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HISTORY AND RELATIONSHIP OF QUR'AN VERSES TO REBO WEKASAN TRADITION AT THE DARUL ULUM ISLAMIC BOARDING SCHOOL IN BANYUANYAR, PEMEKASAN

by Luthviah Romziana

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**HISTORY AND RELATIONSHIP OF QUR'AN VERSES TO REBO WEKASAN
TRADITION AT THE DARUL ULUM ISLAMIC BOARDING SCHOOL IN
BANYUANYAR, PEMEKASAN**

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ABSTRACT

Rebo Wekasan is a tradition believed by the Indonesian people, especially the Madurese community, who believe that Allah sends calamities and diseases as many as 320,000 in a day. This study aims to discuss the origin of the *Rebo Wekasan* ritual tradition at Darul Ulum Banyuanyar Islamic Boarding School in Madura and the correlation of Quranic verses written in the *Rebo Wekasan* amulet with the history of *Rebo Wekasan*. This research used a qualitative method with a field approach located at Darul Ulum Banyuanyar Islamic Boarding School. The results show that this ritual originated with KH. Abdul Hamid bin Istbat, who performed the ritual, and then the students and the surrounding community followed his example until now. As for the correlation of Quranic verses with the history of *Rebo Wekasan*, the verses written in the amulet contain the meaning of salvation and a good reward for those who are patient in facing the given test.

Keywords: *History of Rebo Wekasan, Verse Correlation, Amulet*

ABSTRAK

Rebo wekasan merupakan tradisi yang diyakini oleh masyarakat Nusantara, khususnya masyarakat Madura, mereka yakin bahwa Allah menurunkan musibah dan penyakit sebanyak 320.000 dalam sehari, Penelitian ini bertujuan membahas bagaimana awal mula tradisi ritual rebo wekasan di Pondok Pesantren Darul Ulum Banyuanyar Madura dilaksanakan, serta relasi ayat Al-quran yang tertulis di azimat rebo wekasan dengan sejarah rebo wekasan, Penelitian ini menggunakan metode kualitatif dengan pendekatan lapangan yang berlokasi di Pondok Pesantren Darul Ulum Banyuanyar. Hasil penelitian menunjukkan bahwa ritual ini berawal dari KH. Abdul Hamid bin Istbat melaksanakan ritual ini, kemudian para santri dan masyarakat sekitar *Ittiba'* (mengikuti jejak) beliau sampai saat ini, adapun korelasi ayat Al-quran dengan sejarah rebo wekasan, bahwa ayat yang tertulis mengandung makna keselamatan dan balasan baik bagi orang yang sabar atas ujian yang diberikan.

Kata Kunci: *Sejarah rebo wekasan, Korelasi Ayat, Azimat*

A. Introduction

The inhabitants of the archipelago overwhelmingly practice, believe in, and embrace Islam. In addition, Islam is practiced everywhere. Islamists have the view that their faith may bring happiness, tranquility, and peace of mind in this situation. For followers of Islam, the Koran serves as a manual for living. According to them, the Prophet would undoubtedly get the satisfaction Allah had promised if he consistently adhered to the Qur'an and *Sunnah*.

Indonesia is a nation with a wealth of traditions and customs. Indonesia is superior to other nations due to its diversity of traditions. One of the customs and traditions still practiced by the inhabitants of the archipelago, who may be found in every part of the area, is the *Rebo Wekasan* ritual tradition.

The *Rebo wekasan* ritual, also known as *Rebo pungkasan* or *Rebo kasan*,¹ consists of two words, namely *Rebo* and *Wekasan*. *Rebo* means Wednesday, and *wekasan* or *pungkasan* means the last, which means the last Wednesday of the month of Saffar. The pre-Islamic society also referred to that day as a day of bad luck. People believed that on that day, Allah sent down disasters, calamities, and trials. As stated by one of the experts in ma'rifat in the book *Tarjuman*, "Allah sent down 320,000 disasters."² Based on this belief, people perform worship and acts of servitude such as performing prayer to ward off disasters, reciting prayers led by a community leader, reading *Yasin*, and drinking rajheen water. This is how the people of Madura call it, with the aim of seeking protection from Allah against disasters and trials that may come on that day.

