



Rebo Wekasan in Cempakasari: Harmony of Islamic Values and Local Wisdom through Living Qur'an

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Abstract

This study examines the symbolic meanings inherent in the Rebo Wekasan tradition within the framework of the Living Qur'an in Cempakasari Village, Serang, Indonesia. As a cherished cultural heritage observed on the last Wednesday of Safar in the Hijri calendar, Rebo Wekasan seamlessly blends Islamic values with local wisdom, serving as a communal rite for seeking protection from calamities and invoking blessings. Employing a qualitative ethnographic approach, the research draws on participatory observation, in-depth interviews with villagers, and document analysis to unpack how participants interpret ritual symbols—such as collective prayers, almsgiving, and the ritual use of sacred water—as manifestations of Qur'anic principles like tawhid, compassion, and divine safeguarding. The findings reveal that, although not universally practiced in the village, Rebo Wekasan fosters social and spiritual harmony, serving as a dynamic vehicle for transmitting contextual Islamic teachings. It reflects the community's lived interpretation of Qur'anic verses on unity (e.g., surah al-Hujurat [49]: 13) and protection (e.g., surah al-Baqarah [2]: 286), countering misconceptions of syncretism by highlighting authentic integration. Community perceptions highlight its role in preserving cultural identity amid modernization, promoting resilience, and fostering ethical living. Ultimately, this tradition exemplifies how local practices embody the Qur'an's vitality, bridging anthropology and religious studies to affirm the harmony between faith and folklore in Indonesian Muslim societies.

Keywords:

Rebo Wekasan, Islamic Values, Local Wisdom, Cultural-Islamic Harmony, Living Qur'an.

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Introduction

Anthropologically, one of the most significant aspects of human evolution is the development of culture, which distinguishes humans from other creatures. The emergence of this culture is closely related to the evolution of the brain and the advancement of human thinking. Culture develops through unique communication

patterns that allow humans to convey information in a behavioral manner.¹ However, humans possess a special ability to utilize symbols in this process. The meaning of a symbol is determined by its use, so that a symbol has a wider scope of meaning than just a sign. As Sanderson explains, symbols are dynamic and can generate new meanings according to the context in which they are used in social interactions.² Every society has a culture, no matter how simple it may be, because humans are fundamentally social and cultural creatures. Culture encompasses various aspects of life, including patterns of behavior, beliefs, attitudes, and works that are characteristic of a specific society or group.³ According to Jerald G and Rober, culture is a shared mental program that influences an individual's response to their environment. That is, culture is reflected in daily behavior, but it is controlled by a deeply embedded mental program. In other words, culture is not limited to behavior that is visible on the surface, but rather something fundamental and deeply ingrained in each individual.⁴

Indonesia is renowned as a country rich in traditions and cultures deeply rooted in religious values. One of the traditions that is still preserved in various regions is *Rebo Wekasan*, which is usually celebrated on the last Wednesday of the month of Safar in the Hijri calendar. This tradition is often associated with the community's belief in rejecting reinforcements and asking for protection. In its implementation, *Rebo Wekasan* combines elements of local culture with Islamic teachings, thereby creating a tradition rich in symbolic meaning and spiritual values.⁵ *Rebo Wekasan* in Cempakasari Village is an annual tradition full of meaning and solemnity, held on the last Wednesday of the month of Safar in the Hijri calendar. Local residents perform the *Rebo Wekasan* prayer in their homes, asking for protection from evil and blessings for their future lives. However, the *Rebo Wekasan* Tradition in Cempakasari Village presents a new perspective: not all

¹ Taslim Batubara, "Teori Evolusi Budaya dalam Perspektif Sejarah," *Jurnal Paradigma* 3, no. 1 (2022): 56–65, <https://journal.ugm.ac.id/paradigma/article/view/75102>.

² Khairul Lutfi and Lailul Ilham, "Symbol Analysis of the Wekasan Rebo Tradition and Trust of the Japanese Village Community, Mejobo District, Kudus Regency," *Jurnal Setia Pancasila* 3, no. 1 (2022): 1–10, <https://doi.org/10.36379/jsp.v3i1.280>.

