



## **SUPERSTITION OF HITTING CAT IN ISLAMIC VIEW**

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### **Abstract**

*In a book entitled Indonesian humans by Mochtar Lubis, he mentions there are 6 characteristics of Indonesian humans, including: hypocritical, reluctant to be responsible, feudal, superstitious, artistic, and weak in character. One of the highlights is superstition. In the modern era like now there are still people who are superstitious, including the superstition of hitting a cat. Indonesians, especially in Java, think that if they hit a cat to death, it will get bad luck or a sign of something bad. The superstition continues that to ward off this bad luck, rituals must be carried out, including bathing the cat with flower water, dressing it and burying it. The aim of this research is to find out how the Islamic view of the superstition hit the cat. In writing this article, the research approach used is a qualitative methodology with the type of literature study. The results showed that the superstitious ritual act of hitting a cat is called thiyaroh, and is included in shirk. However, as a servant of Allah, if you accidentally hit a cat, you should still bury it. This maintains our relationship to God (Hablum Minallah), humans (Hablum Minannas) and nature (Hablum Minal Alam).*

**Key words:** Superstition, Islaimic, Indonesian people

### **INTRODUCTION**

In the book entitled Indonesian Human Works Mochtar Lubis, he mentions Indonesia's human characteristics there are 6 of them hypocritical or hypocritical, reluctant to teach with their actions, feudal soul, believe superstition, artistic, and weak character. On this occasion the author wants to review the thoughts of Mochtar Lubis especially about believing Deathyul. Now is the era of globalization, the development of times in all aspects is greatly increased including technology. However, in this modern era still found Indonesian humans as mentioned by Mochtar Lubis, namely believing Deathyul. Among the cases believed Deathyul one of them was about the dangers of crashing into a cat. This belief is believed to have long been, even the story of hereditary from the ancestors. The author as a Javanese argued, this belief spread widely in Javanese, especially Central Java. The story circulating if crashing into cats including bad luck, falling illness, miscarriage, haunted by cat spirits, and fate like cats (Iqbal, 2020).

However, the stories above are believed to be invalid if they do it accidentally. However, as a human being responsible for the thing he did, humans were required responsible even though they were carried out accidentally. It is said that he said the cat was hit and to death, then the man who hit him had to bury

it. It is also one of the strangers, can even be said to be superstitious. According to the story circulating, the cat killed was hit, his body had to be bathed with flower water, then wrapped with a shroud like a human, then buried.

Apart from crashing into a cat, there are other stories about cats that are considered superstitions including : (Handriviannoa, 2013)

1. If there are cats that cross our path with total black hairy characteristics meaningful all businesses and your business will be in vain.
2. If there is a trip crashing into a cat to death meaningful there will be events that befall us in traffic. But if the cat is buried by us then we will survive.
3. If we hit a cat until it was meaningful in the near future the crash would be attacked by a serious illness, except the cat was treated.
4. If the cat jumps over the body. Meaningful if it happens it will wake the bodies and if the body hugs the person around it, it will be difficult to release.
5. When hitting the cat until it hurts a significant if it is not immediately treated, the family sustenance of the person who wounded the cat will decrease for two consecutive months.
6. If the cat licking the employer's foot means one of the family members will get sustenance in no more than 1 month, if it is not a habit of the cat licking his employer's feet.
7. It is recommended to shower shampoo with seven kinds of flowers before 6 hours when hitting a cat to death. Meaning as a ritual to counteract bad luck for 3 consecutive months.
8. It is recommended to sprinkle salt in the cat's anus when the cat we look is busy licking his own anus being repeatedly. Meaning as an antidote so that the coming disease in one family member does not arise.
9. In the way to find the cat wants to cross but then cancel himself by returning to the original. Meaningful all the affairs that are being worked on will not be resolved.
10. It is recommended to maintain a black-haired cat whose in the future there are several white feathers. Meaning will bring a good influence in making a living.
11. Found nine pet cats. Meaning that homeowners will be safe the afterlife and will be rich.
12. One time the cat comes without the owner and feel at home. Meaningful homeowners will experience lucky fate.
13. One time a pet cat with three striped cats. Meaning homeowners will be able to fortune in the near future.

