

Author:

Abdul Malik Ghozali^{1*}, Beko
Hendro², Masruchin³, Hamdan
Ghunemat⁴

Affiliation:

^{1,2,3}Universitas Islam Negeri
Raden Intan Lampung,
Indonesia

⁴Al-Balqa Applied University,
Jordan

Corresponding author:

*abdul.malik@radenintan.ac.id

Doi: 10.32332/milrev.v5i2.13240

Dates:

Received 17 March, 2026

Revised 20 May, 2026

Accepted 01 August, 2026

Published 17 August, 2026

Copyright:

© 2026. Abdul Malik Ghozali et. al.,

This work is licensed
under [Attribution-ShareAlike 4.0
International](#)



Read Online:



Scan this QR code with your mobile
device or smart phone to read online

Rebo Wekasan* in Contemporary Islamic Law: Negotiating Textual Evidence and Local Religious Expression through the Perspective of *Hadīth al-Aḥkām

Abstract: *Rebo Wekasan* tradition in Indonesia remains a persistent socio-religious practice. This tradition is practiced by the general public and *Pondok Pesantren* across rural and urban areas, including *Pondok Pesantren Al-Hikmah* in Bandar Lampung, located in a diverse urban community. Despite the continued practice, the *Rebo Wekasan* tradition has received different responses from society. The concept is an act of *bid'ah*, inconsistent with Islamic teachings, and should be preserved as part of local wisdom. Therefore, this study aims to examine how local religious authorities negotiate the interpretation of *Hadīth ahkam* related to the *Rebo Wekasan* tradition. Interviews are conducted with religious leaders, observation, and documentation, supported by the analyses of *Hadīth ahkam* using the approaches of *takhrij*, *sharh Hadīth*, *fiqhul Hadīth*, and socio-cultural analysis. The results show that the *Rebo Wekasan* tradition at *Pondok Pesantren Al-Hikmah Bandar Lampung* consists of voluntary prayers, the recitation of *Sūrah Yasin*, *dhikr*, prayers for protection from misfortune, and charitable communal meals. This practice represents the negotiation of the understanding and interpretation of general *Hadīth ahkam* through the authority of local religious leaders. *Kiai* at *Pondok Pesantren* continue to observe *Rebo Wekasan* tradition despite the absence of any specific textual evidence prescribing the practice. Local religious authorities play an important role in sustaining socio-religious practices as a method of *da'wah* and in strengthening *silaturahmi* in the community and among *Pondok Pesantren*. This study contributes to academic discussions on the interpretation of *Hadīth ahkam* by negotiating between textual meaning and religious authority through a socio-cultural approach.

Keywords: *Hadīth Ahkam*; *Pondok Pesantren*; *Rebo Wekasan*; Religious Authority

INTRODUCTION

Rebo Wekasan refers to the last Wednesday of the month of *Shafar* in the Hijri or Qamari calendar. Indonesian Muslims regard *Rebo Wekasan* as a day associated with misfortune. In many parts of Indonesia, this tradition is known by different names¹, such as *Rabu Pucuk*, *Rabu Pungkasan*, *Rabu Abeh*, and *Arba Mustamir* in South Lampung, Special Region of Yogyakarta, Aceh, and South Kalimantan, respectively. Various practices are performed to commemorate this tradition, including *mandi Shafar* ritual in Central Maluku, *petik laut* tradition in Banyuwangi, as well as prayers, *dhikr*, and supplications among the people of Lampung. For example, among the communities living on the slopes of Mount Rajabasa in South Lampung, *Rebo Wekasan* tradition is practiced by Lampung people of Javanese Serang (*Jaseng*) descent. This is believed to have originated from the cultural practices of the *Banten* community. Several villages located in the protected forest area of Mount Rajabasa, including Tanjung Heran, Padan, Way Kalam, and Rawi, observe the tradition through prayer, *dhikr*, supplication, and almsgiving.²

Rebo Wekasan tradition is observed by local communities and Islamic boarding schools (*Pondok Pesantren*). In Indonesia, this tradition has become an annual religious activity held in collaboration with surrounding communities. An example is *Pondok Pesantren Al-Anwar Karangmangu* in Sarang, Rembang, Central Java, associated with Mbah Maemun Zubair, who served as the caretaker and continues to preserve the tradition. Mbah Maemun Zubair also included this practice in the guidebook *Nabdzatul Ahkam*, which contained recommended religious practices, *dhikr*, *wirid*, and supplications.³ Furthermore,

¹ Siti Maftuhah, *Rabu Wekasan Dan Budayanya Di Berbagai Daerah*, n.d., accessed 24 April 2025, <https://staisenorituban.ac.id/rebo-wekasan-dan-budayanya-di-berbagai-daerah/>.

² Henk Widi, 'Masyarakat Di Kaki Gunung Rajabasa Lestarikan Tradisi Rebo Wekasan', *Dwipa News*, n.d., accessed 25 February 2026, <https://www.dwipanews.com/2018/11/masyarakat-di-kaki-gunung-rajabasa-lestarikan-tradisi-Rabu-wekasan>.

³ Anif Musya'fa'ah Harnianti, 'Tradisi Doa Tolak Bala' Malam Rebo Wekasan: Studi Living Qur'an Di Pondok Pesantren Al-Anwar Karangmangu Sarang Rembang' (Skripsi, STAI al-Anwar Sarang Rembang, 2022), <https://repo.staialanwar.ac.id/view/divisions/sch=5Fart/2022.type.html>.

*Pondok Pesantren MQHS Kamaliah Babakan Ciwaringin in Cirebon, West Java, observes Rebo Wekasan tradition every year.*⁴

The tradition remains controversial among Indonesian Muslims in rural communities and urban Pesantren. Several individuals consider the practice *bid'ah* due to a lack of a normative basis in the practices of the Prophet or Companions and is viewed as inconsistent with Islamic legal principle of *lā ḍarar wa lā ḍirār*.⁵ The tradition is maintained as part of Islamic spiritual heritage and serves as a medium of *da'wah*. This debate reflects an epistemological question⁶ of how contemporary Muslims negotiate the authority of *Hadīth* texts⁷ with local religious expressions within society.

Pondok Pesantren Al-Hikmah Bandar Lampung is an urban Pesantren that continues to preserve the tradition. This modern *salaf* Islamic boarding school combines the traditional Pesantren system, the study of *kitab kuning*, and formal classroom education from *Ibtidaiyah* to *Aliyah* levels. This institution, established in 1997, accommodates around 700 male and female students and uses 50 teaching and administrative staff members.⁸ *Rebo Wekasan* tradition continues to be observed annually on the last Wednesday of *Shafar*.

Based on the background, this study aims to understand the process of negotiating meaning between textual religious evidence and local expression. The perspective is considered relevant because practitioners of *Rebo Wekasan* include Pesantren caretakers, students, and members of the surrounding community who actively interpret, select, and

⁴ Siti Nurjannah, 'Living Hadis: Tradisi Rebo Wekasan Di Pondok Pesantren MQHS Al-Kamaliyah Babakan Ciwaringin Cirebon', *Diya Al-Afkar: Jurnal Studi al-Quran Dan al-Hadis* 5, no. 01 (2017): 219, <https://doi.org/10.24235/diyaafkar.v5i01.4340>.

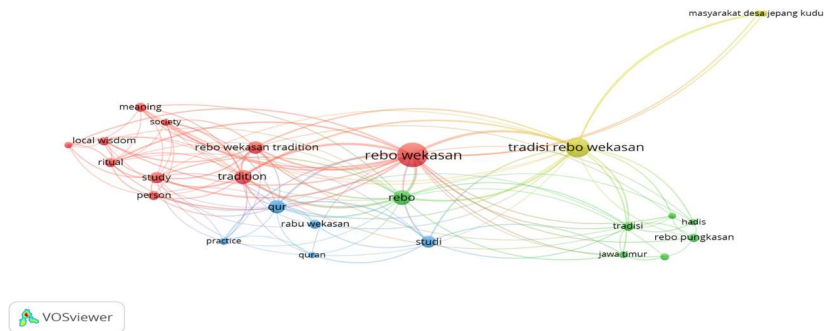
⁵ Abdurrahman bin Abu Bakar as-Suyuthi, *Al-Asybah Wa An-Nadzair*, Jilid 1 (Beirut: Dar al-Kutub al-Ilmiyah, 1403), 7.