Others contend that *Rebo Kasan* does not derive from the words "*Pungkasan*" or "*Wekasan*," but rather from the word "*Hasan*," which means "good," and that the word "*Kasan*" is unrelated to any word fragments. The presumption of good intent may be introduced to make society and the populace less concerned about the *rebo kasan*'s description.³

The Ulama also said that when people didn't know much, people thought that the month of *Shaffar* was full of danger. There were a lot of sickness outbreaks throughout that month as well. 1) *Safar* signifies jaundice, starvation, and stomach worms. It also refers to the second month following *Muharram*. 2) The Arabic word for empty is "zero, and "*suf*" is Arabic for yellow. In connection with it, Sheikh Usaimin stated that *Saffar* was subject to multiple interpretations. First, Arabs are gloomy about the moon because it is well-known. Second, camels are the only animals affected by this sickness, which is a gastrointestinal disorder. Thirdly, the month of Saffar bears the connotation of delay, where the unbelievers err by declaring one year to be permissible and the next to be forbidden.⁴

It should be emphasized that when discussing the history and law of the performance of the *Rebo Wekasan* ritual, what must be revealed is not the month of *Saffar*, which is thought to be the month of calamity according to the beliefs and practices of the *Jahiliyah* Arab community, but the performance of the *Rebo Wekasan* ritual, which is carried out with *dhikr*

¹ Urwatul Wusko, 'Pergeseran Makna Tradisi Minum Air Rajhe'en Pada Hari Rebus Bekkasan', *Jurnal Islamic Studies*, 02.01 (2022), 6.

² Abdul Hamid, *Tarjuman*, Edisi 2 (Pamekasan: Itsbatia Press Banyuwangi, 1980).

³ Mohammad Dzofir, 'Agama Dan Tradisi Lokal (Studi Atas Pemaknaan Tradisi Rebo Wekasandi Desa Jepang, Mejobo, Kudus)', *IJTIMAIYA: Journal of Social Science Teaching*, 1.1 (2017), 118 <<https://doi.org/10.21043/ji.v1i1.3104>>.

⁴ Muhammad Saiful Manilet and H Rajab, 'Tradisi Lawa Safar Di Negeri Morella Kecamatan Leihitu Kabupaten Maluku Tengah', *Jurnal Studi Islam*, 10.2 (2021), 119–20.

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and prayer. Due to a purely historical foundation where this culture was practiced in the month of *Saffar*, customs were implemented during this time.⁵

From a cultural perspective, the *Rebo Wekasan* tradition does not refer to the Qur'an or Hadith as sources of Islamic law. In the two heads of Islamic law, there is no arrangement of how it should be applied. Aside from that, neither of the two sources of Islamic law forbids the performance of the *Rebo Wekasan* rite. According to the *Ushul Fikh* norm, which states that an action is lawful when there are no commands or prohibitions, the tradition of the *rebo wekasan* ceremony is thus categorized as something that is not ordered and prohibited (permissible).⁶

The following is *Rebo Wekasan's* interpretation of Surah al-Qamar verses 18–20:

كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ * إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمٍ نَحْسٍ مُسْتَمِرٍّ * تَتْرَعُ النَّاسُ
كَأَنَّهُمْ أُعْجَازُ نَخْلٍ مُنْقَعِرٍ *

¹³ "The people of 'Aad also denied" the meaning (also). How awful are My punishment and threats, though? Undoubtedly, we have sent them great misfortune on a day of constant calamity. Who disperses individuals like dead date palms."