³ Mahdayeni Mahdayeni, Muhammad Roihan Alhaddad, and Ahmad Syukri Saleh, "Manusia dan Kebudayaan: Manusia dan Sejarah Kebudayaan, Manusia dalam Keanekaragaman Budaya dan Peradaban, Manusia dan Sumber Penghidupan," *Tadbir: Jurnal Manajemen Pendidikan Islam* 7, no. 2 (2019): 154–65, <https://doi.org/10.30603/tjmpi.v7i2.1125>.

⁴ Abdul Wahab Syakhrani and Muhammad Luthfi Kamil, "Budaya dan Kebudayaan: Tinjauan dari Berbagai Pakar, Wujud-wujud Kebudayaan, 7 Unsur Kebudayaan yang Bersifat Universal," *Cross-Border* 5, no. 1 (2022): 782–791, <https://journal.iainsambas.ac.id/index.php/Cross-Border/article/view/1161>.

⁵ Lailil Mubarak, "Tradisi Lokal dan Agama: Studi atas Pemaknaan Tradisi Rebo Wekasan di Desa Panyuran, Palang, Tuban, Jawa Timur," *Prosiding Konferensi Nasional Mahasiswa Sejarah Peradaban Islam (KONMASPI)* 1 (2024): 519–524, <https://proceedings.uinsa.ac.id/index.php/konmaspi/article/view/2548>.

Cempakasari residents perform the Rebo Wekasan prayer; only some residents do. Apart from the pros and cons surrounding the *Rebo Wekasan* tradition, this tradition is also interesting to research because it reflects the behavior of Islamic society, which is rooted in their understanding of the Qur'an. Therefore, this research is related to the phenomenon of the living Qur'an.

This research was conducted using qualitative methods, where data were collected through observation, written interviews, and a literature study to explore the meaning contained in this tradition and its relationship to the values of the Koran that are lived and internalized in people's daily lives.⁶ his approach aims to understand in depth how this tradition is not only part of local culture. Thus, this research aims to explore the relationship between local traditions and religious values in society, reflecting the harmony between culture and religion.⁷

Rebo Wekasan Tradition

The *Rebo Wekasan* tradition in Indonesia has its roots in the early days of Islam's spread in the archipelago, which occurred around the 13th century AD. Before the arrival of Islam, people in this region had already adopted Hinduism and Buddhism.⁸ The *Rebo Wekasan* tradition in Indonesia is rooted in the opinion of Abdul Hamid Quds, as stated in the book *Kanzun Najah wa-Surur fi Fadhail al-Azminah wa-Shuhur*, which asserts that on the last Wednesday of every year in the month of Safar, Allah sends down 32,000 reinforcements to the earth. Due to the arrival of reinforcements on that day, people are encouraged to perform various rituals, one of which is praying four rak'ahs. In each rak'ah, after reading Surah al-Fatiha, continue by reading Surah al-Kautsar 17 times, Surah al-Ikhlas 5 times, and Surah al-Falaq and an-Naas once each. After greetings, prayers are read. This ritual is believed to be able to ask for protection from Allah to ward off evil and disasters throughout the year, starting from that day.⁹

⁶ Rizal Safarudin, Zulfamanna Zulfamanna, Martin Kustati, and Nana Sepriyanti, "Penelitian Kualitatif," *Innovative: Journal of Social Science Research* 3, no. 2 (2023): 9680-94, <https://j-innovative.org/index.php/Innovative/article/view/1536.023>.

⁷ Muhammad Rijal Fadli, "Memahami Desain Metode Penelitian Kualitatif." *Humanika: Kajian Ilmiah Mata Kuliah Umum* 21, no. 1 (2021): 33–54. <https://doi.org/10.21831/hum.v21i1.38075>.

⁸ Lailatul Maghfiroh, Yatmin, and Zainal Afandi, "Tradisi Rebo Wekasan di Akhir Bulan Shafar Sebagai Ritual Keagamaan Masyarakat Desa Suci Tahun 2023," *Prosiding SEMDIKJAR (Seminar Nasional Pendidikan dan Pembelajaran)* 7 (2024): 68–75, <https://proceeding.unpkediri.ac.id/index.php/semdikjar/article/view/5152>.