⁶ Saifuddin Zuhri Qudsy et al., 'The Making of Living Hadīth: A New Direction of Hadīth Studies in Indonesia', *Culture and Religion* 23, no. 4 (2023): 353–372, <https://doi.org/10.1080/14755610.2024.2336461>.

⁷ M. Thohar Al Abza et al., 'The Dialectic of Islamic Literacy and Adat Conservation: Remote Community Reception of Hadiths In The Khutbah Naga Manuscript of West Papua', *Jurnal Lektur Keagamaan* 22, no. 1 (2024): 253–286, <https://doi.org/10.31291/jlka.v22i1.1200>.

⁸ Basyaruddin Maisir, 'Wawancara Tradis Rabu Wekasan Di Pondok Pesantren Al-Hikmah Bandar Lampung', (Bandar Lampung), 4 March 2026.

adapt religious texts to fit socio-cultural context. Therefore, an important question arises concerning the understanding, maintenance, and legitimization of *Rebo Wekasan* tradition by practitioners, despite the absence of explicit textual evidence prescribing religious practices.



Studies on *Rebo Wekasan* have continued to develop over the years. The identification of analyses published between 2016 and 2026 using VOSviewer showed that the number of publications increased. A total of 3, 2, 4, 3, 6, 8, 11, 6, 12, and 19 studies were published in 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, and 2025, respectively. In 2026, only one study entitled “*Meaning, Symbols, and Character Values of Rebo Wekasan Tradition*” was developed.⁹ These data indicate a substantial increase from only 3 studies in 2016 to 19 in 2025.

A closer examination shows that the living Qur'an approach has dominated studies on *Rebo Wekasan*,¹⁰ investigating how verses are received and practiced. Studies using the

⁹ Umami Qona'ah et al., 'Makna Simbol Dan Nilai Karakter Tradisi Rebo Wekasan', *DINASTI: (Developing Innovation for Social Transformation and Inclusion)* 1, no. 1 (2026), <https://sekawanpress.com/journals/index.php/dinasti/article/view/37>.

¹⁰ 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, no. 1 (2018): 66-91, <https://doi.org/10.35132/albayan.v1i1.4>; Mohammad Ikhwanuddin et al., 'Sema'an of the Qur'an Rebo Wekasan in Java: A Study of the Living Qur'an', *MUŞHAF Jurnal Tafsir Berwawasan Keindonesiaan* 3, no. 1 (2022): 71-87, <https://doi.org/10.33650/mushaf.v3i1.4680>; Luthviah Romziana and Lutfi Lutfi, 'History and Relationship of Qur'an Verses to Rebo Wekasan Tradition at the Darul Ulum Islamic Boarding School in Banyuwangi, Pamekasan', *Jurnal Ilmiah Al-Mu Ashirah* 20, no. 1 (2023): 191, <https://doi.org/10.22373/jim.v20i1.17500>; Asep Abdul Muhyi et al., 'The Use of Qur'an Verses in Wafaq Rebo Wekasan: Study on Living Qur'an in Pondok Pesantren Salafi Asy-Syafi'iyah at Narawita Cicalengka Village', *Ishraqi*, 2025, <https://journals2.ums.ac.id/ishraqi/article/view/10976>.

living *Hadīth*¹¹ approach are relatively prominent, examining religious practices in the tradition through interpretations of the Prophet's *Hadīth*. Meanwhile, studies using Islamic law¹² and socio-cultural¹³ approaches remain relatively limited.

Most of these studies are descriptive and exploratory, focusing on describing the practices and meanings of the tradition from the perspective of the participating communities. Only a limited number have critically examined the normative validity of ritual practices in the *Rebo Wekasan* tradition through the perspective of *Hadīth ahkam*. However, the continuing controversy over the religious legitimacy, with some considering the concept *bid'ah* and valid religious practice, requires a deeper examination of how *Hadīth* evidence is negotiated with local religious authority in relation to *Rebo Wekasan* tradition.

Despite the increasing number of studies, a gap remains in analysis on *Hadīth ahkam* that comprehensively examines the ritual practices performed during *Rebo Wekasan*, such as *ṣalat sunnah mutlak*, the recitation of *Sūrah Yasin*, *dhikr*, supplications for protection from calamity, and almsgiving, using the approaches of *takhrij*, *sharḥ al-Hadīth*, and *fiqhul Hadīth*. Addressing this gap is important because the tradition continues to exist among the general public and in *Pesantren*. The institutions are expected to base religious practices on strong normative foundations. Therefore, this study fills the gap by analyzing the *Rebo Wekasan* tradition at *Pondok Pesantren Al-Hikmah Bandar Lampung* from the perspective of *Hadīth*

¹¹ Nurjannah, 'LIVING HADIS'; Ahmad Fais et al., 'Kajian Living Hadis: Sedekah Segi Langgi Dalam Tradisi Rebo Wekasan Di Desa Jatibarang Kabupaten Brebes', *MISYKAT: Jurnal Ilmu-Ilmu Al-Quran Hadist Syari Ah Dan Tarbiyah* 9, no. 1 (2024), <https://doi.org/https://doi.org/10.33511/misykat.v9n1.62-68>.

¹² Ahmad Bima Risyta Al Faruq, 'Ritual Ibadah Shalat Rebo Wekasan of the Month Shafar According To Islamic Law', *International Journal of Southeast Asia* 2, no. 1 (2021), <https://doi.org/10.47783/journiisa.v2i1.194>; Imamuddin and Abdul Karim Ali, 'Analisis Hukum Solat Rebo Wekasan Dalam Kitab Tarjumān Karangan KH. Abdul Hamid Analysis of the Rebo Wekasan Prayer Legal in the Tarjumān Book by KH. Abdul Hamid', *Online Journal of Research in Islamic Studies* 9, no. 2 (2022): 1-28, <https://doi.org/10.22452/ris.vol9no2.1>.

¹³ Siti Mahmudah Yanti, 'Tradisi Rebo Wekasan Di Desa Suci Kecamatan Manyar Kabupaten Gresik (Kajian Fungsi Sosial Dan Nilai Budaya)', *EDU-KATA: Jurnal Bahasa, Sastra Dan Pembelajarannya* 6, no. 1 (2020), <https://doi.org/https://doi.org/10.52166/kata.v5i1.1796>; Maya Widiyaningsih and Yusuf Falaq, 'Rebo Wekasan: Eksplorasi Tradisi Dan Nilai Budaya Di Masyarakat Desa Jepang - Kudus', *Jurnal Artefak* 12, no. 1 (2025): 51, <https://doi.org/10.25157/ja.v12i1.16799>.

ahkam and by examining how local religious authorities negotiate the meaning in socio-religious tradition.

Pondok Pesantren Al-Hikmah Bandar Lampung is an Islamic boarding school that combines the *salaf* tradition in affiliation with *Qadiriyyah Naqshbandiyah* order and implements a modern educational system. These characteristics create an appropriate setting for observing how religious texts and tradition are negotiated in a community traditionally rooted and adaptively modern.¹⁴ *Rebo Wekasan* practices, consisting of *ṣalat sunnah mutlak*, the recitation of *Sūrah Yasin*, supplications for protection from calamity, and almsgiving followed by communal meals, are analyzed to understand how the ritual elements become the locus of a complex process of negotiating religious meaning.¹⁵

Examining the origins of *Rebo Wekasan* tradition in Indonesia, the processes underlying its preservation to the present, and the negotiation of general *Hadīth ahkam* by local religious authorities in relation to the religious practices performed during *Rebo Wekasan* ritual is necessary. Socio-cultural dimensions deeply rooted in community tradition also require further investigation. Therefore, this study is expected to contribute academically to a better understanding of the negotiation between the interpretation of *Hadīth ahkam* and local religious expressions in *Rebo Wekasan* tradition.

METHOD

This study is a field analysis with a descriptive-analytical design, based on data obtained from interviews with key figures, document analysis, and observations. Relevant literature, including *Hadīth* books, commentaries, and related journal articles, supported the results. The data were described and analyzed from the perspectives of *Hadīth ahkam* and socio-cultural studies using *takhrij Hadīth*, *fiqhul Hadīth*, *syarh Hadīth*, historical, social,

¹⁴ Imam Mustofa et al., 'Living Islamic Law in Indigenous Communities in Indonesia: Integration of Fiqh in the Tradition of Mu'amalah of the Muslim Community of Banjar', *Al-Manahij: Jurnal Kajian Hukum Islam*, 26 November 2025, 289–312, <https://doi.org/10.24090/mnh.v19i2.14792>.