The *Rebo Wekasan* custom is actually frequently employed as a research study. According to research by Inayatul Khonifah, who wrote about *rebo wekasan* in "The Myth of *Rebo Wekasan* in the Perspective of Islamic Religious Psychology", published in the *Al-Ghazali* journal, *rebo wekasan* is a tradition that exists in society as a result of the interaction of Islam and Javanese culture. Due to the numerous religious ritual processions that result from the fusion of Islamic principles with animism and dynamism, Islam in the Java region has a unique character compared to other Islams. His work employs qualitative methodologies using a field study research design with Kepireng Hamlet, Ngawonggo Village, and Kec. Kaliangrik Kab. Magelang is the community's subject. According to the findings of this study, the myth of *Rebo Wekasan* is influenced by people's attitudes in terms of Islamic psychology. They erroneously believe that the final Wednesday of Shafar is a holy day connected to the knowledge of the Islamic soul, which is only known via ancestor tales and is unsupported by any other information. So, they view *Rebo Wekasan* as a terrifying day, and the community is instructed to keep quiet in their own dwellings. So, it may be said that psychology can affect a person's perspective on a phenomenon.⁷

Then, in the *Al-Mada* journal article "The Phenomenon of Transformation in the *Rebo Wekasan* Tradition (Case Study of the Holy Society, Gresik)," Ken Izzah Zuraidah and Arief Sudrajat also investigated the *rebo wekasan*. This study used a qualitative methodology that combined a case study approach with research from pertinent books and papers. According to this study, tangible and immaterial factors influence changes in the *rebo wekasan* tradition phenomenon in the Suci village of Gresik. Developments in a particular region will also affect

⁵ urwatul wusko, 'Pergeseran Makna Tradisi Minum Air Rajhe'en Pada Hari Rebu Bhekkasan', *Jurnal Islamic Studies*, 02.01 (2022), 7.

⁶ wusko, 'Pergeseran Makna Tradisi Minum Air Rajhe'en Pada Hari Rebu Bhekkasan'.

⁷ R Arifqi, 'Mitos Rebo Wekasan Dalam Perspektif Psikologi Agama Islam', *Al Ghazali*, 5.1 (2022), 95–101.

changes in meaning and values, which are used as a guide when constructing social rules that help define an individual's identity. Modernization, as seen by the emergence of several malls, influences the phenomenon of change in the *Wekasan Rebo* tradition. One of the most noticeable changes is the decrease in the number of people participating in the rebo wekasan custom. In addition, pop music has taken over the market's three-day, three-night atmosphere, which was once dominated by prayer. People hesitate to visit surrounding households, and many religious customs are ignored, such as sunnah prayers. Hence, modifications to practices that have been regularly followed may occur due to influences from inside and outside the Suci community, Gresik.⁸

The *Rebo Wekasan* Tradition in Living Qur'anic Studies in Pakuncen Village, Selomerto District, Wonosobo Regency, was another topic Umi Masruroh covered in the Qof journal. He views the *Rebo Wekasan* tradition as the outcome of collective interpretation or, to put it another way, the coordinated response to the Koran. The understanding of the people of Pakuncen Village regarding the function of the Koran, which they believe to have magical powers, is the cause of phenomena contained in the *Rebo Wekasan* tradition, such as: reading the letters of the Koran and writing verses of the Koran in the *Rebo Wekasan* tradition. They can be protected against unforeseen catastrophes and evils by tattooing particular Koranic letters into their bodies. In this study's qualitative method, the phenomenological approach is used to understand the things that happen in Hamlet.⁹

Because of what has come before, the author wants to find out more about the *Rebo Wekasan*, which took place at the Darul Ulum Banyuwanyar Islamic Boarding School in Pamekasan, Madura. Despite *Rebo Wekasan's* extensive discussion in earlier studies, this research has never been explored. Therefore, this research aims to ascertain the background of *rebo wekasan* at the Darul Ulum Banyuwanyar Pamekasan Islamic Boarding School, its significance, and the relationship between the Koranic passages incorporated into the amulet. This research aims to understand the background of *rebo wekasan* that took place at the Darul Ulum Banyuwanyar Pamekasan Madura Islamic boarding school, as well as what it means and how it relates to amulets used in water rajah. Keeping in mind that their prior research focused exclusively on *Rebo Wekasan's* meaning and application.

