Correlation between Charity and Disaster: A Review of the Traditional of "Sedekah Tolak Bala" in the Langkan Village People Science and Hadith Perspectives

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ABSTRACT--- In the village of Langkan there is a tradition of "Sedekah Tolak Bala". This tradition is very trusted and obeyed by the community as a method to prevent disaster. Not only Muslim communities but also non-Muslims who are members of the community participate in carrying out this tradition. As if to be a binding rule, if contrary to tradition it will be isolated or experience inner anxiety. Because according to the beliefs of the perpetrators, tradition has an absolute truth value. Even though there is only one absolute truth that comes from Allah. This means that the nature of a truth should not conflict with one another. Both the truth is in the form of individual traditions, community traditions, traditions of the Messenger of Allah (hadith) or the traditions of Allah himself in setting and regulating the universe (sunnatullah). Including the truth of science, even though it has been through scientific research and testing, still what is called the truth must be able to synergize with various other theories of truth. Through observations in the field it can be concluded that there is a correlation between alms giving and calamity in the implementation of the tradition of "sedekah tolak bala" in the Langkan village community. The truth of the tradition that is believed by the public turned out to also be of true value in the perspective of science and hadith. In science alms referred to as the behavior of doing business with God. The formula is to involve and be helped by God. Furthermore, as a social being related to the truth of sunnatullah, that is, solving problems can be done by helping to solve the problems of others. Such interactions are similar to mutualism symbiosis in patterns of interaction between biotic components in ecosystems. As for the perspective of hadith, there are many ways of narration that mention the virtues of alms making the hadith is authentic and has absolute truth.

Keywords--- Charity, Disaster, Traditions, Truth of Science, Truth of Hadith.

I.   INTRODUCTION

Tradition is an element that forms the structure and foundation of society (Soekanto, 1990). Its appearance begins with an individual routine that interacts and collaborates with a variety of other individual behaviors (Hilmy, 2011). Furthermore, the results of this routine collaboration are transmitted from one generation to the next on an ongoing basis. A tradition can be of historical value, for generations to come afterwards. Traditions can also become guidelines and role models for future generations. Besides that, tradition can also identify individual and community character shapes at certain times and regions (Mas'ud, 2014). In its function to build character, not a few positive things are born from a good tradition. such as strengthening faith, building integrity, learning to be

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responsible, increasing work ethic, and educating social sense (Mu'ti, 2015). A tradition can also express events that are considered important and special, an opportunity to express gratitude and thanks as well as apologies and expressions of regret. For example, the tradition of rejecting charity in Langkan Village expresses a good sense of religion among the local community (Boulahnan, 2019), which is practicing the hadith, considers it important to give alms tradition to prevent the coming of disaster.

It's not just the general public that has a tradition. Tradition is also owned by the Messenger of Allah (known as the Hadith) (Hilmy, 2011). So also Allah swt has a tradition. The tradition of Allah swt in ruling the universe is called sunnatullah. Sunnatullah is understood as the various provisions, laws, or decrees of Allah Almighty in the universe (Shihab, 2002). Since the creation of nature, Allah swt has established his existence so that the universe behaves on a regular basis (Q.S.al-Fath: 23) and in accordance with His decrees (Q.S.al-Nahl: 17). The obedience of the universe to Allah is not due to the element of coercion, but rather voluntary (Q.S.Fushilat: 11). Sunnatullah applies to all beings from ancient times to the end of time and will always walk in truth (Q.S.al-Nisa: 79). The truth of the truth is that he came from the same source, no matter what his name is, community tradition, science, the Prophet's sunnah (hadith) or sunnatullah, will never contradict each other. Everyone will be able to support and strengthen each other (Kadir, 2014). That is why humans are required for constant reflection and research. Freedom of choice from any point of view can lead to the conclusion that what comes from Allah is the truth.