¹⁵ Husnul Fatarib et al., 'Progressive Legal Reasoning in Contemporary Islamic Legal Reform: Negotiating the Maqāṣid and Hermeneutic Approaches', *JURIS (Jurnal Ilmiah Syariah)* 24, no. 2 (2025): 277–294, <https://doi.org/10.31958/juris.v24i2.16123>.

and cultural (socio-cultural) approaches. A tradition develops from the interaction between local socio-cultural practices and religious teachings. This interaction enables traditions rooted in religious teachings to continue as part of a community's life.¹⁶

The data collected through structured interview questions were processed and presented as descriptive-analytical narratives. The examination was conducted using the *Hadīth ahkam* approach, drawing on primary and secondary sources to trace *Hadīth* related to the practices of *Rebo Wekasan* tradition. The analysis started with *takhrij Hadīth* to verify the authenticity of the sources, followed by *syarh Hadīth*. *Hadīth* was analyzed in relation to the social phenomenon of communities practicing the tradition to derive an understanding and interpretation. This tradition was examined through a socio-cultural lens using Robert K. Merton's theory of functionalism to strengthen the socio-cultural perspective, which explains manifest and latent functions of socio-religious activities.¹⁷

According to Merton, a manifest function is a consequence consciously recognized, intended, and explicitly acknowledged by the actors. This function represents the rational justifications articulated by actors for undertaking a particular action or practice. In contrast, latent functions refer to consequences that are not consciously recognized, intentionally intended, or explicitly acknowledged by the actors. This function is often hidden and becomes visible through external analysis.¹⁸ Merton's theory of functionalism was applied to identify the manifest (conscious) and latent (unconscious) functions of *Rebo Wekasan* tradition as understood and practiced by the main participants, particularly religious authorities (leaders of *tarekat*), *santri*, and the surrounding community of *Pondok Pesantren Al-Hikmah*.

¹⁶ Muhammad Zaki et al., 'Living Hadith and Legal Traditions in Preserving Ancestry: A Case Study of the Contemporary Arab Sayyid Community in Lampung', *MILRev: Metro Islamic Law Review* 4, no. 2 (2025): 1297-1327, <https://doi.org/10.32332/milrev.v4i2.11094>.

¹⁷ Akdila Bulanov, *Masyarakat, Media Dan Makna: Tela'ah Sosiologi Komunikasi*, vol. 1, Bab I: Teori Fungsionalisme Robert K. Merton (Paya Kumbuh: Fahmi Karya, 2025).

¹⁸ Robert K. Merton, *Social Theory and Social Structure* (New York: The Free Press, 1968), 73.

RESULTS AND DISCUSSION

The Origin of *Rebo Wekasan*

A tradition is an activity repeatedly practiced until the concept becomes a habit. This activity often reflects the cultural identity, social order, and beliefs of a community.¹⁹ Therefore, a tradition becomes a pattern of customary practice in a society, believed to have religious value in daily life and to be part of the local customs of a particular region.²⁰ This cultural benchmark determines accepted standards of behavior and shapes people's views on various matters.²¹

In the context of *Rebo Wekasan* tradition, the origin can be traced to the pre-Islamic Arab belief that the month of Shafar, specifically the last Wednesday, was associated with misfortune.²² The exact time when *Rebo Wekasan* tradition is practiced among Indonesian Muslims is unknown. According to guidebooks and pamphlets circulated in the community, the tradition originated with Muslim scholars who studied in Mecca and was later introduced to Indonesia through *Tariqah Sufiyah* practices. *Rebo Wekasan* observance became part of the teachings of Sufi orders. In Indonesia, the practice is carried out through a series of religious activities, including worship, *dhikr*, prayers for protection from calamities, and charitable giving.²³ There are two main references on the observance of *Rebo*

¹⁹ Harry Yuniardi et al., 'Between Tradition and Sharia: Endogamous Marriage Practices in the Pesantren Community of Bandung Regency from a Contemporary Islamic Legal Perspective', *MILRev: Metro Islamic Law Review* 4, no. 2 (2025): 899-932, <https://doi.org/10.32332/milrev.v4i2.10624>.

²⁰ Lailil Mubarak et al., 'Tradisi Lokal Dan Agama (Studi Atas Pemaknaan Tradisi Rebo Wekasan Di Desa Panyuran, Palang, Tuban, Jawa Timur)', *Prosiding Konferensi Nasional Mahasiswa Sejarah Peradaban Islam* 1 (2024), <https://proceedings.uinsa.ac.id/index.php/konmaspi/article/view/2548>; Miftahul Huda et al., 'Tradition, Wisdom and Negotiating Marriage and Inheritance Disputes on Javanese Muslim', *Al-Istinbath: Jurnal Hukum Islam* 9, no. 1 (2024): 25, <https://doi.org/10.29240/jhi.v9i1.9887>.

²¹ Ahmad Nurozi, 'Rebo Wekasan Dalam Ranah Sosial Keagamaan Di Kabupaten Tegal Jawa Tengah (Analisis Terhadap Ritual Rebo Wekasan Di Desa Sitanjung Lebaksiau)', *Jurnal An-Nuha* 3, no. 1 (2016): 125-36; Wazin Wazin et al., 'The Dilemma of Sharia Tourism Regulation: Between Tradition and Modernity in Banten: Negotiating Islamic Values, Cultural Preservation, and Policy', *Jurnal Hukum* 41, no. 1 (2025): 173, <https://doi.org/10.26532/jh.v41i1.40157>; Safi' Safi' et al., 'Bhag-Rembhag Sabhala'an as a Method of Resolving Religious Conflicts in the Madura Legal Tradition', *ElMashlahah* 14, no. 1 (2024): 95-126, <https://doi.org/10.23971/el-mashlahah.v14i1.7819>.

²² Abu Umar Ibnu Abdil Barr, *At-Tamhid Lima Lil-Muwatha Min al-Ma'ani Wa al-Asanid*, Jilid 24 (Maroko: Wazarat 'Umum al-Awqaf wa wa aSyu'un al-Islamiyah, 1387). 198.

²³ Ila Fadilasari, 'Amalan Dan Doa Rebo Wekasan', *Online NU*, n.d., accessed 25 February 2026, <https://lampung.nu.or.id/syiar/amalan-dan-doa-Rabu-wekasan-20-agustus-2025-3dgWk>.

Wekasan commonly used by Kiai in Indonesian Islamic boarding schools. The first and second are *Hamisy al-Mujarrabāt* and *Kanzun an-Najāh wa as-Surūr* by Sheik Muhammad bin Yusuf Sanusi al-Hasani (1428–1490 CE) and Sheik Abdul Hamid Kudus (1277–1335 AH), respectively. These works refer to *al-Mujarrabāt Dairaby al-Kabir*, originally titled *Fath al-Mulk al-Majid al-Muallaf li Naf'i al-Abīd*, written by Sheik Ahmad bin Umar Dairaby (d. 1151 AH).²⁴

Sheikh Abdul Hamid Kudus was a scholar from Kudus, Central Java. The father and family migrated from Hadramaut, Yemen, to Kudus for Islamic missionary work. This scholar played an important role in spreading *Rebo Wekasan* tradition in Indonesia. In *Kanzun an-Najāh wa as-Surūr*, Sheik Abdul Hamid Kudus cites reports from several *arif billah* and *ahli mukasyafah* found in Sheik Dairaby's *al-Mujarrabat*. According to the reports, every year Allah sends down 320,000 calamities on the last Wednesday of the month of *Shafar*, considered the most difficult day of the year. Individuals who perform a four-*rak'ah* prayer, recite *Sūrah al-Fātiḥah* followed by *Sūrah al-Kawthar* seventeen times, *al-Mu'awwidhatayn* (*al-Falaq* and *al-Nās*) once each in every *rak'ah*, and recite the supplication, "*Allāhumma yā Shadīd al-Quwā, wa Shadīd al-Miḥāl, yā 'Azīz, dhallat li-'izzatika jamī'u khalqika, ikfinī min jamī'i khalqika ...*" (*Rebo Wekasan* prayer for protection from calamities), will be safeguarded from calamities by the grace of Allah.²⁵

The inauthentic prophetic *Hadīth* reports cited in *al-Mujarrabat* have been criticized and rejected by experts. However, Sufi scholars evaluate prophetic *Hadīth* differently from experts, who require a *Hadīth* to fulfill established criteria of authenticity. A minimum of two principles are used in Sufi *Hadīth* studies, namely: (1) *Liqā an-Nabi*, describing a direct encounter with the Prophet, and (2) *Thariq al-Kasyf*, which refers to unveiling spiritual realities.²⁶ Sufi scholars depend more on prophetic *Hadīth* emphasizing esoteric meanings

²⁴ Ahmad Ad-Dairaby al-Kabir, *Fath Al-Majid al-Muallaf Li'Naf'i Abīd (Mujarrabat Ad-Dairaby)* (Mesir: Maktabah al-Jumhuriyah al-Arabiyah, n.d.).