To do the field research for this study, the researcher travelled immediately to Students Darul Ulum islamic boarding school Banyuwanyar Pamekasan, where the ritual was practised. Reading and describing a phenomenon is a method which is qualitative and phenomenological. The process of data collecting involves gathering information from staff members, boarding school officials, students, and members of the neighbourhood surrounding the Banyuwanyar Islamic boarding school. This research, which combines cultural and religious studies (the living Qur'an), also gathers library data by looking at several literary sources as references.¹⁰

The research used field notes, interviews, and documentation. Researchers started with the findings from interviews, observations, and documentation when deciding on data analysis procedures. This approach is used to learn the significance of *rebo wekasan*, the relationship

⁸ Ken Izzah Zuraidah and Arief Sudrajat, 'FENOMENA PERUBAHAN TRADISI REBO WEKASAN (Studi Kasus Masyarakat Suci, Gresik)', *Al-Mada: Jurnal Agama Sosial Dan Budaya*, 5.2 (2022), 254-64.

⁹ Umi Masruroh, 'Tradisi Rebo Wekasan Dalam Kajian Living Qur'an Di Desa Pakuncen Kecamatan Selomerto Kabupaten Wonosobo', *Qaf*, 1 (2017), 142-56.

¹⁰ Masruroh.

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between the Koran verses written on the amulet of *rebo wekasan*, and the little-known history of *rebo wekasan*. Then give precise information and a summary of the study's findings. The last phase is drawing conclusions and summarizing the overall results of the data gathered.

B. Result and Discussion

1. Outline of the Islamic Boarding School Darul Ulum Banyuanyar

Around the year +1787 AD / 1204 Hijriyah, KH. Istbat bin Ishaq established a modest prayer room (Langgar), the foundation for Banyuanyar Islamic Boarding School. Being well known for his *Zuhud*, *tawaddhu'*, and wisdom, he is a charismatic scholar. On the islands of Java and Madura, he is also renowned as a cleric who gave birth to numerous community leaders and administrators of Islamic boarding schools.

On a sparse, barren strip of land once known as "*Banyuanyar*," the Banyuanyar Islamic Boarding School was established. With patience and Istiqomah, he taught his students how to study. Despite being entirely in short supply, the term *banyuanyar* is derived from the Javanese language and means "*Banyuanyar*" about KH's discovery of a spring. The Islamic Boarding School Families, students, and the neighbourhood can still use the spring appropriately because the Istbat never recedes.

While "*Darul Ulum*" was officially used to refer to formal and informal institutions in the 1980s, it also refers to institutions that operate under the direction of the Darul Ulum Banyuanyar Islamic Boarding School.¹¹

2. History of the Wekasan Rebo Tradition at the Banyuanyar Pamekasan Islamic Boarding School

The *Rebo Wekasan* tradition influences people's beliefs, particularly the students and the locals in and surrounding the Darul Ulum Banyuanyar Islamic Boarding School in Pamekasan Madura. There are numerous perceptions of *Rebo Wekasan*, including its mention, students' practice of naming it *Rebuh dibudinah*, and the community (last Wednesday). Some people also refer to it as *Rebuh Bekkasan*. According to this interpretation, *Rebo Wekasan* is a special annual day when the elders typically issue (*wekas/manti-manti*) orders to always be cautious, much like an object that is built to order and not sold to everyone.¹²

To learn more about introducing the *Rebo Wekasan* tradition at the Darul Ulum Banyuanyar Islamic Boarding School in Pamekasan, Madura, the author spoke with several reliable Kiai, administrators, community members, and engaged students.

1) KH. Hasbullah Muhammad Syamsul Arifin Leader of PP. Banyuanyar

The senior kyai, notably KH. Abdul Hamid bin Istbat and earlier scholars, were followed, according to KH. Hasbullah, who claimed that the commencement of the application of the *rebo wekasan* rite was at the Darul Ulum Banyuanyar Islamic Boarding School. Also, doing the *rebo wekasan* rite is a *tabarrukan*, or asking for blessings from the Darul Ulum Banyuanyar Islamic Boarding School's founder and first caretaker.

¹¹ Subriadi Ismail, 'Prof. Pondok Pesantren Banyuanyar', *Banyuanyar.Net*, 2018, p. 1.