⁹ Fafi Masiroh, Rikha Zulia, and Azkia Shofani Aulia, "Tradisi Rabu Wekasan dalam Persepsi Milenial: Studi pada Mahasiswa Fakultas Ilmu Sosial UNNES," *Panangkaran: Jurnal Penelitian Agama dan Masyarakat* 6, no. 2 (2022): 242–53, <https://doi.org/10.14421/panangkaran.v6i2.2852>.

“According to the experience of local people, they usually read Surah Al Kautsar which is read 17 times during the Rebo Wekasan prayer. This practice is carried out to anticipate disasters which are believed to occur at Rebo Wekasan. Seven verses of salamun written on paper are then put into a container and poured with water, then drink the water.”¹⁰

Rebo Wekasan is a tradition observed by some Muslim communities, particularly in Java, Sunda, South Kalimantan, and Bangka Belitung. The term *Rebo Wekasan* originates from the words “Rebo,” which means Wednesday, and “Wekasan,” which means last or closing. This tradition is carried out on the last Wednesday of the month of Shafar, the second month in the Hijri calendar. This tradition is celebrated by some Muslims in various regions of Indonesia, such as Palembang, Lampung, East Kalimantan, West Java, Central Java, East Java, Yogyakarta, and perhaps also by a small number of people in West Nusa Tenggara.¹¹

“In my opinion, Rebo Wekasan means the final rebo of the month of Safar. The Rebo Wekasan tradition is carried out by most Javanese and Sundanese people, including some of the Cempakasari people. There are also those who carry out the Rebo Wekasan tradition. Some people believe that on the day of Rebo Wekasan, Allah brings down many diseases and must do it. activities to repel reinforcements such as the rebo wekasan prayer.”¹²

According to KH. Slamet Hidayat, caretaker of the Hufadzul Qur'an Islamic Boarding School (HQ) Al-Asror, explains that the Rebo Wekasan tradition, which is observed on the last Wednesday of the month of Safar, is the result of the ijtihad of the ulama as an effort to seek safety and avoid disaster. Although the name “Rebo Wekasan” is not found in the Qur'an or Hadith, as it originates from the Javanese language, this tradition still refers to Islamic teachings that stem from the Qur'an and Hadith. One of the basic references is verse 19 in the Surah Al-Qamar, which reads about “a very strong wind on that fateful day”. KH. Slamet Hidayat added that every action guided by good morals, God willing, has a valid basis, even though we may not fully understand it. From the perspective of Sharia, morals, and ethics, this tradition is not prohibited in Islam and is considered a good deed.¹³

It is explained in the *Lubabul Ma'ani*, also known as *manaqib*, by Sheikh Abdul Qadir Al-Jailani. He states:

¹⁰ Mrs. Neni (A resident of Cempakasari Village), Interview by Author.

¹¹ Fallenia Faithan, “Tradisi Upacara Tolak Bala Rebo Kasan: Sejarah, Makna, Dan Fungsi,” *Undergraduated Thesis* (Univesitas Sanata Dharma Yogyakarta, 2018).

¹² Mrs. Sri as a teaching staff in Cempakasari Village, interview.

¹³ Fafi Masiroh, Rikha Zulia, and Azkia Shofani Aulia, “Tradisi Rabu Wekasan dalam Persepsi Milenial: Studi pada Mahasiswa Fakultas Ilmu Sosial UNNES,” *Panangkaran: Jurnal Penelitian Agama dan Masyarakat* 6, no. 2 (2022): 242–53, <https://doi.org/10.14421/panangkaran.v6i2.2852>.

واعلموا ان ابلية لم تأت المؤمن تهلكه

The reinforcements and disasters sent by Allah Swt. are not intended to destroy, but to encourage humans to make an effort. Whoever tries and is patient, Allah Swt., will replace it with a better one. The *Rebo Wekasan* tradition teaches us to always think well of Allah and hope for His protection from all dangers for the next year.¹⁴

Implementation of *Rebo Wekasan* Tradition in Cempakasari Village

Rebo Wekasan is a tradition that is often carried out by people on the last Wednesday of the month of Safar in the Hijriyah calendar. On this day, people believe that there is potential danger or disaster that could occur, so they perform various rituals to ask God for protection. One of the main activities in this tradition is the *Rebo Wekasan* prayer which is performed in the morning.¹⁵ The *Rebo Wekasan* prayer is usually held after the Fajr prayer. People who follow this tradition believe that the prayers offered on that day have special power, especially to ask for safety and protection from all kinds of disasters. Apart from praying, there are also habits carried out by some people in Cempakasari village before carrying out activities on that day. Most people choose not to leave the house before the *Rebo Wekasan* prayer is finished. This is done as a form of avoidance of potential dangers that are believed to come on that day. Some people believe that if they leave the house before they have finished praying, they will be more vulnerable to bad luck or disaster.