II.   LITERATURE REVIEW

1) The Truth of Science

Etymologically, the word science comes from Arabic namely "ilm" which means to understand, understand, or know. In English it is called "science" and Latin it is called "Scientia" which contains the verb "scire" meaning to know or know. In terms of absorption of the word science can mean understanding a knowledge, in the field of social science can mean knowing social and other problems (Mufid, 2008). The definition of knowledge according to the KBBI (Big Indonesian Dictionary) is as follows:

a.   Knowledge of a field which is arranged systematically according to certain methods, which can be used to explain certain symptoms in the field of knowledge.

b.   Knowledge or intelligence about worldly, afterlife, birth, mind, and so on.

The understanding of knowledge according to KBBI is as follows:

a.   everything known; intelligence

b.   Everything that is known pertains to things (subjects).

(Purwadarminto, 1995). In terms of Francis Bacon explains that: science is the only knowledge that is valid and only facts can be the object of knowledge (Vardiansyah, 2008).

The meaning of the word truth, comes from the right word that gets a prefix and a suffix (oneness). In the Indonesian Language Dictionary (KBBI) stated that true means: according to, as it is (should be), it is true that what is said is not wrong, not biased (fair), can be trusted (matches the real situation) (Purwadarminto, 1995). According to the Oxford Learner's Pocket Dictionary, the truth is: The true facts about something, rather than things that have been invented or guessed, quality or state of being based on fact, facts that are generally accepted as true (Oxford Learner's Pocket Dictionary, 2011).

The word truth can be used as a concrete or abstract word. Truth is a true proposition. Proposition means the meaning contained in a statement or statement. If the subject states that truth is a tested proposition, then he must have qualities, traits, and characteristics, relationships and values. That is because the truth cannot just be separated from the quality, nature of the relationship and the value itself (UGM Faculty of Philosophy of Science Lecturer Team, 2007).

The philosophers set 4 ways to test the truth, namely based on the theory of correspondence (Correspondence), theory of coherence or consistency (Consistency), pragmatic theory (Pragmatism), and religious theory (Religious). Correspondence Theory (Correspondence) is: thinking about the existence of evidence that something is relevant to another. Relevant correspondence is proved by only one between facts and those believed. In other words, it is said that the theory of correspondence is a statement must have a relationship with the object to which the statement is addressed (Patrick, 1935).

Consistency Theory (Consistency) is: a statement is considered true if the statement is coherent or consistency with the previous statements that are considered true (Suriasumantri, 2007). In the Consistency Theory of consideration is said to be true if that consideration is consistent with other considerations whose truth has been accepted, which is coherent according to logic.

Theory of Pragmatism (Pragmatism) views the problem of truth in terms of its usefulness. By prioritizing the value of usability, this theory tries to arrange a correct concept. The intended use here is the extent to which the concept of truth can be worked out in a tangible way so that it can solve existing problems. So something is true, only when it is useful and able to solve existing problems.

Religious Theory (Religious) is: the concept of the truth of science in addition to including the truth of correspondence, coherence, and pragmatism, also that is spiritual-Divine. This means that the source of knowledge other than might be obtained through rational and sensory empirical reasoning (observation) must also be obtained and strengthened through revelation (holy books), history lessons, spiritual exercises, witnessing, and spiritual disclosure. (Fathul Mufid, 97-99). Religious theory holds that truth is divine truth, that is truth originating from God, delivered through revelation.

Judging from the type of truth is divided into two namely scientific truth and non-scientific truth. The truth of science is called scientific truth. Because science is a collection of knowledge that is arranged systematically and methodically and meets the requirements of scientific knowledge (Wiramiharja, 2006). Among the requirements of scientific knowledge are:

    a. Rational (reasonable and in accordance with natural law).

    b. Empirical (based on observations and experiments).

    c. Systematic (have a dependent and regular relationship).

    d. Objective (free from personal prejudice).

    e. Analytical (trying to distinguish the subject matter into detailed sections).

    f. Verification (can be verified / verified by anyone).

At the time of proof, scientific truth must return to the ontological status of the object and the epistemological attitude, that is, in the manner and attitude of how this knowledge occurs. Truth in science must always be the result of agreement or convention from scientists in their respective fields. Science has a non-permanent nature

that is developing and tentative. This means that in science there will always be new things, both in the form of addition, subtraction, development or replacing theories or previous understandings that are considered wrong.

