rain through the use of chili plants and taro leaves. The contents of this message were conveyed and well received by the public because they understood the meaning.

Discussion of the data that researchers obtained is as follows:

- a. Mrs. Salasiah, as a village figure who understands rain ward off rituals, said that the materials that must be prepared when carrying out the rain ward off ritual are three red chilies, green taro leaves, sticks and ropes for the taro leaves used. as a cover for the chilies previously placed on a stick. This shows that there must be readiness, especially plant media, for carrying out the rain

prevention ritual so that on the day of implementation it can run smoothly.

- b. Mrs. Ernawati, as a village figure who understands rain ward off rituals, said that the preparation of plant media for the rain ward off ritual is chili peppers, taro leaves, sticks and follower ropes as well as determining the location of the soil that will be used to stick the sticks from the plant media that has been prepared earlier. This shows that there is readiness of the plant media provided and the location of the land is determined as a place to place the media for the ritual. The existence of symbols from this communication process is interpreted as a form of message that there is a hope and desire of a person or certain group of people who want it not to rain on a certain day.
- c. Mrs. Ernawati, as a village figure who understands the ritual of warding off rain, said that when you want to stick a stick into the ground, there is a reading that must be done, namely starting with basmallah (bismillahirrahmanirrahim), then during the process of placing the chili on the stick, recite shalawat (alluhamma shalli 'ala Muhammad) several times until the ritual process is complete. This shows that the communication process of the ritual of warding off rain with certain readings cannot be separated from the teachings of the Islamic religion as an implication of the beliefs of the people of Kahakan Village, Barabai, namely Islam.
- d. Mrs. Salasiah, as a village figure who understands rain ward off rituals, said that there are no taboos that must be taken into account when carrying out specific rituals, because our community believes that the ritual use of the plant media in question along with reading basmallah and shalawat and praying is considered to be representative. of their hopes and desires. This shows that the people of Kahakan Village are not overly interpreting the symbols from the use of plant media, because they believe that the efforts have been carried out according to the traditions of their parents but are still based on the belief that the one who determines everything is Allah SWT.

Based on the results of observations and interviews with these informants, it can be concluded that the communication process of rain warding rituals carried out by the people of Kahakan Village, Barabai is a communication process in the form of symbols in the form of chilies and taro leaves whose messages are interpreted according to the nature of the two plants, namely spicy, or hot and waterproof, where the ritual process is accompanied by certain readings, namely basmallah, shalawat and prayer. This proves that the ritual activities of the Kahakan Village community, even though they use plant media, in their traditional practices remain within the corridors of Islamic religious teachings. Another proof that their religious beliefs are not contaminated by acts of shirk is that there are no taboos, especially for those who have a desire, due to the strength of their belief that their efforts and prayers are considered to represent their desire to Allah SWT.

The results of this research are in accordance with the communication process theory, namely according to Effendy (2020; 11) in Hardiana & Asmara (2022) that the communication process will generally go through two stages, namely: primary communication process, namely the process of conveying one's thoughts or feelings to other people. others by using symbols as media and secondary, namely the process of communication by someone to another person using tools or means as a second medium after using symbols as the first medium.

Communication Patterns of Rain Prevention Rituals Performed by the Community of Kahakan Barabai Village
Based on interviews with researchers in the field, it can be explained that the communication pattern of rain-warding rituals carried out by the people of Kahakan Village, Barabai is a model or form of public group communication, where messages in the form of symbols using chili plants and taro leaves mean that there is hope to prevent or ward off its fall. it rains where they are.

According to the facts, the discussion of this research is as follows:

a. Mrs. Salasiah, as a village figure who understands rain ward off rituals, said

that there is no special way to influence/convince the community about the use of chili peppers and taro leaves as a rain ward off medium because the people are already used to using them when there are events or celebrations, so in carrying out the rituals too They can do it themselves or ask for help from family or other people. This shows that the ritual of warding off rain using chilies and taro leaves has been a tradition passed down from generation to generation, so they carry out this ritual of their own free will and in accordance with the beliefs in their hearts, especially for those who want to carry out certain celebrations.

- b. Mrs. Ernawati, as a village figure who understands rain ward off rituals, said that the meaning/message of using chilies and taro leaves as rain wards is in accordance with their nature. Chili is known for its spicy and hot properties, while taro leaves are known for their water-repellent properties, so relying on the properties of the plant media, we hope the weather will be sunny or hot.
- c. Mrs. Arnaniah, as a user of the rain ward off ritual, said that she believed in using chilies and taro leaves as a ward off rain because it had been a tradition from her parents and coincidentally, when she used chilies and taro leaves during a celebration, the weather was clear and even though it was the rainy season, the sky was clear. cloudy but no heavy rain. This shows that the belief of the people of Kahakan Village, Barabai in using this plant medium is due to habits carried out by previous people and it is believed that its efficacy has been proven. Because it is based on this belief, the ritual tradition of warding off rain using chili plants and taro leaves is still carried out today.
- d. Mrs. Aslamiah, as a user of rain ward off rituals, said that the use of chilies and taro leaves is only conditional, meaning that when the rainy season arrives and the ritual can sometimes use chilies and taro leaves but sometimes also use other media. This shows that the use of media during this rain ward off ritual is alternative, sometimes using chilies and taro leaves or other media.