In this way, *Rebo Wekasan* is not just a tradition, but is also part of the community's beliefs and way of protecting themselves and praying for safety. Although some people may not follow all aspects of this tradition, for those who do, this day has an important meaning as a moment to pray and ask God for protection.¹⁶ The symbols used to overcome danger or threats may vary in each region. In some places, people believe that by sharing apem cake, they can ward off incoming danger. The cake is considered to have symbolic power that can protect them from all kinds of disasters. However, each region has different ways and beliefs in celebrating it.¹⁷

¹⁴ Miskahuddin Miskahuddin, "Konsep Sabar dalam Perspektif Al-Qur'an," *Jurnal Ilmiah Al-Mu'ashirah* 17, no. 2 (2020): 196–207, <https://doi.org/10.22373/jim.v17i2.9182>.

¹⁵ Tiana Paramitha Arifin, "Penggunaan Surat Yasin Ayat 58 Sebagai Media Pelaksanaan Tradisi Mandi Safar: Studi Living Quran di Kota Sampit Kalimantan Tengah," *Undergraduate Thesis* (UIN Sunan Ampel Surabaya, 2021).

¹⁶ Fitriani, "Analisis Relasi Agama Dan Budaya: Studi Kasus Pada Tradisi Rebo Wekasan Di Desa Tlagawera Kec. Banjarnegara Kab. Banjarnegara," *Undergraduate Thesis* (UIN Prof. K. H. Saifuddin Zuhri, 2023).

¹⁷ Ajeng Setyaningrum, "Makna Simbolik dalam Kirab 1000 Apem dan Lemper pada Tradisi Saparan di Gondolayu Lor, Cokrodiningrat, Yogyakarta," *Undergraduate Thesis* (UIN Raden Mas Said Surakarta, 2023).

Especially in Cempakasari village, people prefer simple but meaningful ways of dealing with threats. One of the common rituals is prayer, special prayers and giving alms. This is considered a form of request to God to be given protection and kept away from all the dangers that could come.

Apart from that, there are also traditions involving water that has been given special prayers. The water is then put into the well as a symbol of cleansing and protection. People believe that water that has been prayed for can provide blessings and be an antidote to undesirable things. All these rituals are carried out with full confidence and hope that all negative things will be kept away from their lives.

Cempakasari Community Perceptions of *Rebo Wekasan*

Some Cempakasari residents consider *Rebo Wekasan* a tradition that must be maintained because it is an ancestral cultural heritage. This tradition is considered important to preserve local cultural identity as well as a form of gratitude to God for all the blessings. According to them, maintaining this tradition is one way to maintain noble values amidst increasingly strong modernization currents. "Some still do, but in the current era young people tend to be ignorant of traditions such as rebo wakan" (Submitted by Mrs. Sri as a teaching staff in Cempakasari Village)¹⁸

Apart from that, some people believe that the *Rebo Wekasan* tradition has a positive psychological and spiritual impact on society. The prayers offered during this ritual are believed to ward off disaster and bring good luck. This is their main reason for continuing to preserve this tradition.¹⁹ However, there are some people who reject this tradition because it is considered not in line with the teachings of certain religions, especially Islam. They think that this ritual is bid'ah, namely a practice that was not taught by the Prophet Muhammad SAW. This kind of criticism is often the main reason for conservative groups to reject the implementation of Rebo Wekasan.²⁰

"Obviously, this tradition must be abandoned because it is not a guide."²¹

¹⁸ Mrs. Sri, Interview by Author.

¹⁹ Zamzam Nurjaman et al., "The Values of the Rebo Wekasan Tradition as a Source of Social Studies Learning." *Harmoni Sosial: Jurnal Pendidikan IPS* 8, no. 1 (2023): 71–76, <https://doi.org/10.21831/hsjpi.v8i1.49052>.