It could be a theory of science that was born from the results of scientific testing is justified and believed by a group of people at a certain time but will change and be abandoned in the future. For example, Darwin's theory of evolution (Darwin, 1859) which is refuted by the theory of Human Genesis Harun Yahya. This means that the truth of science, even though it is rational and verification, is still not absolute and can change at any time depending on the development of thought and the results of human research. In short it can be said that the truth of scientific knowledge: it is realistic, meaning that the truth content will always get revised or enriched by the most recent findings.

2) The Truth of Hadith

While it is ascertained that the truth of the hadith occupies the same place as the Qur'anic truth which is dogmatic, it means that any statement that is based on religious scriptures has the value of truth in proportion to the belief used to understand it. Something is considered right when it is in harmony with the teachings of religion or revelation as the determinant of absolute truth. Religion with the scriptures, pamphlets of prophets and apostles, and even the opinions of scholars can provide the correct answer to all human questions.

The Qur'an as a holy book of Islam explains the truth of how the news is conveyed by the hadith (QS.al-Zumar:55). In particular, Allah swt explains that the Qur'an and the hadith will be a guide for those who seek the truth (Q.S.al-Zumar:18). Further, Allah swt explained about the need to follow what the Messenger of Allah (hadith) had said (QS.al-Hasyr:7), and even Allah has decreed punishment for someone who does not follow the Sunnah of the Messenger of Allah (Q.S.al-Anfal: 13, Q.S.al-Praise: 5, QSAn-Nisa:115). In addition to the Qur'anic verses, the Hadith itself specifically explains the truth that it brings, for the Prophet (saws) was indeed the one who always sought guidance from his God in science and practice. (Abu Dawudd no. 4607 and Tirmidzi no. 2676).

Al-Syafi'i explicitly explains the value of truth brought by the hadith (Hilmy, 2011). According to him, when the opinion of man goes against the hadith, the first thing to do is the hadith (Ibnu Taymiyyah, 20: 211). According to a story told by al-Rabiy one of the best scholars of al-Shafi'i that when a person came to the Imam and asked for his opinion on a hadith, his explanation was that every hadith that the Prophet (peace be upon him) disputed, that is his opinion even though he never discussed it. in particular, (Al Majmu Syarh Al Muhadzdzab, 1: 63. see also Siyar A'laamin Nubala', 10: 35).

Further al-Shafi'i asserts that if there is a shahih hadith in the assessment of the experts, but it is contrary to al-Shafi'i's opinion then he claims to have distorted his views and to refer to the hadiths and opinions of the muhaddits, that is true. in his life or after his death (Hilyatul Auliya', 9: 107). It is not lawful to abandon the truth of the hadith because it follows the opinion of the human being that is not the exception of al-Shafi'i himself (Ibnu Qayyim, 2: 282). In other words, it can be concluded that when a hadith is declared shahih by the scholars of the hadith the truth is absolute, if there is an opinion contrary to the hadith then the opinion is wrong and should be corrected immediately.

3) The Nature of the Truth of Science and Hadith

The truth of science is empirical, starting from the doubt or distrust. Then through a special method he seeks the truth through research (research), experience (empiricism) and experiments. Therefore, the truth of positive

value science applies to a certain moment and is relative (relative) (Anshari, 1979). The truth of religion is absolute (absolute), starting from the existence of beliefs, attitudes of trust and faith. Then it refers to the revelation of Allah, the Essence of the Truth, the Absolute and the Perfect.

Even though religion has an absolute and uncontested truth value, one thing that needs attention is that religious texts in the form of al-Qur'an verses and hadith are in deterministic, that can be developed depending on the results of human understanding and ijtihad. (Fathul Mufid, 104-105). While in application, human understanding and practice will depend on how he interprets verses or hadith. If one misinterprets the proposition, surely understanding and practice will also be wrong. This error is not caused by a verse or a wrong tradition, but an incorrect interpretation of the results of human ijtihad.