²⁵ Abdul Hamid bin Muhammad Ali Kudus, *Kanzun Najāh Wa Surūr Fi Al-Ad'iyah al-Ma'tsūrāh*, 1 (Beirut: Dar al-Jawi, 2009), 94; al-Kabir, *Fath Al-Majid al-Muallaf Li'Naf'i Abīd (Mujarrabat Ad-Dairaby)*, 79.

²⁶ Usman Sya'roni, *Otsitas Hadits Menurut Ahli Hadits Dan Kaum Sufi* (Jakarta: Pustaka Firdaus, 2008), 50; M. Ahsin and M. Alfatih Suryadilaga, 'Interpretasi Sufistik Atas Hadis Melalui Sastra Dalam Syair

than on those focused on exoteric aspects.²⁷ Therefore, greater confidence is placed in the reports transmitted by *ahli mukasyafah*.

History and Profile of Al-Hikmah Islamic Boarding School, Bandar Lampung

Al-Hikmah Islamic Boarding School (*Pondok Pesantren Al-Hikmah*) in Bandar Lampung aims to develop in response to contemporary demands.²⁸ The school adopts both the traditional *sorogan* boarding school and the modern classroom-based system located in the center of Bandar Lampung, at Jalan Sultan Agung, Gang Raden Saleh No. 23, Way Halim. The curriculum is formed from the combination of the national and Pesantren curricula. Al-Hikmah was selected as the study site for two reasons. First, the unique *Rebo Wekasan* tradition influenced by the practices of *Qadiriyyah Naqsabandiyah Thariqah* is preserved. Second, modern educational programs, such as AISC (Al-Hikmah International Study Center), are combined with the classical Pesantren tradition of studying *kitab kuning*.²⁹

Based on the description above, Al-Hikmah Islamic Boarding School has been transformed into a more modern institution responsive to contemporary needs while maintaining the classical values and Sufi traditions. Several initiatives have been undertaken to achieve the goal, including disseminating information through the website <http://al-hikmah-way-halim.blogspot.com>. Even though this website has not been updated regularly, the school has continued online outreach by launching <https://alhikmahbdl.ponpes.id/>. Al-Hikmah continues to preserve *Rebo Wekasan* tradition,

Perahu Karya Hamzah Fansuri', *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 21, no. 1 (2020): 193-216, <https://doi.org/10.14421/qh.2020.2101-10>.

²⁷ Rosni Wazir, 'Hadits Dan Tasawuf: Satu Sorotan Terhadap Syarh Taftazani 'Ala Hadits Arba'in al-Nawawiyah', *Hadis: International Refereed Academic Journal in Hadith Studies*, 8, no. 15 (2018): 18-36, <https://doi.org/10.53840/hadis.v8i15.13>.

²⁸ 'Madrasah Cikal-Bakal Pondok Pesantren Ini Didirikan Oleh KH. Sobari Pada Tahun 1977 Dan Pada Tanggal 9 Januari 1988 Dibentuk Yayasan Perguruan Islam al-Hikmah', n.d., <http://al-hikmah-way-halim.blogspot.com/2013/04/selayang-pandang-al-hikmah.html>.

²⁹ <https://Alhikmahbdl.Ponpes.Id/>, n.d.

which is influenced by the Sufi practices of K.H. Muhammad Sobari. Currently, the school has approximately 700 students and 50 teachers across various educational levels.

According to Drs. K.H. Basyaruddin Maisir, the eldest son-in-law of K.H. Muhammad Sobari and the current head of the boarding school, the history of Al-Hikmah Foundation started when K.H. Muhammad Sobari moved from Pandeglang, Banten, to Labuhan Ratu, Bandar Lampung, to establish a Majelis Thariqah Qadiriyyah Naqsyabandiyah. K.H. Muhammad Sobari, commonly known as Abah Sobari, founded Madrasah Mathla'ul Anwar in 1980 with the support of the philanthropist Ali Hanafiah, who owned a large automotive workshop in Bandar Lampung. Ali Hanafiah donated a plot of land and also provided construction materials for the school.³⁰ Several years after the madrasah's establishment, Al-Hikmah School was officially founded in 1989. Abah Sobari proposed the name Al-Hikmah as an expression of gratitude and *tabarrukan* (seeking blessings) from the name of Masjid Al-Hikmah, which Ali Hanafiah was building near the house in Gang PU. The name also served as a tribute to Ali Hanafiah for the immense support rendered.³¹

The management of Al-Hikmah Foundation submitted a request for development assistance to President H. M. Soeharto in 1990. The request was approved, and in 1991, the foundation received financial assistance amounting to Rp. 15 million. The funds were used to construct two orphanage buildings and eight student dormitory rooms. Students stayed at Abah Sobari's house, the relatives' homes, rented rooms around the boarding school, and residents' houses before the dormitory buildings were available.³² On May 8, 1997, corresponding to 1 Muharram 1418, the foundation officially designated the date as the school's anniversary. Al-Hikmah Foundation established a madrasah as the initial base of Al-Hikmah Islamic Boarding School, which continues to operate today. The leadership of the boarding school was entrusted to Abah Sobari's eldest son-in-law, Drs. K.H.

³⁰ Basyaruddin Maisir, 'Wawancara Tradis Rebo Wekasan Di Pondok Pesantren Al-Hikmah Bandar Lampung', (Bandar Lampung), 2026.

³¹ Maisir, 'Wawancara Tradis Rebo Wekasan Di Pondok Pesantren Al-Hikmah Bandar Lampung'.

³² <https://Alhikmahbdl.Ponpes.Id/>.

Basyaruddin Maisir. He is an alumnus of Lirboyo Islamic Boarding School in Kediri, East Java, and served as the head of Lirboyo Alumni Association in Lampung for three terms. Drs. K.H. Basyaruddin Maisir is also a graduate of the Faculty of Syari'ah, IAIN Raden Intan Lampung.³³

Concerning the connection of Al-Hikmah Islamic Boarding School with Nahdlatul Ulama (NU) and Jam'iyah Thariqah Mu'tabarah NU (JATMAN), K.H. Basyaruddin Maisir explained that the boarding school is not formally affiliated with either organization. However, several members of the management serve as officials in NU at the provincial and Bandar Lampung city levels. The historical relationship between the boarding school and the *thariqah* was further explained. The founder of the boarding school, Abah Sobari, was a *badal mursyid* of K.H. Syaridin, a practitioner of Thariqah Qadiriyyah Naqshabandiyah in Mojokerto, East Java. Abah Sobari initiated approximately 100 disciples into the order. Based on this connection, Al-Hikmah Islamic Boarding School was entrusted in 2005 with hosting JATMAN NU Conference.

The initiation process (*baiat*) ended because no successor *mursyid* had been appointed after the passing of Abah Sobari. *Dhikr* gatherings have continued under the guidance of H. Sujud, a disciple from Tanjung Bintang. In 2000, K.H. Basyaruddin Maisir renewed *sanad* of *thariqah* through K.H. Zamzami Amin at Babakan Ciwaringin Islamic Boarding School in Cirebon. *Ijazah Hadyu Silsilah Haramain*, which is currently practiced, was also received. K.H. Basyaruddin Maisir regularly attended the annual *haul* ceremony at Babakan Ciwaringin Islamic Boarding School at the beginning of the month of *Rajab*.