²⁰ Ardiansyah, "Tradisi dalam Al-Qur'an: Studi Tematik Paradigma Islam Nusantara dan Wahabi," *Thesis* (Institut PTIQ Jakarta, 2018), <https://repository.ptiq.ac.id/id/eprint/50/>.

²¹ Mr. Rijal (A religious teacher in Cempakasari village), Interview by Author.

"In Cempakasari specifically, the majority don't really understand it and don't really believe in it, maybe there are some who practice and believe in it, so it seems like they don't follow this tradition".²²

Finally, another criticism of *Rebo Wekasan* is related to the waste of resources. Some people believe that the costs, energy and time spent carrying out this ritual would be better allocated to productive activities or helping people in need. They argue that this tradition has no real impact on the welfare of society as a whole.²³ With this difference of opinion, the people of Cempakasari are faced with a dilemma between preserving local traditions or adapting them to the needs and challenges of modern times.

Al-Qur'an in the *Rebo Wekasan* Tradition

Basically, there is no evidence that explicitly recommends the implementation of the *Rebo Wekasan* prayer. However, one of the bases used as a reference is in QS. Al-Qamar: 19:

إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمٍ نَحْسٍ مُّسْتَمِرٍّ

"Indeed, We have blown a very strong wind on them on a continuous day of misfortune".

They believe that the day referred to as the "unlucky day" in this verse falls on the last Wednesday of the month of Shafar every year, which is now known as the *Rebo Wekasan* tradition. Every action that reflects noble morals basically has a valid basis in religious teachings, even though we may not fully understand the basis or arguments in depth. This shows that the good values contained in an action are always in line with Islamic principles which emphasize the importance of morality and ethics.²⁴

From the perspective of sharia, morals and ethics, this kind of tradition not only does not conflict with Islamic teachings, but is also considered a form of good deeds and has positive value. This tradition is able to strengthen relationships between people, instill a sense of mutual respect, and foster harmony in social life,

²² Mrs. Neni (A resident of Cempakasari Village), Interview by Author.

²³ Leni Safitri, "Makna Ayat-ayat al-Qur'an pada Tradisi Rabu Pungkasan di Pondok Pesantren al-Hidayat di Desa Gerning Kecamatan Tigeneneng Kabupaten Pesawaran: Kajian Living Qur'an," *Undergraduate Thesis* (UIN Raden Intan Lampung, 2020).

²⁴ Ahmad Fauzi, "Perlindungan Hak Anak dalam Al-Qur'an: Studi atas Relevansi pada Konteks Keindonesiaan." *Thesis* (Institut PTIQ Jakarta, 2016).

so that overall, it reflects the universal messages of Islam which focus on noble morals and the common good.²⁵

If someone intends it specifically, such as “*I intend to pray the Shafar prayer*” or “*I intend to pray the Rebo Wekasan prayer*”, then the prayer is considered invalid and is haram. This is in line with the principles of fiqh, namely:²⁶

والأصل في العبادة أنها إذا لم تطلب لم تصح

“*The original law in worship is not recommended, then it is not valid.*”²⁷ (Sheikh Sulaiman al-Bujairimi, *Tuhfah al-Habib Hasyiyah ‘ala al-Iqna’*, juz 2, 60).

In the book *I’anatut Tholibiin* it is emphasized that:

قال المؤلف في إرشاد العباد ومن البدع المذمومة التي يَأْتُمُّ فاعلها ويجب على ولاية الأمر منع فاعلها صلاة الرغائب اثنتا عشرة ركعة بين العشاءين ليلة أول جمعة من رجب وصلاة ليلة نصف شعبان مائة ركعة وصلاة آخر جمعة من رمضان سبعة عشر ركعة بنية قضاء الصلوات الخمس التي لم يقضها وصلاة يوم عاشوراء أربع ركعات أو أكثر وصلاة الأسبوع أما أحاديثها فموضوعة باطلة ولا تغتر بمن ذكرها اه

“The author (Sheikh Zainuddin al-Malibari) said in the book *Irsyad al-‘Ibad*, including the despicable heresy, the perpetrators of which are sinful and it is obligatory for the government to prevent it, is the Raghāib prayer, 12 Rakat between maghrib and Isha’ on the first Friday night Rajab month, 100 rak’ahs of Nisfu Sha’ban prayer, 17 rak’ahs of prayer at the end of Friday of Ramadhan with the intention replace the five daily prayers that were left behind, the Ashura prayer of 4 rak’ahs or more and the ushbu’ prayer. As for these prayer hadiths, they are false and invalid, do not be persuaded by people who mention them”. (Sheikh Abu Bakr bin Syatha, *I’anaḥ al-Thalibin*, juz 1, p. 270).