After the death of the Messenger of Allah, in quantity both verses and traditions will not change in number, but in terms of understanding will continue to experience changes along with the development of insight, thought and human civilization (Nurhaelawati,2012). Mushowibah theory says that not only one truth but many and can be obtained through a variety of different interpretations of a problem. (Rizal Muntansyir, 2003). The legalization of the interpretation of verses and traditions was conveyed by al-Qur'an (Q.S al-Nisa: 83) and also various narrations from the Messenger of Allah (Adebayo, 2017).

History tells a lot of how the Prophet trained his companions in deciding a law and doing jihad. The Holy Prophet also assured the hearts of his companions that they would not hesitate and be afraid of wrong in doing the pilgrimage (Q. al-Ahzab: 5). This authority for jijtihad is due to the fact that the laws mentioned clearly and clearly in the verses of the Koran or hadith are limited in number. Ibn al-Qayyim said that of the total number of verses of the Koran, no more than five hundred are discussed fundamentally. Likewise, also the case of the Prophet's hadith, so it requires interpretation (Ibn Qayyim al-Jauziyyah, 2: 284).

There is only one truth that is certain, namely the truth of God's laws contained in the Qur'an and Hadith. Although Allah has bestowed on human reason to be able to think, analyze and find truth, but the results of thinking in the form of science will only reach the point of human belief will never reach the level of God. In other words, the truth of science will never go beyond the truth of verses or authentic hadiths. But, because the verses of the Qur'an or the hadith are very dependent on the interpretation and application of society in general. Misrepresentation in interpretation and application does not mean mistakes have been made in verses or traditions. Human interpretation of verses and traditions has the same value as scientific findings. Both are based on the results of thought and breadth of insight knowledge. In this case, it can be said that the truth of science is comparable to the truth of the verse and the hadith in its interpretation and application.

III. METHODOLOGY

1) Participant

The total population of Langkan Village according to monograph data in 2018 as a whole is 5,070 inhabitants consisting of 2,598 men and 2,472 women. Adheres to three types of religions namely Islam as the majority, 35 are Christians and 27 are Hindus. The livelihood of the population is dominated by peasants who planted 891 people own land or 255 people as laborers on other people's land. (Monograph of Langkan Village, 2018). Of this total, not all were interviewed, only a few were taken namely representatives of religious leaders, community

leaders, the general public and representatives of young people who were taken at random. The time spent observing in the field is approximately one year, from 11 January 2019 to 11 February 2020 (Wahyuni, 2019). In determining the time limit not determined a certain target of the number of implementation of the tradition of rejecting charity. Only by calculating enough time for an observation. Because indeed the implementation of Alms Rejection is not done regularly by determining certain days, months or years.

2) Measures

The focus of research is the proof of the presence or absence of a correlation between almsgiving and prevention of disaster (rejecting disaster) in terms of the truth of hadith and the truth of science. Direct field observations and interviews with selected samples are important steps in this research. At the stage of testing the truth of the implementation of tradition there are three important things that are done. First, knowing the extent to which the community understands and implements tradition, the second is the compatibility between tradition and religious teachings and the extent of the correlation between alms and disaster. To find out these three important things, there were three stages of activities that were followed, namely explaining the origin of the tradition of rejecting alms giving, preparation for implementing alms giving and when implementing alms giving off. Furthermore, to find out the correlation between almsgiving and prevention of disaster in the perspective of hadith and science, analysis and observations were made on various theories and propositions, as well as the facts and testimonies of the community that alms can refuse reinforcements.

3) Data Analysis

This research uses content analysis techniques. According to Harold D. Lasswell the meaning is to discuss in depth the contents of an information (symbol coding) Beginning by recording all information systematically, then making interpretations. Various forms of communication and documentation are used as material to be analyzed (Harold D. Lasswell, eBook PDF download).