Tradition of *Rebo Wekasan* at Al-Hikmah Islamic Boarding School, Bandar Lampung

Rebo Wekasan is a tradition practiced by many communities across Indonesia. The term refers to the last Wednesday of the month of *Shafar*. Other names include *Rabu*

³³ <https://Alhikmahbdl.Ponpes.Id/>.

Pungkasan also know it³⁴, *Saparan* (Abdau'an)³⁵, and *Rebo Kasan*.³⁶ The forms and practices of the tradition vary among Javanese communities. In Jatibarang Village, Brebes, the tradition is marked by preparing *sega langgi* as a symbol of protection against misfortune.³⁷ Conversely, the community in Suci, Gresik, observes *Rebo Wekasan* by opening a traditional market to strengthen social ties.³⁸ In Kudus and Pamekasan, the tradition includes drinking *salamun*³⁹ and *Rajha'an* water, respectively.⁴⁰

Rebo Wekasan tradition at Al-Hikmah Islamic Boarding School is based on the practices of Qadiriyyah Naqshabandiyah order. The ritual is held on the morning of the last Wednesday of the month of Shafar, beginning at 10:00 a.m. until completion. The activities include performing *salat sunnah mutlak*, reciting *Sūrah Yasin* and *tahlil*, *dhikr*, prayers for protection from misfortune, and *sedekah*. This is expressed through a communal meal shared by students, residents, and followers of Qadiriyyah Naqshabandiyah order in Lampung. The tradition has been practiced since Abah Sobari established the *madrasah* and Al-Hikmah Foundation in the 1980s. According to Kiai Maisir, several practices have changed, making the current tradition slightly different from the earlier form.⁴¹

³⁴ Ratri Yulia Ningsih Ratri et al., 'Pergeseran Nilai Tradisi Rebo Pungkasan Pada Masyarakat Jawa Perantauan Di Kelurahan Sridadi, Kecamatan Muara Bulian', *Pendas: Jurnal Ilmiah Pendidikan Dasar* 10, no. 02 (2025), <https://doi.org/https://doi.org/10.23969/jp.v10i02.25814>.

³⁵ Linda Aulia Rosyidin, *Tradisi Saparan (Abdau'an) Di Desa Penyabangan, Kabupaten Buleleng, Bali: Analisis Living Qur'an*, 2024, <http://etheses.uin-malang.ac.id/62658/>.

³⁶ Nurul H. Mutmainah et al., 'Tradisi Rebo Kasan Di Kampung Jawa Tondano Kabupaten Minahasa', *Jurnal JINNSA (Jurnal Interdipliner Sosiologi Agama)* 1, no. 1 (2021): 84-103, <https://doi.org/10.30984/jinnsa.v1i1.90>.

³⁷ Fais et al., 'Kajian Living Hadis: Sedekah Segi Langgi Dalam Tradisi Rebo Wekasan Di Desa Jatibarang Kabupaten Brebes'.

³⁸ Ken Izzah Zuraidah and Arief Sudrajat, 'Fenomena Perubahan Tradisi Rebo Wekasan (Studi Kasus Masyarakat Suci, Gresik)', *Al-Mada: Jurnal Agama, Sosial Dan Budaya* 5, no. 2 (2022), <https://doi.org/https://doi.org/10.31538/almada.v5i2.2011>.

³⁹ Moh Rosyid and Lina Kushidayati, 'Anticipating Disaster: The 'Urf Perspective of Rebo Wekasan Ceremony in Kudus, Central Java', *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 17, no. 1 (2022): 91-112, <https://doi.org/10.19105/al-lhkam.v17i1.5705>.

⁴⁰ L Romziana and L. Lutfi, 'History and Relationship of Qur'an Verses to Rebo Wekasan Tradition at the Darul Ulum Islamic Boarding School in Banyuwangi, Pamekasan', *Jurnal Ilmiah Al-Mu'ashirah: Media Kajian* ..., no. Query date: 2026-03-09 13:40:04 (2023), <https://jurnal.arraniry.ac.id/index.php/almuashirah/article/view/17500.html>.

⁴¹ Maisir, 'Wawancara Tradis Rebo Wekasan Di Pondok Pesantren Al-Hikmah Bandar Lampung'.

According to Kiai Maisir, the main reference used in performing *Rebo Wekasan* ritual is a guide written in Javanese *Pegon* script. This guide explains the ritual procedures, the prayers for protection from misfortune, and the virtues of observing the tradition. The guide refers to *Kanzun Najah wa Surur fil Ad'iyah al-Ma'tsurah* by Sheik Abdul Hamid Kudus, which cites the statements of pious people with *mukasyafah* (spiritual insight). The observers believe that all forms of misfortune destined for a year are concentrated on the last Wednesday of the month of *Shafar*. These misfortunes may include pest attacks on crops, such as rats or brown planthoppers, traffic accidents, and other calamities. According to some pious scholars, any individual who prays at the beginning of the month of *Shafar* and on the last Wednesday (*wekasan*) will be protected from misfortunes by Allah's will.

The guide describes *Rebo Wekasan* ritual as beginning with a four-*rakaat salat sunnah mutlak* performed to obtain protection from misfortune. In each *rakaat*, after stating *Sūrah al-Fatihah*, participants recite *Sūrah al-Kautsar* 17 times, *Sūrah al-Ikhlās* five times, and *Sūrah al-Falaq* and *Sūrah an-Nās* once each. The prayer for protection from misfortune is recited after completing the *salam*. The ritual continues with *sedekah* in the form of a communal meal shared with congregation and students of *thariqah*. The guide concludes with a prayer asking Allah to protect all Indonesians from every misfortune.

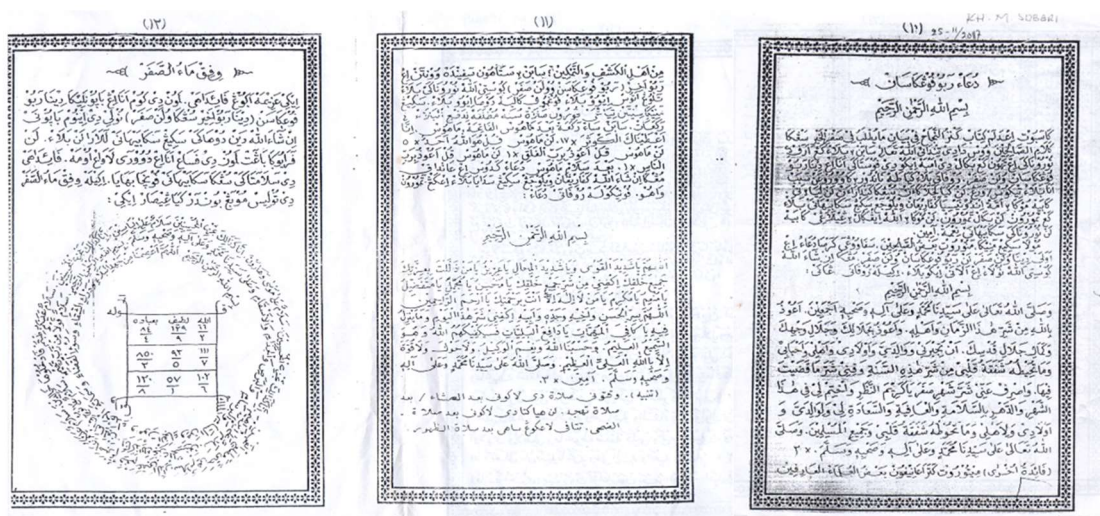


Figure 1. Guide sheet for *Rebo Wekasan* tradition at Al-Hikmah Islamic Boarding School

According to Kiai Maisir, the act of worship is expected to serve as a means of protection against all misfortunes by Allah's will. This belief is based on the saying *ash-Shadaqoh Tudfa'u al-Bala'* (*sedekah prevents misfortune*).⁴² Faith in the words of the pious scholars, as recorded in the guide, forms the foundation of the tradition. The continuity is also supported by the book *Nabdzatul al-Anwar wa Fawa'id al-Akhyar* by K.H. Maimun Zubair Sarang, which provides recommendations for practicing *Rebo Wekasan*.⁴³ Kiai Maisir explains that Al-Hikmah Islamic Boarding School regards *Rebo Wekasan* tradition as a medium for *dakwah* and for strengthening *silaturahmi* with the surrounding community.