¹² Muhammad Dhofir, 'Agama Dan Tradisi Lokal (Studi Atas Pemaknaan Tradisi Rebo Wekasan Di Desa Jepang, Mejubo, Kudus)', *IJTIMAIYA: Journal of Social Science Teaching*, 01.01 (2017), 118.

Students and the neighborhood believe that the *Rebo Wekasan* ceremony is an intermediary to keep disasters and other disasters at bay in the water amulet. The pupils and the community drink a charm made by an elderly kyai with passages from the Koran that have been cut up and then steeped in water.¹³

2) M. Muhsi Management. PP Darul Ulum Banyuanyar

He claims that KH. Abdul Hamid, who frequently reads the practice, was the one who initiated the *rebo wekasan* ceremony at Darul Ulum Banyuanyar Islamic Boarding School. To avoid *bala'*, ladies in the family (including my mother) and the community who are aware of this custom typically stay at home, take a holy bath, read and repeat prayers, and read the practices in the book "*Tarjuman*" from dawn until evening.

Regarding the ceremony, the ustad and administrators suggest drinking water from a sizable bucket that has been provided and placing an amulet with fragments of Koranic passages in the water. After that, the pupils take the water and drink it on that particular day, hoping that if they consume the water that contains Koranic verses, *Bala'* will not receive the water's blessing.

The older teacher, KH. Abdul Hamid, reportedly said that the *rebo wekasan* in the *Tarjuman* book contained circular writing and Koranic recitations. Muhsi asserts that KH. Abdul Hamid is called Allah's favorite (*wali Allah*) by his pupils and the general public because whatever he does must have a purpose. We can avert disaster by following the advised procedures, including drinking water infused with an amulet with verses from the Koran.¹⁴

3) Mr. Abdul Hamid Community Around the Banyuanyar Islamic Boarding School

According to K.H. Abdul Hamid, the book "*Tarjuman*" describes how Allah SWT sent down countless afflictions and calamities on the previous Wednesday and advises readers to perform four cycles of prayer, recite dhikr, pay alms, and record deeds (*azimat*) on that day. The students are then given the amulet to drink for safety for a year after it has been soaked in water.

K.H. Abdul Hamid believes that an amulet inscribed with words from the Koran contains safety regarding the connection between those verses and the wording on the *rebbuh bhekkasan* amulet. The poems of the Koran that were written, including those found in the *Tarjuman* book, were chosen by K.H. Abdul Hamid bin Istbat for an amulet that would be used as a middleman in supplication to Allah SWT for salvation.

The rituals for the months of *Sha'ban* and *Rajab*, manners, monotheistic prayers, and other topics are covered in KH. Abdul Hamid's work *The Book of Tarjuman*. This book is a manual for Banyuanyar Islamic Boarding School pupils and graduates. The Banyuanyar Islamic Boarding School community, alumni, and students can all benefit greatly from this book.¹⁵

4) Saif, active student of PP. Darul Ulum Banyuanyar

¹³ Wawancara dengan KH. Hasbullah Muhammad Syamsul Arifin, Pengasuh Pondok Pesantren Darul Ulum Banyuanyar, Pada Senin, 16 Januari 2023, Pada Jam 09,10 di Dhalem pengasuh PP. Banyuanyar.

¹⁴ Wawancara dengan Muhsi, Salah Satu Pengurus PP. Darul Ulum Banyuanyar, Pada Senin, 16 Januari 2023, Pada Jam 12.27 di Kantor Pesantren

¹⁵ Wawancara dengan Bapak Abdul Hamid Salah Satu Masyarakat Setempat dan juga Pelaksana Tradisi Rebo Wekasan di PP. Banyuanyar, Pada Senin 16 Januari 2023, Pada Jam 13.49 di Kediaman Beliau

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When asked how the *Rebo Wekasan* was performed at the Banyuanyar Islamic Boarding School and how the rituals had made him feel, one of the pupils named Saif responded, "That every day the *Rebo Wekasan* the Banyuanyar Islamic Boarding School students routinely carry out a variety of activities. Who was worn by the Banyuanyar Islamic Boarding School's caretaker, and after performing the ceremony, he felt his heart was calmer, and his soul felt at peace. Because he believes that if something is done with sincerity, Allah will support him. Also, the custodian of the Banyuanyar Islamic Boarding School is directly in charge of this operation.¹⁶