IV. RESULTS AND ANALYSIS

1) Understanding and Implementation of the Tradition of "Sedekah Tolak Bala"
a.   The origins of the tradition of "Sedekah Tolak Bala"

The charity's tradition of rejecting the plague began with the uneasiness of the heart of a Langkan Village community. It was around 1980 that from dusk to dawn, the village felt as if it were in a raging situation. He could not hear the sound of the call of prayer and of the revered iqamah. There is no recitation of Quranic verses, remembrances and prayers, either from houses of worship or places of worship. Not even heard any noise from the house of a resident who seemed to be hiding because of fear. There was only the sound of a howling dog or the sound of a roaring chicken. According to the local community's belief that the animals have seen a demon roam so that it produces an unusual sound (Wahyuni, 2019).

Mr. Ghafar who is the customary head of the village of Langkan invites people to do alms to reject reinforcements with the aim of rejecting reinforcements that come from the devil (Hilmy, 2011). The implementation of alms is carried out jointly by the community of one village (alms reject hamlet) (Baidhawy, 2019). Usually carried out at the beginning and end of the year namely in January and December. Alms giving is

done by bringing offerings in the form of black chicken, yellow white chicken, fat rice and a variety of diamonds and food served on a yellow plate. The food should not be tasted even when it is cooked, nor should it be left for food at home. All of these must be taken to the forest and placed on trees or high ground as offerings (Wahyuni, 2019).

The procedure of rejecting alms with offerings lasted quite a long time until around 1990. Until finally Mr. Manraya a P3N did alms with a slightly different way than the usual community, namely the owner of the intention of distributing food in the form of fat rice directly to the house residents while reading "rotip hadad" (Hilmy, 2011). The religious spirit that was motivated by Mr. Manraya little by little eventually led to an influence on change. From time to time the religious feeling of Langkan Village community has progressed (Baidhawy, 2019). The sound of the call to prayer and the chanting of the Koran are routinely heard. The community did not hesitate to send their children to boarding schools even though they had to leave the village of Langkan or outside the province. After completing their studies outside the youth returned to the village, revived the mosque and activated the recitation. Occasionally these young people invite religious teachers from outside, to give religious lectures (Aza, 2015).

In the end, the public realized that the gift of charity taught by Ghafar's father was not in accordance with Islamic law (Huda, 2018). A variety of alms menus were offered with a variety of specialty dishes and fatty rice that were once again served in the jungle as a show, and then served in the form of a meal at the home of the celebrant, eaten together; inviting relatives, neighbors and people, while remembering and praying together (Wahyuni, 2019).

b. Preparation for "Sedekah Tolak Bala"

The tradition of rejecting alms in the village of Langkan is essentially carried out to prevent the coming of a disaster either as a request for protection from all kinds of disasters or prevent the arrival of a greater disaster (Suprapto, 2017). As a form of request for protection from disaster that has not yet occurred, it is intended to be given a smooth and easy implementation of a desire for example when they want to hold a wedding. For the purpose of preventing the coming of a greater disaster, for example, carried out after getting a variety of bad feelings or dreams visited by families who have died (Wahyuni, 2019).

The implementation of alms-shaking is divided into two stages, namely the first stage of preparation and the second stage of implementation. The preparation phase begins with deliberation with the nuclear family to determine the day that is considered suitable and free for families and the community in general, such as not coinciding with the celebration of other families or not on days and peak hours in the fields. Usually carried out after Asr prayer, because it is a time of rest after activity. Furthermore, if you have received an agreement today, immediately prepare all the equipment. One day before the implementation of various types of needs are collected, ranging from herbs, side dishes, and vegetables ready to be processed into various dishes. Do not miss the cooking tools in the form of large pots and stoves that are usually borrowed from the local community. The cooking process starts from one day before the implementation and ends before the Asr prayer on the day of implementation (Wahyuni, 2019).