Despite the bad story or a good story about cats, all the things include superstitious. How can the cat will give us fortune, even though God gives us fortune. And how could the cat will give us bad luck / things. It is life depending on the causes, what we plant is what we will reap. Allah says in the Alqur'an letter Al-Isra' verse 7:

"If you do good (means) you do good for yourself. And if you do evil, then (loss of crime) for yourself ". (Sami et al., 2010)

The things above are examples of superstitious stories circulating in the community. Therefore the importance of straightening the understanding of superstition crashes into cats, and myths relating to the misfortune of cats according to the Islamic view. Here the writer tried to study about superstition crashing into a cat in an Islamic view. For further researchers, the author gave input on the "Islamic ritual paradox", especially the characteristics of Indonesian people according to Mochtar Lubis, namely believing in superstition. The superstition that develops in the community can be developed into a research.

## **METHOD**

In writing this article, the research approach used is a qualitative methodology with the type of literature study. Data collection is taken from literary sources such as books, journal articles, and websites that are verified by the editor or the person in charge. Then analyzed using qualitative data analysis according to John W. Creswell. Qualitative research steps that must be done according to John W. Creswell include the following: data preparation and processing, data descriptions and analysis, data presentation, and interpretation: draw conclusions in the study (Creswell, 2018, p. 285).

## **RESULT AND DISCUSSION**

### **Definition of superstition**

Superstitious is a myth or something that is not real. Superstition in stories that unclear origin. Superstitious is the belief of ancestors who have not been scientifically proven. Takhayul comes from Arabic Al-Tahayul who is meaningful, polluted and imagination. According to the term, superstition is trust in the GHAIB case, which is based on sense ingenuity, not based on the source of Islam both the Qur'an and Hadith (Mauliana, 2018, p. 27). While according to Ruhil in his thesis explaining superstition is a society belief in the form of habits, experiences, usually

derived through oral, containing causal causes, and is inflated and the truth cannot be accounted for or illogical (Ruhil, 2017, p. 13).

Trust in superstition arises due to the influence of lack of science, especially religious education. Superstition when viewed originating from the teachings of dynamism, namely believing in something that has energy or strength that can affect the success or failure of human businesses in maintaining life. The influence of superstition among the people can have a negative impact, if the community is too trusting on things that are not certain of the truth (Mauliana, 2018, pp. 28–29). In this case, religion has a very important function for the community, for example, is educational function. Religion provides a chance to someone to be able to behave well according to his religious teachings (Mauliana, 2018, p. 30).

Cultural superstition means a story related to superstition possessed together by the community. Culturally superstition spread and transmitted intergeneration. Takhayul behavior come from the results of observing others and follow the traditions in the community, as a result of the pressure of social norms that demand individuals as part of the community by using superstition as a guiding behavior (Muhammad, 2014, p. 6).

### **Takhayul form**

Superstition is divided into several forms including the following: First, in the form of signs; second, cause; and third, consequences. For example, "if there is a voice of a frog (sign), it will rain (consequences)". While another example, "If we bathe a cat (because), it will soon rain (consequences)" (Ruhil, 2017, p. 13).

### **Takhayul type**

The type of superstitious is divided into four kinds, namely as follows: (Ruhil, 2017, pp. 16–17)

- a) In human life there are seven things commonly associated with a superstitious phenomenon, namely: birth, infancy and childhood; human body and people's medicines; home and housework; Livelihoods and Social Relations; Travel and relationship; Love, dating and get married; Death and funeral tool.
- b) Regarding the magical nature, people's trust towards places that are considered sacred, spirits of subtle creatures, and the magical nature.
- c) The creation of the universe and the world consisting of cosmic phenomena; Weather, animals and plants.
- d) Takhayul about dream interpretation

### **The definition of shirk and its negative impact**

The definition of shirk is The assumption associated for Allah SWT with the others and as if there were Almighty but Allah SWT (Hasiah, 2017, pp. 84–85). Regarding superstition crashing into a cat can be said to be shirk because humans are tempted by demon whispers, and try to seek salvation by doing certain rituals. Even though Allah the Almighty (Al Muqtadir), The Strongest (Al Aziz), and Gives Prosperity (As Salaam). Why do humans do not fear God and actually do rituals that are not necessarily true.