***Rebo Wekasan* in the Perspective of *Hadīth Ahkam* and the Role of Local Religious Authorities**

The beliefs held by some Muslim communities in Lampung are not substantially different from those found in several other regions of Indonesia. *Rebo Wekasan* tradition originated from the devotional practices of Sufi orders based on the belief, derived from the spiritual inspiration (*ilham*) of *ahl al-kasyf*, where calamities descend during the month of *Shafar*, particularly on the last Wednesday of the month. The belief that *Shafar* is an unlucky month originated in the traditions of the pre-Islamic Arabs in the Arabian Peninsula. The term *Shafar* is derived from *ṣifr*, meaning "empty," as Arab tribes are known to leave the settlements and migrate to other regions during this month, resulting in deserted dwellings. Another explanation associates *Shafar* with the term *shaffār*, referring to a type of worm believed to inhabit the stomachs and cause death. Therefore, the month of *Shafar* became associated with misfortune. The Prophet challenged this belief by teaching that the month is not different from others since fortune and misfortune occur only by the permission of Allah. This is reflected in *Hadīth*, "*Lā Shafar*," where there is no inherent misfortune in the month of *Shafar*. The Prophet provided the clarification in response to

⁴² Maisir, 'Wawancara Tradis Rebo Wekasan Di Pondok Pesantren Al-Hikmah Bandar Lampung'.

⁴³ Maimun Zubair, *Nabdzatul Ahkam Wa Fawa'id al-Akhyar* (Rembang: Lajnah Ta'lif wa Nasyr STAI Al-Anwar, n.d.), 8-9.

the pre-Islamic Arab belief that the month of *Shafar* possessed the capacity to directly cause human misfortune.⁴⁴

Regarding the concept of unlucky times or days, the Qur'an contains the expression "*yaum nahs mustamir*" in Sūrah al-Qamar verse 19. According to al-Qurthuby's interpretation, the phrase refers to a continuous day of hardship and misfortune when Allah sent punishment on the people of 'Ad in the form of an extremely cold and deadly wind. In Sūrah Fushilat verse 16, the Qur'an mentions "*Ayyām Nahisat*" (أيام نحسات), meaning "days of misfortune," in the context of Allah sending a severe cold wind as punishment to the peoples of 'Ad and Tsamud.⁴⁵ Al-Qasthalani explains that the event occurred on a Wednesday at the end of the month of Syawal, and no nation punished by Allah in the past was destroyed except on a Wednesday.⁴⁶ A Hadīth narrated by Baihaqi also reinforces this explanation:

عن جابر بن عبد الله قال قال رسول الله صلى الله عليه وسلم : أتاني جبريل عليه السلام فأمرني أن أقضي باليمين مع الشاهد وقال إن يوم الأربعاء يوم نحس مستمر

According to Jabir ibn Abdullah, Prophet Muhammad (peace be upon him) said: "The Angel Jibril came to me and instructed me to take an oath with a witness. He said, 'Indeed, Wednesday is a day of continuous misfortune.'⁴⁷ Thabrani also narrated this Hadīth in *al-Mu'jam al-Awshath* through the same chain of transmission.⁴⁸ Shaykh Abdurra'uf al-Manawi, in *at-Taysir fi Syarh al-Jāmi' ash-Shagīr*, cited a report that Wednesday was regarded as a day of continuing misfortune because Prophet Ayyub (A.S.) was afflicted with illness on a

⁴⁴ Zainuddin Ibnu Rajab al-Hanbaly, *Lathaiif Al-Ma'arif Fi Ma Li Mawasim al-Am Min Al-Wadzaif*, 1 (Riyadh: Dar Ibnu Khuzaimah, 2007), 167-178.

⁴⁵ Muhammad bin Ahmad al-Qurthuby, *Al-Jami' Li Ahkami al-Qur'an*, Jilid 17 (Riyadh: Dar 'Alam al-Kutub, 2003): 135.

⁴⁶ Ahmad bin Muhammad al-Qasthalani, *Irsyad As-Sari Li Syarh Shaih al-Bukhari*, Jilid. 15, Cet. 1 (Dar Ibnu Hazm-Dar Atha'at al-Ilm, 2021), 217.

⁴⁷ Ahmad bin al-Husain al-Baihaqi, *Sunan Al-Baihaqi al-Kubra, Nomor Hadits 20442*, Jilid. 10 (Makkah: Maktabah al-Baz, 1994), 170.

⁴⁸ Sulaiman bin Ahmad ath-Thabrani, *Al-Mu'jam al-Awshath, Nomor Hadits 6422*, Jilid. 6 (Kairo: Dar al-Haramain, 1415), 283.

Wednesday. Therefore, many *hijamah* practitioners avoid performing cupping therapy on Wednesdays.⁴⁹ A closer examination of the chains of transmission reported by Baihaqi and Thabrani shows the presence of the narrator Ibrahim ibn Abu Hayyah. According to Bukhari, *munkar Hadīth* was narrated when transmitting from Hisyam ibn Urwah⁵⁰. The status of *Hadīth* could be elevated to *hasan li ghairih* when other supporting chains of transmission were found.⁵¹ Ibn Hajar al-Asqalani considered *Hadīth* stating that Wednesday was a day of continuous misfortune to be weak because the chain included Ibrahim ibn Abu Hayyah, who was regarded as a very weak narrator.⁵² Ibn al-Jawzi included several *Hadīth* concerning the misfortune of Wednesday in *al-Maudhū'āt*.⁵³ In a narration reported by Ibn Mardaweh, the Prophet (peace be upon him) was asked about Wednesday. He replied, "It is a day of misfortune." The Companions asked, "Why, O Messenger of Allah?" He answered, "On that day (Wednesday), Allah drowned Pharaoh and the people, as well as destroyed the peoples of 'Ad and Thamud." Imam Suyuthi considered this *Hadīth ma'lul* because the chain contains Abu al-Akhil Khalid ibn Amr al-Himsi, a narrator who was accused of lying (*muttāham*).⁵⁴ Even though many narrations describing Wednesday as a day of misfortune have been classified as weak or fabricated, al-Mubarakfuri argued that *Hadīth* has an original basis traceable to the Prophet when transmitted through numerous chains.⁵⁵ Among Sufi scholars, the belief that the last Wednesday of the month of *Shafar* is a day of misfortune is accepted through the path of *mukashafah* since the concept emphasizes an esoteric dimension. Sufi scholars report that transmission through *mukashafah* is regarded as a valid form of transmission. This differs from the perspective of *Hadīth* scholars, who consider a *Hadīth* to be authentic only when five conditions are met,

⁴⁹ Abdurra'uf al-Manawi, *At-Taysir Fi Syarh al-Jami' Ash-Shagir*, Jilid. 1 (Riyadh: Maktabah al-Imam Syafi'I, 1998), 1022.

⁵⁰ Muhammad bin Isma'il Bukhari, *At-Tarikh al-Kabir*, Jilid 1 (Haidar Abad: Dairat al-Ma'arif Utsmaniyyah, n.d.), 283.

⁵¹ Abu Ahmad bin Adi, *Al-Kamil Fi Dhu'afa Ar-Rijal*, Jilid 1 (Beirut: Dar Kutub Ilmiyah, 1997), 386.

⁵² Ibnu Hajar al-Asqalani, *At-Talkhis al-Habir*, Jilid. 6, Cet. I (Dar Adwa Salaf, 2007), 3239.

⁵³ Ibnu al-Jawzi, *Al-Maudhu'at*, Jilid. 2 (n.d.), 74.

⁵⁴ Mahmud bin Muhammad al-Maniyawi, *Al-Jumu' al-Bahiyah Lil Aqidah as-Salafiyah*, Jilid. 1, Cet. I (Misr: Maktabah Ibnu Abbas, 2005), 262.