Not only are busy nuclear families, neighbors and the local community are very enthusiastic about helping to make the event a success. The women and their mothers worked together to prepare a special meal. While, the

fathers are busy preparing for the event. One of the fathers is usually appointed to go around visiting the houses of residents one by one to deliver a celebration invitation. Furthermore, at the event house, the youth and fathers cleaned the house, swept, tidied the chairs, put on mats, set up a sound system and arranged the event attendants. After preparing everything, then waiting for the coming of the celebration (Wahyuni, 2019).

c.   Implementation of "Sedekah Tolak Bala"

Before the guests came together, they did not forget to serve a mandatory dish, namely fat rice equipped with whole boiled chicken eggs, covered with banana leaves and placed in the middle of the invited guest. Presentation of dishes must be an odd count, both dishes in the form of fat rice, boiled eggs and water. After praying, some rice and water will be given to those who have a desire, while others will be distributed to the guests present (Wahyuni, 2019). Just to share the blessings of each invitation who attended will get their share, although very little. There are also other special dishes to be eaten together as alms from those who have the intention (Huda, 2018).

Three important things that characterize the obligatory alms dish are compulsory: fat rice, trays and odd number counts. Stubby rice, actually does not have a special meaning, but since long ago fat rice has become a special food served at traditional ceremonies or religious ceremonies (Fakhrurroji, 2012). In terms of taste and the basic ingredients of making fat rice are rice and coconut milk. Similar to Betawi uduk rice, or *nasi lemak* in the Riau islands, Brunei Darussalam, Singapore and Malaysia (Woodwar, 2019). The difference between uduk rice, fat rice or fat rice is only a side dish and sambal that is included when serving it. The tray for serving rice and drinking water is interpreted as the unifying Islamic *ukhuwah*. This is no different from the meaning of the form of circular dishes which are also served complete with various special menus. As for the odd counts for the amount of fat rice dishes and plain water, this is because Allah Almighty likes odd counts (Wahyuni, 2019).

After the invited guests gather, the event begins. Beginning with remarks from the host to convey the purpose of the implementation of alms. Followed by a core event led by a cleric or designated officer (Huda, 2018). The cleric will lead to read and present two verses of surah al-Fatihah. The first reading is intended for the Messenger of Allah, his family and friends. The second reading is given to the deceased and the deceased from the family of the owner. Then, recite Surah Yassin together and close with various kinds of prayers. Prayers are read safely for the first time in order to be given the salvation of the world and the hereafter. Second, read the prayer of rejecting disaster namely praying in the hope of disaster or disaster is kept away. End by reading a special prayer from the owner's intent (Marhumah, 2017). After praying all invited guests are welcome to enjoy the meal (Wahyuni, 2019).

2) Unity between Tradition and Religious Teachings

After direct observation it can be said that nothing deviates from the implementation of the charity tradition minus the plague practiced by the Langkan villagers (Burhanuddin, 2018). Even some good and basic values, very much in line with religious teachings can be seen in the implementation of that tradition, namely, help, friendship, prayer and remembrance and giving) by providing basic food (Suprapto, 2017). They all have their own priorities as described below:

a.   Priority please help

Allah Almighty and the Messenger of Allah (may peace be upon him) teach the Muslims to help each other (Raihani, 2016) Regardless of one's race, race or religion. The Messenger of Allah (may peace be upon him) always

set an example to help those in need. So great is the goodness that Allah swt gives to one who is willing to lighten the burden of others, that is, Allah swt will help to facilitate his affairs both in the world and in the hereafter (Muslim: 299). The Messenger of Allah (may peace be upon him) gave an illustration of how the unity and unity of fellow Muslims should be like a building. One component to another must be able to strengthen one another (Q.S.al-Conclusion: 9-10). There is no hard work to do together.

b. *Friendship priorit*

In addition to seeking protection from disaster, the main purpose of charity is to reject it. Not least is the implementation of friendship contrary to religious teachings. Because friendship has so many benefits. Among the benefits that can come from friendship is knowing each other and asking for each other (Q.S.al-Nisa: 22). Those who break their friendship are considered to have done damage to the earth (Q.S. Muhammad: 22), are classified as unbelievers (Ahmad, 1,194) and have acted on Allah Almighty (Abu Dawud: 4902).