3. Implementation of the Wekasan Rebo Ritual at the Darul Ulum Banyuanyar Islamic Boarding School

The caretaker of the Banyuanyar Islamic Boarding School, KH. Hasbullah will give a few religious lectures about the definition of *rebo wekasan* and what series will be held the following day, the night before the activity is implemented. Each tradition has a set of activities that must be carried out, both large and small.

The Darul Ulum Banyuanyar Islamic Boarding School instructed the students to assemble at the mosque to do the *li daf'il bala'* prayer (Reject *Bala'*) in the congregation as part of the *rebo wekasan* ritual. After that, pray to thank Allah and plead with Him for protection from the disasters and afflictions sent down that day.

The kids flocked to carry water containers to collect the *Rajha'an* water that the pesantren had prepared earlier after the prayer was completed and after they had prayed. The amulet on *Air Rajha'an* was penned while KHR. Muhammad Syamsul Arifin was still the Islamic Boarding School's custodian. Hasbullah's son KH wrote the amulet after his death. Now, the Banyuanyar Islamic Boarding School is under the supervision of Muhammad Syamsul Arifin. Since water is considered a means of purification in Islam, the *rajha'an* that the amulet has imprinted carries the meanings of a laxative and a barrier to disaster.

In addition, Banyuanyar students perform a series of *Wekasan* Wednesdays, including the prayer *lidaf'il bala'* (Reject *Bala'*), according to Alfian Hidayat. They also consume *rajah* water, which is soaked or melted into a vat of water or a large bucket at the suggestion of the Islamic boarding school caretaker. The students then take it and drink it together with the intention of *Ithiba'* (following in the steps of the founder of the Islamic Boarding School) and requesting protection from Allah through the medium of water in which an amulet that has been written by the administrator of the Islamic Boarding School has been placed.¹⁷

4. The definition of *Rebo Wekasan*

1) Meaning of Figures in *Rebo Wekasan* Amulets

The Big Indonesian Dictionary (KBBI) defines a tattoo as a portrait, sign, or other design that serves as an amulet (to repel disease and so on). Talismans are objects (inscriptions)

¹⁶ Wawancara dengan Saif salah satu santri aktif PP. Banyuanyar, pada Hari Selasa, 17 Januari 2023 Pukul 14.00 WIB ba'da Dhuhur di masjid besar PP. Darul Ulum Banyuanyar

¹⁷ Wawancara dengan Alfian Hidayat salah satu santri aktif PP. Banyuanyar, pada Hari Rabu, 18 Januari 2023 Pukul 10.00 WIB di Asrama.

that are thought to have supernatural powers and can shield their possessor, treat illness, and other things. People's confidence in the tattoo used as an amulet result from the *rebo wekasan* phenomenon.¹⁸

The *rebo wekasan* tradition is upheld and adhered to by the Javanese people thanks to this communal trust, notably at the Darul Ulum Banyuanyar Islamic Boarding School. An inanimate object called a *raja*, worn as an amulet and created by a person with extensive knowledge or intelligence, possesses magical powers. Some people believe in tattoos; they represent healing, supernatural abilities, safety, or compassion. The design of the tattoo that is worn as an amulet is gathered, and certain font styles also differ, such as circles, squares, triangles, and others. Some can be read, while others require more in-depth knowledge to comprehend fully.¹⁹

2) Prayers and excerpts from Al-Quran verses written in *Rebo Wekasan* amulets.

The verses from the Koran generally utilized in the *rebo wekasan* are also used in the *tala' bala'* prayer and to write the *rebo wekasan* amulet, written on a porcelain plate or piece of paper.