- e. Mrs. Nurlaila, as a participant in the rain ward off ritual, said that the use of chilies and taro leaves as a rain ward is just following the rituals of most people, although it is not very cultish, there is no harm in doing it even though everything is still based on the provisions of Allah SWT.
- f. Mrs. Hj. Hamdanah, as a user of the rain ward off ritual, said that the use of chili peppers and taro leaves as a ward off rain is only as a washilah or link between the wishes of creatures to the Creator, so make an effort first by using the medium of chili peppers and taro leaves then take an attitude of trust in Allah SWT. This shows that there are some people in Kahakan Village, Barabai who consider the rain ward off ritual using chili plants and taro leaves only as an intermediary, but the final result still depends on the provisions of Allah SWT, as stated by their religious leaders, namely make efforts first, then trust 'Alallah.
- g. Mrs. Saprah, as a participant in the rain warding ritual, said that the use of chilies and taro leaves as a rain deterrent only follows the customs of the rituals carried out by most other people, so that later they won't be blamed if it turns out it rains during the event because they had previously carried out the rain warding ritual. This shows that there are some people in Kahakan Village, Barabai who still carry out rain ward off rituals using chili plants and taro leaves, just to join in so that other people don't blame them if it turns out to be a rainy day during the event, but when it is done then no one blamed him. So the ritual is still carried out even though the belief is still in doubt.
- h. Mrs. Nurjannah, as a user of rain warding rituals, said that the habit of using rain warding rituals is a common practice, but the medium does not have to be chili plants and taro leaves, but can also use other media depending on your willingness to choose. For this reason, whatever media is used, the meaning is the same, so let the provisions be left to Allah SWT. This shows that some of the people of Kahakan Village are accustomed to using certain media in rituals to ward off rain, but they still uphold the value of belief in the power of the owner of the universe that the one who determines and fulfills their hopes and desires is still Allah SWT.
- i. Mr. H. Husni as a participant from religious figures, said that the rain warding ritual usually carried out by the people of Kahakan Village, Barabai is considered only as a washilah or intermediary, so with such an assumption their faith will be protected from acts of associating partners with Allah SWT or shirk. This shows that the role of religious figures in reminding them about the importance of setting correct intentions for an action is the basic foundation so that people are always alert and careful in setting their intentions when asking for a wish through the media they usually do during rain ward off rituals.
- j. Mr. H. Husni as a participant from religious figures, said that the religious message conveyed to the people of Kahakan Village, both to ritual performers, users and participants, was to straighten out one's intentions, keep praying or ask for hopes and desires and pray only to Allah SWT. The media used during rain warding rituals do not have any power because their origins are the same as ours, namely creatures created by Allah SWT. This shows that the concern of religious figures to maintain the fitrah or purity of their beliefs is maintained so as to avoid committing major sins due to shirk or associating partners with Allah SWT.

Based on the results of observations and interviews with these informants, it is clear that the essence of the communication pattern of the rain ward off ritual carried out by the people of Kahakan Village, Barabai is a form of communication that most people inherited from their ancestors using certain symbols where the meaning is generally understood. , so that there are no misunderstandings or miscommunication between fellow citizens. This pattern of communication using plant media using chilies and plants is strongly supported by local people from all walks of life, including supported by religious and community leaders.

This is in accordance with the theory of communication patterns, namely according to Saiful[Bahri Djamarah]says that communication patterns can be understood as patterns of relationships between two people or more in sending and receiving messages in the right way so that the message in question can be understood (<https://riswantohidayat.wordpress.com>.d ownloaded at 08.28). Therefore, based on the description above, it can be concluded that communication patterns are a process or form of interaction carried out by two or more people in conveying messages as desired (Rahmawati & Gazali, 2018).

How to Preserve the Ritual Tradition of Rain Warning Through the Media of Chili Plants and Taro Leaves as Communication of Local Wisdom in the Community of Kahakan Barabai Village

The data obtained by researchers in the field explains that the way to preserve the ritual tradition of warding off rain through the media of chili plants and taro leaves as a communication of local wisdom to the people of Kahakan Barabai Village, is their effort to keep this ritual tradition always there and carried on by their children and grandchildren for generations. Furthermore, it is a regional wealth and characteristic that must not fade due to the influence of progress over time or other factors.