⁵⁵ Abdurrahmani al-Mubarkafuri, *Mur'atul Mafatih Fi Syarh Misakat al-Mashabih*, Jilid. 2, Cet. III (India: al-Jami'ah as-Salafiyah, 1984), 71.

namely an uninterrupted chain of transmission, the integrity and precision of the narrators, the absence of hidden defects ('illat), and the absence of irregularities (*shudhudh*).⁵⁶

Among the beliefs of the pre-Islamic Arab society (*Jahiliyyah*) recorded in the Prophet's *Hadīth*, Ibn Hajar al-Asqalani identified six major beliefs, namely the misfortune associated with the month of *Shafar*, the independent transmission of disease (*adwa'*), *thirah*, *hamah*, *ghaul*, and *an-naw'*. *Tiyarah* refers to the belief that the direction of a bird's flight determines a person's fate. In this context, a bird flying to the left and right is regarded as an omen of misfortune and good fortune, respectively. *Hamah* is the belief that the appearance of an owl is a sign of bad luck. *Ghaul* refers to the belief that spirits or ghosts inhabit deserted places.

Meanwhile, *an-naw'* is the belief that the appearance of certain stars brings good or bad fortune.⁵⁷ To correct the mistaken beliefs, which could lead to *shirk*, the Prophet stated that there is no misfortune, disease spread, *hamah*, and *thirah* in the month of *Shafar*. The Prophet's discussion with a Bedouin Arab reported that a healthy camel had become infected after coming into contact with a sick camel, challenging the claim of disease spread. The Prophet responded by asking, "Who infected the first camel?" The Bedouin remained silent.⁵⁸ In this context, calamities may occur during the month of *Shafar* and diseases may be transmitted, but only by the permission of Allah SWT. The Prophet advised healthy individuals to keep away from those suffering from leprosy, as recorded in *Shahih al-Bukhari*:

عن سعيد بن ميناء قال سمعت أبا هريرة يقول : قال رسول الله صلى الله عليه و سلم (لا عدوى ولا طيرة ولا هامة ولا صفر وفر من المجذوم كما تفر من الأسد)

⁵⁶ Mahmud Thahan, *Taysir Musthalah Al-Hadits* (Riyadh: Maktabatul Ma'arif, 2004), 44.

⁵⁷ Ahmad ibn Ali ibn Hajar al-Asqalani, *Fathu Al-Bari Bi Syarh al-Bukhari*, Juz 16 (al-Maktabah as-Salafiyah, 1970).

⁵⁸ Sulaiman bin Khalaf al-Qurthuby, *Al-Muntaqa' Syarh al-Muwatha'*, Jilid 4 (Mesir: Mathba'ah Sa'adah, 1332), 366.

Sa'īd ibn Minā narrated that Abū Hurayrah reported the Prophet (peace be upon him) saying: "There is no *'adwa* (independent transmission of disease), no *thiyarah* (belief in bad omens), no *hamah* (the superstition associated with owls), no misfortune in *Shafar*, and flee from a person with leprosy as you would flee from a lion".⁵⁹

The Prophet acknowledged the possibility of leprosy transmission. The belief of transmitting disease independently was rejected, and individuals were instructed to avoid patients suffering from contagious infections.⁶⁰ Ibn Rajab al-Hanbali, in *Lathā'if al-Ma'ārif*, explains that the Prophet's statement does not deny the occurrence of misfortune during the month of *Shafar* or the transmission of disease. This corrects the mistaken belief of the pre-Islamic Arabs that the month of *Shafar* caused misfortune. Human beings are required only to make an effort by pursuing the causes of goodness, avoiding the causes of harm, and placing trust in Allah.⁶¹

In the context of *Rebo Wekasan* tradition at *Pondok Pesantren Al-Hikmah Bandar Lampung*, four religious activities are performed, namely voluntary (*sunnah mutlak*) prayer, recitation of *Sūrah Yasin*, *dhikr*, prayers for protection from calamity, and a communal meal provided by the surrounding community. This information is based on an interview with Kiai of the Pesantren, where the practices are supported by *Hadīth* texts. For example, Kiai Maisir referred to *Hadīth* stating that charity (*sadaqah*) *tadfa' al-balā* repels calamity. *Rebo Wekasan* tradition remains a matter of debate among some groups. However, the tradition deserves preservation because the concept benefits the Pesantren and the surrounding community. For the Pesantren, *Rebo Wekasan* serves to strengthen *silaturrahim*, carry out da'wah, and maintain community support for the institution's existence. The tradition

⁵⁹ Muḥamad Isma'īl al-Bukhārī, *Shahih Bukhārī Al-Mukhtasār*, Jilid 1 (Beirut-Al-Yamamah: Dar Ibnu Katsir, 1987), 2158.

⁶⁰ Fitri Damayanti et al., 'From Tradition to Modernity: The Contemporary Relevance of Islamic Law in Art and Culture', *Nusantara: Journal of Law Studies* 3, no. 1 (2024): 14-26, <https://doi.org/10.5281/zenodo.17372790>.

⁶¹ al-Hanbaly, *Lathaif Al-Ma'arif Fi Ma Li Mawasim al-Am Min Al-Wadzaif*: 138-139.

allows people to remain optimistic when facing life's challenges since religious practices strengthen mental resilience.

The basis of the four practices will be examined through *Hadīth ahkam* and the explanations provided by *Hadīth* scholars and Muslim jurists. First, practitioners accepted the principle of *fiqh al-ḥadīth, al'ibrah bi 'umūm al-lafẓ lā bi khuṣūṣ al-sabab*, where the legal implication of a text is determined by the generality of the wording rather than the specificity of the occasion, even though no specific textual evidence prescribes performing the practices on the last Wednesday of the month of *Shafar*.⁶² This principle is frequently used by local religious authorities to legitimize religious and social practices.⁶³ Additional support is derived from a *mawqūf* narration attributed to the Companion 'Abdullāh ibn Mas'ūd.⁶⁴ Based on this understanding, the first practice, voluntary (*sunnah mutlak*) prayer, is not restricted to a specific time (*ghair muqayyad*). A *Hadīth* narrated by *Ahnaf bin Qais* describes the conversation with the Prophet's Companion, Abu Zar al-Ghifari, after performing several units of voluntary prayer and *salam*. Subsequently, Ahnaf bin Qais asked, "Do you know whether the prayer you performed consisted of an even or an odd number of *rak'ahs*?" Abu Zar replied, "Even when I do not know the number, Allah, the All-Knowing, certainly knows, because I heard my friend and companion, the Messenger of Allah (peace be upon him), say:

ما من عبد يسجد لله سجدة إلا رفعه الله بها درجة وحط عنه بها خطيئة

"There is no servant who performs one prostration to Allah except that Allah raises him one degree and removes one of his sins".

⁶² al-Qasthalani, *Irsyad As-Sari Li Syarh Shaih al-Bukhari*, Jilid. 2, 412.

⁶³ Imam Syafi'i et al., 'Harmonization of Islamic Law and Local Wisdom: A Methodological Reconstruction of Ijtihad in Family Law Based on Yusuf al-Qaradawi's *Istinbāt* Approach', *Nusantara: Journal of Law Studies* 5, no. 1 (2026): 25-43, <https://doi.org/10.5281/zenodo.18359276>.

⁶⁴ Abu Abdillah al-Hakim Nisaburi, *Al-Mustadrak 'ala Shahihain*, Cet. 1, Jilid 3 (Beirut: Dar Kutub Ilmiyah, 1990), 83.

Ad-Darimi narrated this *Hadīth* in Sunan ad-Darimi through the chain of transmission of the Companion Abu Zar al-Ghifari, *Hadīth* no. 1461.⁶⁵ This is supported by a narration reported by Tirmidhi through the chain of the Companion Abu Darda, *Hadīth* no. 390, classified as *Hasan Sahih*.⁶⁶ Sayyid Sabiq reports that the *Hadīth* serves as the basis for *salat sunnah mutlak* voluntary prayer conducted at a specific time or number of *raka'at*. The prayer is performed with any number of *raka'at* at any time, except during periods when prayer is prohibited.⁶⁷ Imam Nawawi stated that when an individual intended to perform *salat sunnah mutlak* without specifying the number of *raka'at*, the prayer is concluded with *salam* at any point.⁶⁸

Second, the recitation of *Sūrah Yasin* as part of *Rebo Wekasan* ritual. *Sūrah Yasin* is commonly recited during *dhikr* and *tahlil* gatherings, particularly among members of NU community in thanksgiving ceremonies and condolence gatherings. Even though there is no specific textual evidence prescribing the recitation, local religious authorities have reported that general evidence exists regarding the virtues of reciting the *sūrah*. In this context, religious authority plays a role in legitimizing the practice. The justification is based on the Prophet's statement that *Sūrah Yasin* is the heart of the Qur'an.⁶⁹ *Hadīth* stating that *Sūrah Yasin* is the heart of the Qur'an is found in the narration of Darimi in Sunan ad-Darimi, *Hadīth* no. 3416, through the chain of transmission of Anas ibn Malik⁷⁰:

قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- : « إِنَّ لِكُلِّ شَيْءٍ قَلْبًا ، وَإِنَّ قَلْبَ الْقُرْآنِ يَس ، مَنْ قَرَأَهَا فَكَأَنَّمَا قَرَأَ الْقُرْآنَ عَشْرَ مَرَّاتٍ ».