However, if the *Rebo Wekasan* prayer is performed with the intention of being an absolute sunnah prayer, there are different views among the ulama. Hadratussyekh KH. Hasyim Asy’ari is of the opinion that this is haram. According to him, the recommendation to perform absolute sunnah prayers based on authentic hadith only applies to prayers that have a basis in sharia. Therefore, this recommendation cannot be applied to the *Rebo Wekasan* prayer.²⁸

²⁵ Mohammad Anwar Syi’aruddin, “Transformasi Nilai-Nilai Ajaran Islam Dalam Karya Sastra,” *Prosiding Seminar Nasional Bahasa dan Sastra: Bahasa, Sastra, dan Politik di Era Siber* (Program Studi Sastra Indonesia, Universitas Pamulang, 2018).

²⁶ M. Mubasysyarum Bih, “Bagaimana Hukum Shalat Rebo Wekasan dalam Islam?” NU Online, September 20, 2022, <https://jabar.nu.or.id/syariah/bagaimana-hukum-shalat-rebo-wekasan-dalam-islam-cDRIa>

²⁷ Sheikh Sulaiman al-Bujairimi, *Tuhfah al-Habib Hasyiyah ‘ala al-Iqna’*, Juz 2, 60.

²⁸ Muhammad Ali Asyari, “Azimat dalam al-Qur’an: Studi Kritis terhadap Tafsir al-Ibriz Karya Bisri Mustofa,” *Undergraduate Thesis* (Universitas PTIQ Jakarta, 2023), <https://repository.ptiq.ac.id/id/eprint/1415/>.

In his fatwa collection, Rais Akbar NU said in Javanese pegon:

اورا ويناع فيتواه اجاء اجاء لن علاكوني صلاة رابو وكاسان لن صلاة هدية كاع كاسبوت اع سؤال كارنا صلاة لورو ايكو ماهو اورا انا اصلى في الشرع. والدليل على ذلك خلو الكتب المعتمدة عن ذكرها كايا كتاب تقريب، المنهاج القويم، فتح المعين، التحرير لن سافندوكور كايا كتاب النهاية المهذب لن احياء علوم الدين، كاييه ماهو اورا انا كاع نوتور صلاة كاع كاسبوت. الى ان قال وليس لأحد أن يستدل بما صح عن رسول الله انه قال الصلاة خير موضوع فمن شاء فليستكثر ومن شاء فليستقلل، فإن ذلك مختص بصلاة مشروعة

"It is not permissible to give a fatwa, invite and perform the Rebo Wekasan prayer and the gift prayer mentioned in the question, because these two prayers have no basis in the Shari'a. The tendency is that the books that can be used as a basis do not mention it, such as the books al-Taqrīb, al-Minhaj al-Qawim, Fath al-Mu'in, al-Tahrir and the books above them such as al-Nihayah, al-Muhadzab and Ihya' Ulum al-Din. None of these books mention it. "No one should argue about their ability to perform these two prayers with the authentic hadith that the Prophet said, prayer is the best place, make more or less, because in fact this hadith only refers to the prescribed prayers". (KH. Hasyim Asy'ari as quoted from the collection of PWNU East Java Bahtsul Masail).

According to Sheikh Abdul Hamid bin Muhammad Quds al-Maki, the law is permissible. According to him, one way to allow these prayers which are declared haram in the Nash of the Fuqaha' is to intend to do them as absolute sunnah prayers.²⁹ He emphasized:

قلت ومثله صلاة صفر فمن أراد الصلاة في وقت هذه الأوقات فليكنو النفل المطلق فرادى من غير عدد معين وهو ما لا يتقيد بوقت ولا سبب ولا حصر له . انتهى

"I am of the opinion that what is forbidden is the Shafar prayer (Rebo wekasan), so whoever wants to pray during these forbidden times, he should perform the absolute sunnah prayer alone without a certain number of rak'ahs. Absolute sunnah prayer is a prayer that is not limited to a certain time or reason and has no rak'ah limits". (Sheikh Abdul Hamid bin Muhammad Quds al-Maki, *Kanz al-Najah wa al-Surur*, p. 22).