The Banyuanyar Islamic Boarding School's *Rebo Wekasan* amulet was inscribed with the following prayers and verses.²⁰

The opening prayer before inscribing the Koranic verses on amulets is:

اللَّهُمَّ اغْنِنَّا مِنْ جَهْدِ الْبَلَاءِ وَدَرْكِ الشَّقَاءِ وَسُوءِ الْقَضَاءِ وَشَمَاتَةِ الْأَعْدَاءِ وَمَوْتِ الْفَجَاءِ وَمِنْ شَرِّ السَّامِ وَالْبَرَسَامِ وَالْبَرَصِ وَالْجَذَامِ وَالْأَسْقَامِ وَمِنْ جَمِيعِ الْأَمْرَاضِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Here is a description of the verses found in the amulet

1. (QS. Yasin: 58)

سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ

Meaning: "Greetings" is said to them as a greeting from the most forgiving God (58)²¹

2. (QS. As-Shaffat: 79 – 80)

سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ

Meaning: Undoubtedly, we reward people who behave well by giving Noah prosperity in the cosmos (79-80)²²

3. (QS. As-Shaffat: 109-110)

سَلَامٌ عَلَى إِبْرَاهِيمَ كَذَلِكَ نَجْزِي الْمُحْسِنِينَ

¹⁸ BPPB Kemendikbud Ristek, 'KBBI Daring Kemendikbud', *Pengembangan KBBI Daring*, 2016, p. 5.

¹⁹ Fitriadi M. reza Salamiyah, 'RAJAHAN: SISI ILMIAH BUDAYA BAHARI DALAM PENGOBATAN ALTERNATIF', *Jurnal Interdisiplin Sosiologi Agama (JINSA)*, 2 (2022), 73.

²⁰ Umi Nuriyatur Rohmah, 'Penggunaan Ayat-Ayat Al-Qur'an Dalam Ritual Rebo Wekasan Studi Living Qur'an Di Desa Sukoreno Kec. Kalisat Kab. Jember', *Al-Bayan: Jurnal Ilmu Al-Qur'an Dan Hadist*, 1.1 (2018), 76 <<https://doi.org/10.35132/albayan.v1i1.4>>.

²¹ kemenag RI, *Surat Yasin* (lajnah pentashih mushaf Al-quran, 2019).

²² kemenag RI, *Surah As-Shaffat* (lajnah pentashih mushaf Al-quran, 2019).

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Meaning: *Congratulations on Ibrahim," it says. Thus, we praise excellent deeds (109-110).*²³

4. (QS. As-Shaffat: 120 – 121)

سَلَامٌ عَلَىٰ مُوسَىٰ وَهَارُونَ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ²¹

Meaning: *"We reward those who do good, therefore congratulations on Musa and Aaron (120-121).*²⁴

5. (QS. As-Shaffat: 130 – 131)

سَلَامٌ عَلَىٰ إِيْلَ يَاسِينَ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ

Meaning: *Congratulations to Ilyas and his people," it says. As a result, we reward excellent deeds (130-131).*²⁵

6. (QS. Az-Zumar: 73)

سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ

Meaning: *Be joyful (may salvation flow upon you). Therefore, enter it and stay there forever.*²⁶

7. (QS. Ar-Ra'd: 24)

سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ

Meaning: *Salamun 'Alaikum (may salvation be upon you) because of your patience, the angel added. The ideal spot to terminate is (there) (heaven).*²⁷

8. (QS. Al-Qodr: 5)

سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ

Meaning: *"Be successful from dusk to dawn.*²⁸

A favourable reward from Allah, the Most Merciful, is given to those who do good deeds and are patient with all the trials in the world. This is evident from the description of the verses of the Al-Quran above that are used and written as amulets. All of these verses contain components of salvation.

The *rebo wekasan* amulet has poetry and prayers written on it and a numerical symbol in the middle. The following are the symbols:

بعباده	لطيف	الله
84	129	22

²³ kemenag RI, *Surah As-Saffhat* (lajnah pentashih mushaf Al-quran, 2019).

²⁴ kemenag RI, *Surah As-Shaffat*.

²⁵ Kemenag RI, *Surah As-Shaffat* (lajnah pentashih mushaf Al-quran, 2019).

²⁶ kemenag RI, *Surah Az-Zumar* (lajnah pentashih mushaf Al-quran, 2019).