The negative impact of shirk is as follows: (Kementrian Pertahanan Republik Indonesia, 2014)

- a) Shirk humiliating human glory, decreases his degree and dignity. Allah says in the Alqur'an letter Al Hajj verse 31: "Whoever associates for something with God then he is as if it falls from the sky and is struck by a bird or flown the wind to the far".
- b) Shirk is a nest of Khurofat and Badness
- c) No one knows the true science of Ghaib except God. All kinds of khurofat / superstition, and trust the liars (shamans) will be born generation who do not heed the efforts (effort) and seek the cause and underestimate the sunnatullah (God's provisions).
- d) Shirk is the greatest of the badness (Zalim), Zalim towards the great essence, that is "There is no God who has the right to be worshiped other than Allah".
- e) Shirk is the source of all fear and anxiety. People whose intellect accepts various kinds of khurofat and believes in evil, their lives are always filled with fear. Because he relied on many gods. Even though the gods are weak and unable to provide benefits or reject harm to him. Therefore, in a society that is familiar with musyrik, causeless despair and fear is a common thing and happens a lot. Allah said in the Alquran letter Ali-Imran verse 151:  

We will put in the hearts of those who disbelieve fear because they associate Allah with something that Allah Himself does not provide information about it. Their place of return is Hell, and that is the worst place where the unbelievers live ”.
- f) Shirk makes people lazy to do useful things. Shirk causes the perpetrators to rely on intermediaries, so they underestimate good deeds. Instead they commit sins in the belief that the middleman will give him syafa'at from Allah.
- g) Shirk causes the perpetrator to be immortal in Hell. Shirk causes vanity and emptiness in the world, while in the hereafter causes

the perpetrator to be eternal in Hell. Allah said in Alqur'an letter Al-Maidah verse 72:

“Surely those who associate (something with) Allah, then surely Allah forbid him Heaven and his place is Hell, and there is no help for the wrongdoer”.

### **Islamic Views of the Superstition of Hitting Cat**

Thiyaroh can be interpreted as thinking bad luck. The law of Thiyaroh is haram and is included in shirk (Is, 2020, p. 9). It can be said to be shirk because of the following :(Is, 2020, p. 9)

- a) A person who feels unlucky means that he has lost his “tawakkal” to Allah and he is instead guided by other than Allah.
- b) Someone who feels unlucky means that he has depended on something that has no essence, even though it is just a delusion, so that all of this can tarnish the “tauhid” of a servant.

So it is included in thiyaroh and shirk, if we think or believe that if we hit a cat it will bring bad luck as stated in the following hadiths and verses of the Alquran :

From Abu Hurairah radhiyallahu 'anhu, he said that the Prophet sallallaahu 'alaihi wa sallam said:

"It is not justified to think of an infectious disease by itself (without the provisions of Allah), to think of it as bad luck, not to think of bad luck because of the place, nor to think of it as bad luck in the month of Shafar (Bukhari no. 5757 and Muslim no. 2220)". (Tuasikal, 2012)

Thiyyaroh is considered as musyrik people. musyrik people ancient considered that misfortune was due to the Messenger of Allah, as Allah says in QS. An Nisa : 78 follows:

"And if they get good, they say:" This is from the side of Allah ", and if they are stricken by something disaster they say:" This (comes) from your side (Muhammad) " (Sami et al., 2010).

As a Muslim, we should eliminate the feeling of thiyaroh or think of being unlucky, and replace that feeling with tawakkal (fully surrendering to Allah) as in the following hadith:

From 'Abdullah bin Mas'ud, he mentions the Prophet sallallaahu 'alaihi wa sallam saying:

"Thinking unlucky is shirking, thinking unlucky is shirking". He mentioned it three times. Then Ibn Mas'ud said, "Nothing can get rid of the bad suspicion in his heart. But it is Allah Who dispels this

unlucky assumption with tawakkal (Abu Daud no.3910 and Ibn Majah no.3538)". (Tuasikal, 2012)

Allah also commands us to put tawakkal as in His words in the letter Ath Tholaq verse 3 below:

"And whoever puts his trust in Allah, Allah will provide (his) needs."  
(Sami et al., 2010).