The *Rebo Wekasan* prayer is explained in detail, including the procedures and prayers, by Sheikh Abdul Hamid Quds in *Kanz al-Najah wa al-Surur*. A similar explanation is also found in Sheikh Ibn Khatiruddin al-Athar's work, *Al-Jawahir al-Khams*. This prayer is typically recited in various regions, both in congregation and

²⁹ Zainul Arifin, "Istinbat Progresif: Telaah Progresifitas Makna Sebagai Metode Istinbat Hukum Kontemporer," *Thesis* (UIN Sunan Ampel Surabaya, 2016), <http://digilib.uinsa.ac.id/38261/>.

individually. Regarding the law, there are differences of opinion among the ulama, which is normal, where each has its own basis for argument.³⁰

The *Rebo Wekasan* prayer has prompted differing views among the ulama. Most maintain that the prayer lacks a strong Shari'a basis, so performing it with specific intent is invalid and even haram, as stressed by KH. Hasyim Asy'ari and others. However, some, such as Sheikh Abdul Hamid bin Muhammad Quds, permit it if observed as a purely absolute sunnah prayer not linked to a particular time, cause, or number of rak'ahs.³¹ This tradition is often carried out as an expression of goodness and moral values in social life, even though it is not explicitly supported by the Shari'a. Therefore, it is essential to undertake this process with great care, both in aligning the intention of worship with religious teachings and in preserving social harmony.³²

Conclusion

The *Rebo Wekasan* tradition in Cempakasari Village is a form of acculturation between Islamic values and local community wisdom. This tradition is carried out as a spiritual effort to ask for protection from disaster, which is believed to occur on the last Wednesday of the month of Safar. Although it lacks a firm basis in the Quran or Hadith, this practice is accepted by some people as a cultural heritage that embodies religious values. Implementation of the *Rebo Wekasan* tradition involves various activities such as sunnah prayers, group prayers, reading the Yasin letter, and almsgiving. Prayer water is also used as a symbol of blessing and protection. All of these activities demonstrate people's understanding of the importance of drawing closer to Allah and seeking salvation in everyday life.

However, the implementation of the *Rebo Wekasan* tradition has sparked debate among the community. Some consider it a form of worship that is full of meaning, while others criticize it as *bid'ah* because it does not have a sharia basis. Criticism also arises from a practical perspective, with questions regarding the relevance of this tradition in an increasingly rational modern life. From a Living Qur'an perspective, the *Rebo Wekasan* tradition can be understood as a form of contextualization of Al-Qur'an values in the lives of local communities. Even though

³⁰ Rafika Dhiya Alfidhilah, Internalisasi al-Qur'an dan Ritus Budaya Mandi Safar di Indonesia; Studi Kasus di Desa Air Hitam Laut Kecamatan Sadu Tanjung Jabung Timur Provinsi Jambi," *Thesis* (UIN Syarif Hidayatullah Jakarta, 2021). <https://repository.uinjkt.ac.id/dspace/handle/123456789/57073>.

³¹ Makmunzir, "Tradisi Pembacaan Surat Yasin Dalam Ritual Rabu Abekh: Studi Living Qur'an Pada Masyarakat Gampong Lhok Pawoh Kecamatan Manggeng Kabupaten Aceh Barat Daya," *Thesis* (Institut PTIQ Jakarta, 2023), <https://repository.ptiq.ac.id/id/eprint/1224/>.

³² Miftah Ulya, "Budaya Melayu Riau Perspektif Al-Qur'an," *Doctoral Dissertation* (Institut PTIQ Jakarta, 2020), <https://repository.ptiq.ac.id/id/eprint/156/>.

it does not directly come from the Quran, this tradition illustrates how Muslim communities strive to embody religious values in their daily practices, tailored to their cultural environment. Overall, the *Rebo Wekasan* tradition can be seen as a form of harmony between religion and culture. However, a critical study is necessary to ensure that this tradition remains relevant and does not deviate from Islamic principles. With a wise approach, this tradition can continue to be preserved as part of the cultural heritage that reflects the Cempakasari people's spiritual and social identity.

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