²⁷ kemenag RI, *Surah Ar-Ra'd* (lajnah pentashih mushaf Al-quran, 2019).

²⁸ kemenag RI, *Surah Al-Qodr* (lajnah pentashih mushaf Al-quran, 2019).

امفاء	سفا	دوا
75	93	111
تلوء	ليماء	فتوء
120	57	103
بلوء	ستوء	أم

According to the abovementioned concept, the inscriptions for amulets or talismans were written in a circle on a porcelain plate or white paper. A detailed illustration of the prayer, texts from the Koran, and symbols is provided below:



Tajwid Madura, also known by its students at Pondok Darul Ulum Banyuanyar as the book of *Turjuman*, contains the amulet writing mentioned above.²⁹

5. Correlation of the Quranic Verses in Charms with the History of *Rebo Wekasan*

The discussion of how the verses from the Koran used to write the *rebo wekasan* amulet relate to the history of *rebo wekasan* is highlighted in this study. The poems, written in circles and preceded by a prayer, undoubtedly have significance that touches on the past of the *rebo* prompt.

According to some sources, Al-Shaykh Muhammad Alwi Al-Maliki Al-Hasani, a prominent scholar of the Grand Mosque, described the custom of performing the *Rebo Wekasan* tradition by drinking water soaked in amulets with verses of the Koran written in them. In his book *Abwab Al Fajr*, Shaykh Abu Al-Qosim Al-Qusyairi describes how his kid was so gravely ill that Shaykh Al-Qusyairi nearly stopped caring about his condition. The article explains how to treat and avoid disease with the *syifa* verse. Then, when he was sleeping, he had a dream in which he met Rasulullah SAW, after which he lamented the state of his son. "Don't you know about the *syifa*' verse in the Koran?" the Prophet questioned. Shaykh Al-

²⁹ Hamid.

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Qusyairi instantly looked for these passages and wrote them on paper, soaked them in water and then offered the water to his son, and then the child recovered.³⁰

Therefore, the Koranic phrases engraved on the *rebo wekasan* amulet have a significant connection or relevance. The passages of the Koran chosen were those that provide salvation and reward for those who do good and wait patiently for what Allah has ordained, in addition to the historical context of *rebo wekasan* as a day full of disease and misfortune.

In another sense, the verses employed have interpretations that all point to a desire for salvation, according to the author, if one looks closely at the meanings of the Koranic passages utilized in creating these amulets. Hence, KH. Istbat bin Ishaq, who came up with the idea for the *rebo wekasan* ritual, chose these verses because they say that Allah rewards or congratulates the Prophets who underwent hardships and testing while carrying out their mission to spread Islam.

C. Conclusion

The Koran has found its existence amid society as evidenced by the phenomenon of the *rebo wekasan* tradition, making Al- The contents of the Koran can also become an integral part of daily life in addition to being studied, making the *rebo wekasan* tradition a tradition that is very inherent in the people of Madura Island, especially students and the community around the Darul Ulum Banyuwangi Islamic Boarding School.

Initially, the Darul Ulum Banyuwangi Pamekasan Madura Islamic Boarding School's elderly caretaker, KH. Abdul Hamid bin Istbat, performed the *rebo wekasan* rite, which was afterwards passed on by all of the pupils and the neighborhood, or *ittiba'* (following in the footsteps of the Islamic Boarding School elders). The *rebo wekasan* ritual has been preserved up to this point thanks to the activities associated with it, which try to both conserve it and carry on the tradition. According to the community, notably the pupils and the neighborhood around the Darul Ulum Banyuwangi Islamic Boarding School, *Rebo Wekasan* has a deep meaning. They believe that *Rebo Wekasan* Day is a day that is full of illnesses and natural disasters. Regarding the continuity or linkage of the verses on the amulet, it has a core that, when considered in terms of the verse's meaning and when viewed historically, the *rebo wekasan* rite itself leads to the element of salvation.

³⁰ wusko, 'Pergeseran Makna Tradisi Minum Air Rajhe' en Pada Hari Rebu Bekkasan'.6

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