From this verse, we can understand that if Allah is sufficient, there will be nothing harmful. Regarding the superstition of hitting a cat based on the hadiths and verses above, we can understand that there is no bad luck or thiyaroh, because everything that happens cannot be separated from the sight of Allah and all is with His blessing. As a Muslim we are obliged to tawakkal or surrender to Allah. Regarding the superstition about burying a cat that has been hit to death, of course how much better our attitude as Muslims should be to bury it for reasons:

- a) *Hablum Minallah* (human relationship with Allah) (Bassar & Hasanah, 2020, p. 30), as a good Muslim we should be responsible for what we do.
- b) *Hablum Minannas* (human relations with other humans) (Bassar & Hasanah, 2020, p. 30), as a good Muslim we should be kind to our fellow humans, so burying the hit cat is intended so that the carcass does not interfere with smell / respiration because of its smell and also does not interfere with people's eyesight because of its condition. In addition, it also aims to avoid dangers on the streets, because if there is a carcass on the road it will shock people and can make someone swerve (turn) to avoid the carcass. This is very dangerous because it can cause an accident / fall from the vehicle.
- c) *Hablum Minal Alam* (human relationship with nature) (Bassar & Hasanah, 2020, p. 30), as a good Muslim, we should be good caliphs on this earth. Doing good to nature can be done by burying the hit cat which aims to avoid air pollution and environmental pollution. Quoted from [Republika.co.id](http://Republika.co.id) that protecting the environment is included in the category of "akhlak karimah". It is further explained in the Alqur'an surah Al A'raf verse 56 which means as follows:

"And do not do damage on earth after being (created) well. Pray to Him with fear and hope. Surely the mercy of Allah is very close to those who do good" (Muftisany, 2016).

Regarding the superstition that says that a dead cat must be shrouded in shroud, in this case there is no evidence at all either from the Alqur'an or the Sunnah and also no advice from the scholars. Disregarding the deceased is included in the shari'ah, so of course this requires evidence, and there is no one



argument that instructs or recommends to shroud a cat when it is hit, so this action includes making up khuraffat and heresy. There is no suggestion to wash a cat that has been hit to death using flower water. When we see or bathe a human corpse that is being bathed, of course we will not use flowers. Because the syari'at for bathing flowers on a human corpse has no evidence, bathing a dead cat with flowers is clearly not there.

After we surrender to Allah, we should increase our sense of faith and worship and ask Allah for forgiveness so that we are forgiven of all mistakes. Allah has said in the Alqur'an surah Al-Ahzab verse 5 as follows:

"There is no sin for you for what you do not do, but what your heart will do" (Sami et al., 2010).

By surrendering ourselves and increasing our worship, hopefully we can be forgiven of mistakes including accidentally hitting a cat.

## CONCLUSION

One of the characteristics of Indonesian people is that they are superstitious, an example can be taken is the superstition of hitting a cat. Indonesians, especially in Java, think that if they hit a cat and even die, it will get bad luck or a sign of something bad. The superstition continues that to ward off this bad luck, rituals must be carried out, including bathing the cat with flower water, dressing it and burying it. However, these beliefs and actions are superstitious and are part of shirk. This is because humans / actors who believe in superstition believe in a power other than the Creator, namely Allah SWT. Superstitious humans / actors try to find salvation by performing certain rituals even though Allah is the Almighty and Allah is the Helper. Islam prohibits acts of thiyaroh and shirk. Human beings who believe in Allah SWT should have faith and not believe in things that are superstitious and shirk. However, as a servant of Allah and as a caliph on earth if you accidentally hit a cat, you should still bury it because as a sense of responsibility for actions to Allah (Hablum Minallah), it avoids harm to others because the carcass emits a smell, disturbs vision and the danger of accidents in road (Hablum Minannas), and avoid environmental pollution and air pollution (Hablum Minal Alam).

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