c. *Remembrance and prayer priority*

In the practice of the charity tradition of rejecting reinforcements one of the main goals is to pray and meditate together (Fakhrurroji, 2012). Allah swt loves people who constantly meditate and pray (al-Tirmidzi: 362). Because prayer or remembrance is evidence of one's faith (Q.S.al-Justification: 13). In addition, prayer and remembrance serve as a means of getting to know God better. Because the prayer that a servant asks of his Lord shows that he believes in God with all his might. In addition, prayer also has the value of worship and can keep one away from pride.

d. **Feed priority**

Feeding others is part of a very noble social act. That is why Islam strongly recommends feeding others. Anyone among the believers who feed and drink because Allah swt will give them food and drink from heaven (al-Bukhariy: 5,42). Even Allah swt will provide a special gateway to heaven for people who always give food to others (al-Bukhariy: 1897,3666, Muslim: 1027). Therefore, the tradition of giving alms to the people by giving food to others is strongly encouraged by religion (Huda, 2018).

V.   DISCUSSION

1) *The Reality Behind the Rejection of "Sedekah Tolak Bala"*

In the month of Dhulhijjah, alms-shaking is more often performed as a ritual to initiate the great intention of holding a wedding. In one week can up to twice the implementation of charity reject reinforcements. The reason that lies behind it is because indeed the month of Hajj is considered a good month for carrying out good intentions. It was also caused by the month to coincide with the harvest season and school holidays (Wahyuni, 2019).

As stated by Mr. Ibrahim, Ms. Melli, Mr. H. Cik Nang Ahmad, Mr. Zainuri, Mr. Pangat, Ms. Nurmala, Ms. Susilawati, Ms. Hasna, Ms. Latifah, Mr. M. Kalam, Mr. Usman and Endah Tri Wahyuni that benefit from "sedekah tolak bala" is the peace of soul. If any of them deliberately did not do charity rejecting reinforcements, it will always be afflicted by anxiety until finally moved to carry out alms. They also said that after carrying out the

charity reject the fortune to be smooth (Marhumah, 2017), abundant harvests and children facilitated in their education. Even though there is no specific story related to the facts behind the implementation of alms-giving, the community's belief that alms-giving can reject the disaster makes them eager to carry it out without clearly calculating the consequences caused after its implementation (Fakhrurroji, 2012). It is as if alms-giving is considered as part of the tradition that must be carried out before making a big celebration or when getting a bad feeling (Aza, 2015). Even though not one hundred percent of the villagers of Langkan are Muslim, but as part of the community members, non-Muslims also make alms as an implemented tradition (Wahyuni, 2019).

2) Correlation between Charity and Disasters Science Perspective

From an economic point of view alms are categorized as an activity of doing business with God (Nuryanto, 2015). The meaning and formulation of this business is involved and helped by the help of Allah. The theory which is the basis that alms is essentially doing business with Allah is a hadith which explains that Allah will give relief to someone who likes to lighten the burden of others namely Allah will help facilitate all his affairs both in the world and the hereafter (Muslim: 299).

There are two other theories that can be derived from these traditions. The first is that disaster is a tradition of Allah in regulating the universe (sunnatullah). It is understood that all people who live in the world will surely experience disaster. As a requirement if you want to live in the world, you must be prepared to face disaster. The fact is that even though disasters have impermanent and intermittent nature, it is not easy to get away from one disaster, so that when affected by disaster all people will expect immediate assistance. No matter who or from any direction, the arrival of a savior will be expected.

The second theory taken from the hadith is in response to the previous theory. Human social nature that cannot live without other people is the solution to be able to answer the disaster as sunnatullah in the world. As a social creature, precisely when it is difficult to deal with disaster, the most appropriate solution is to help solve the difficulties of others. Although it is difficult to understand in mathematical logic, this is the decree of Allah in regulating the course of life in the world. Nothing is wrong or clash with any theory, everything goes to the rules that have been set. As a symbiotic interaction pattern of mutualism, alms can reject disaster. This is due to the social nature of humans who need others and are needed by others.