The following is the data presented by the researcher, as follows:

- a. Mrs. Salasiah, as a village figure who understands rain ward off rituals, said that the way to maintain the tradition of rain ward off rituals is still carried out in the community through recommendations as well as giving suggestions through words so that they will voluntarily carry out her recommendations. This shows that there is no special method used by the informants to invite their residents to carry out rain warding rituals using chili plants and taro leaves.
- b. Mrs. Ernawati, as a village figure who understands rain ward off rituals, said that there is no special way to maintain the tradition of rain ward off rituals in the community, it is only recommended because it is not wrong to prepare rain

ward off media as a form of effort and accompanied by prayer.

- c. Mr. H. Husni, as a participant from religious figures, said that if the people of Kahakan Village still want to carry out the ritual to ward off rain, the advice given is to make sure of their intentions first that the plant medium in the form of chilies and taro leaves is not a medium that can bring the power to stop or repel its arrival. rain, but the medium is just an ordinary plant like most other plants, therefore return the intention to true religious teachings that only Allah SWT can determine everything, whether it rains or not. This shows that religious figures have an extraordinary role in assisting the people of Kahakan Village, Barabai to avoid idolatry.
- d. Mr. Satera, as a user of the rain warding ritual and a participant among community leaders, said that the way to convince young people to use chili plants and taro leaves as rain wards is by telling casual stories to young people when they are getting together. gather at certain events so that they don't get confused and feel strange about the ritual traditions in their village, such as the use of plant media in the form of chilies and taro leaves. In accordance with these facts, the existence of respected and respected figures plays a very important role in preserving the tradition of warding off rain using media, one of which is chili plants and taro leaves.

Based on the results of observations and interviews with these informants, it can be concluded that the way to preserve the ritual tradition of warding off rain through the media of chili plants and taro leaves as communication of local wisdom in the people of Kahakan Barabai Village can be done by introducing it to their children's generation through stories. and persuasively invite them to participate in carrying out rain-warding rituals when there are celebrations in the community.

This is in accordance with previous research, namely research by (Kusumawati et al., 2018) entitled: Handling the Rain Handler: Cultural and Religious Perspectives on Indonesia's Rain Handlers. Discusses how many Indonesian people still believe in

rituals and ultimately apply them in their daily lives. This is because religion in Indonesia, especially Islam, adapts to culture. Cultural manifestations are often associated with religious or semi-religious ceremonies in a community or social group. One of the rituals that has sparked widespread discussion among Indonesian people is the ritual related to handling rain, where this weather engineering ritual is used as a form of people's hopes and demands and their belief in moving the rain when it is about to leave. to hold certain celebrations or outdoor activities. Indonesian people consider this tradition as a form of cultural preservation.

This makes the ritual of transferring rainwater or handling rain a proof of their devotion to their ancestors. They believe this ritual can keep their lives safe and avoid unwanted things. Apart from that, this tradition is still trusted by the village community. This tradition is still preserved today because of the role of ancestors who introduced this tradition when holding celebration events so that they can run smoothly, and belief in this tradition serves to ask for blessings and prayers from ancestors and family who have died so that an activity or event can be carried out. went smoothly without any rain disasters. Initially, people in ancient times carried out this ritual simply by praying. But then it developed into a ritual that required ingredients to be worshiped before God and Ancestors. Rain handlers use these tools or objects to connect them with God or their ancestors to fortify them so that the rain clouds do not break and fall. This means that the rain charmer ritual uses various objects such as offerings and mantras in the process.

CONCLUSION

The conclusions of this research include several important points. Firstly, the motive for using chili peppers and taro leaves as rain protection plants in Kahakan Village, Barabai, is because it is a tradition passed down from generation to generation which is still firmly adhered to by the community, in the belief that this is in accordance with the teachings of the Islamic religion. Second, the ritual communication process is carried out using symbols of

chilies and taro leaves which have special meanings, along with certain readings such as basmallah, shalawat and prayers, which confirm that this practice is still within the corridors of Islamic religious teachings. Third, this ritual communication pattern is a legacy from ancestors that is generally understood by the community, so that there is no misunderstanding between fellow citizens. Fourth, the way to preserve this tradition can be done by introducing it to the younger generation through stories and persuasively inviting them to take part in the ritual when there are celebrations in the community. The suggestions given include several things. First, it is important to document this tradition as local cultural wealth that needs to be preserved. Second, community leaders should be active in introducing this tradition to the next generation so that it is not lost due to the progress of the times. Third, religious figures can act as a liaison between those who are still carrying out rituals and those who are hesitant or reluctant because they are afraid of violating religious teachings. Finally, the local government should appreciate and support this tradition as a routine activity and as a potential cultural tourism destination.

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