Further in the tradition of giving alms and not sharing, other activities are prayer and meditation together (Burhanuddin, 2018). The underlying theory is the Prophet's hadith. stating that the greatest danger to all beings is the wrath of God, and prayer is one way of quenching the wrath of God (al-Tirmidzi, 3373). Praying and remembering the reality is a servant's devotion to his God (Marhumah, 2017). As an acknowledgment of a servant of Allah swt's power, authority and love by not boasting. In the end, prayer makes one a noble being in the eyes of Khalik. In addition, Allah swt has promised to grant every request of the servant (Q.S. Maryam: 48). Therefore, praying and remembering will bring many priorities, one of which is to prevent disaster.

3) Correlation between Charity and Hadith Perspective

The story of a Prophet's companion named Abdurrahman bin Auf. He was united by the Messenger of Allah (may peace be upon him) with Sa'ad bin Rabi during the migration from Mecca to Medina (Hilmy, 2011). This story is one of the proofs of the correlation between charity and disaster in the Hadith view. Abdurrahman as a

migrant certainly needs adaptation to his new environment. Sa'ad was very aware of Abdurrahman's condition. Due to the high level of brotherhood, Sa'ad gave away half his property and also asked Abdurrahman to choose one of his two wives, and Sa'ad would divorce him for Abdurrahman's marriage. However, it turns out that Abdurrahman was not inferior to Sa'ad. He did not want to be greedy and take away two of his brother's glory. Abdurrahman only asked to be shown a way to the market so he could do business there. In short, Abdurrahman's trade story was a huge success. In gratitude he even divides his wealth to be used together. One third is loaned to Muslims for venture capital, another third is used to pay off debt and the other third is distributed to the poor. It continued so as to become the tradition of the Medina people at that time. Medina was finally able to take over the economy previously held by the Jews. All societies live in equality (Fakhrurroji, 2012).

Not just one or two hadiths explain the importance of charity, but many ways. In the tradition of the hadith, many ways of reciting make it into a worrying history. In the history of anxiety there is a belief in a group of people who share one hadith, that in many cases it is impossible for them to come to an agreement to fabricate a news story. This makes the value of the truth brought about by the hadiths of absolute value. On the one hand, one insight that can be taken is that God blesses Allah with the help and assistance of others.

VI.   CONCLUSION

1) The Theory Implication

a.   The source of truth is one namely Allah. Because it comes from one source, whatever is believed to have true values, whether it is called community tradition, the tradition of the Prophet (hadith), research results (science) and sunnatullah, will never conflict with each other, even will be able to support and strengthen each other.

b.   Motivation of the community to implement alms has an influence on the outcome of the alms. Those who are motivated by the awareness that alms will distance themselves from all kinds of calamities make a positive value in the form of blessing on their good prejudice to God. Blessings from God will open many opportunities including to be free from various calamities.

c.   There is a correlation between almsgiving and calamity, namely that almsgiving is one way to prevent the coming of calamity. In the perspective of science can be proven with economic theory that is doing business with God Almighty. The rule of the game is to involve God and it will be helped by God (Nuryanto, 2015). Also social theory is that as a social creature that cannot be separated from other creatures, even when a disaster strikes, it must still involve other people. In the perspective of the hadith, that the hadith about alms can prevent the coming of disaster has met the criteria for authentic because narrated in many ways. In quality, the hadith has an absolute truth value so it must be implemented.

2) Practical Implication

With proving alms can prevent disaster coming, it is necessary to note that in social relations should prioritize the attitude of help. Because helping will create conducive conditions for civilized society. Giving alms mainly by providing basic food to others is very favored by Allah Almighty and His Messenger (Kadir, 2014). Allah swt

ridha, Rasulullah saw ridha and each individual with other individuals are happy so that there will be no disaster in any form that can penetrate the community which is filled with pleasure.

3) Recommendations

Giving as a solution to problems. That's why when you want a problem quickly you can solve a lot of charity (Mas'ud, 2014). Helping others in times of distress is a high level of faith. As a social being, the sunnatullah that is to be lived on earth is to help others even under difficult circumstances. Please be aware of the many priorities that come from it.

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