⁶⁵ Abdullah bin Abdurrahman Darimi, *Sunan Darimi*, Jilid 1 (Beirut: Dar al-Kitab al-Araby, 1407). 405

⁶⁶ Abu Isa Tirmidzi, *Sunan At-Tirmidzi*, Jilid 2 (Kairo: Wazarat al-Awqaf al-Mashriyah, n.d.): 78

⁶⁷ Sayyid Sabiq, *Fiqh Sunnah*, Jilid 1 (Beirut: Dar al-Kitab al-Araby, n.d.): 183

⁶⁸ Sabiq, *Fiqh Sunnah*: 183

⁶⁹ KH. Munawwir Abdul Fattah, 'Membaca Surat Yasin', *NU Online*, n.d., accessed 7 March 2026, <https://nu.or.id/syariah/membaca-surat-yasin-11a1>.

⁷⁰ Darimi, *Sunan Darimi*: 548

The Prophet Muhammad (peace be upon him) said: “Indeed, everything has a heart, and the heart of the Qur'an is *Sūrah Yasin*. Whoever recites it is like one who has completed the Qur'an ten times.” This narration is supported by Imam Ahmad in *Musnad*, *Hadīth* no. 20300, through the chain of Ma'qal bin Yasar, stating that the sins of whoever recites *Sūrah Yasin* seeking Allah's pleasure and happiness will be forgiven. This is expressed in the phrase (اقرأوها على موتاهم), which means, “Recite *Sūrah Yasin* for those among you who have died”.⁷¹ Imam al-Mundziri regarded *Hadīth* concerning the virtues of reciting *Sūrah Yasin* as *hasan*.⁷²

Third, regarding the recitation of the *doa tolak bala* during *Rebo Wekasan*, as cited in the *panduan amaliah*, religious authorities legitimize the practice based on the Prophet's traditions that supplication is the weapon of the believer (سلاح المؤمن)⁷³, the essence of worship (مخ العبادة).⁷⁴ and avert calamity. According to the authentic *Hadīth* narrated by Ahmad, the origin of the *doa tolak bala* is related to the story of Prophet Ibrahim and his wife Sarah threatened by the ظلم of Pharaoh. Pharaoh assaulted Sarah because of her beauty. The Prophet Ibrāhīm taught Sarah a supplication seeking Allah's protection from Pharaoh's evil toward both her and her husband. Sarah recited the supplication when Pharaoh was confronted, and she was released with Prophet Ibrahim.⁷⁵ This *Hadīth* is supported by a narration recorded by Ibn Asakir in *Tarikh Ibn Asakir*:

الدعاء جند من أجناد الله مجند يرد القضاء بعد أن يبرم

Supplication is Allah's prepared armies that repel a decree after the establishment. According to Abdurrauf al-Manawi, this is a *mursal Hadīth* transmitted by Numair bin Aus al-Dimasyqi, a trustworthy (*thiqah*) *tabi'i*. Abdurrauf also cited Abu Hamid al-Ghazali, who explains that supplication has no benefit because divine decree is determined and cannot

⁷¹ Ahmad bin Hambal, *Musnad Ahmad*, Jilid 5 (Beirut: Alam al-Kutub, 1998): 26

⁷² Zakiyuddin al-Mundziri, *At-Targhib Wa at-Tarhib Min al-Hadits Asy-Syarif*, Jilid. 2, Cet. I (Beirut: Dar Kutub Ilmiah, 1417), 246.

⁷³ Abu Abdillah al-Hakim Nisaburi, *Al-Mustadrak 'ala Shahihain*, Nomor *Hadits* 1812, Cet. 1, Jilid 1 (Beirut: Dar Kutub Ilmiah, 1990): 669.

⁷⁴ A. I. Tirmidzi, *Sunan At-Tirmidzi*. Nomor *hadits* 337: 456.

⁷⁵ Hambal, *Musnad Ahmad*. Nomor *hadits* 9230, Jilid 4: 404.

be changed. Allah's decree includes the averting of calamities through supplication. In this context, supplication prevents calamities and brings down Allah's mercy, just as a seed causes a plant to grow from the soil and a bow releases an arrow.⁷⁶ The Prophet frequently prayed for Allah's protection from severe affliction (*Jahd al-Bala*), misery and hardship (*Dark asy-Syaqa*), an unfavorable decree (*Sū'u al-Qadhā*), and the rejoicing of enemies (*syamātat al-A'dā*).⁷⁷

Fourth, charity in *Rebo Wekasan* tradition is practiced through communal meals, which have become a common custom among Indonesian society. Religious authorities justify communal dining on reports that the Prophet ate with the Companions. The tabi'in and subsequent generations continued this practice to the present day. The Prophet also states that feeding others is an important characteristic of a Muslim.⁷⁸ Communal dining was recommended to the Companions because of the blessings, and this was recorded by Abu Dawud in *Sunan Abu Dawud*, *Hadīth* no. 3766, through the narration of Wahsy bin Har:

أَنَّ أَصْحَابَ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالُوا يَا رَسُولَ اللَّهِ إِنَّا نَأْكُلُ وَلَا نَشْبَعُ. قَالَ « فَلَعَلَّكُمْ تَفْتَرُقُونَ ». قَالُوا نَعَمْ. قَالَ « فَاجْتَمِعُوا عَلَى طَعَامِكُمْ وَادْكُرُوا اسْمَ اللَّهِ عَلَيْهِ يُبَارِكْ لَكُمْ فِيهِ ». قَالَ أَبُو دَاوُدَ إِذَا كُنْتَ فِي وَلِيْمَةٍ فَوَضِعِ الْعِشَاءَ فَلَا تَأْكُلْ حَتَّى يَأْذَنَ لَكَ صَاحِبُ الدَّارِ.

"The Companions of the Messenger of Allah said, 'O Messenger of Allah, we eat but do not feel full.' He replied, 'Perhaps you eat separately.' They answered, 'Yes.' The Prophet then said, 'Gather together when you eat your meals and mention the name of Allah over them, and they will be blessed for you'.⁷⁹

⁷⁶ Abdurra'uf al-Manawi, *Faidh Al-Qadir Syarh al-Jami' Ash-Shagir*, Cet. 1, Jilid 3 (Mesir: al-Maktabah al-Tijariyah al-Kubra, 1356): 542.

⁷⁷ al-Bukhari, *Shahih Bukhari Al-Mukhtasr*. Nomor hadits 5987: 2336.

⁷⁸ al-Bukhari, *Shahih Bukhari Al-Mukhtasr*. Nomor hadits 12, Jilid 1: 13.

⁷⁹ Abu Daud Sajastani, *Sunan Abu Daud*, Jilid 1 (Kairo: Wazarat al-Awqaf al-Masyriyah, n.d.): 208.

Communal eating of food provided as charity can strengthen social ties within the community. According to *Hadīth*, maintaining *silaturrahim* brings sustenance and prolongs life.⁸⁰ Charity functions as a method of averting calamities, as stated in the narration of al-Tirmidhi:

وعن أنس . - رضي الله عنه - . قال رسول الله صلى الله عليه وسلم: «إن الصدقة لتطفى غضب الرب، وتدفع ميتة السوء»

Anas bin Malik, the Messenger of Allah, said, “Indeed, charity extinguishes the wrath of the Lord and protects a person from an evil death”.⁸¹

The narration recorded by al-Tabarani explained:

وروى عن أم سلمة . رضي الله عنها . قالت: قال رسول الله - صلى الله عليه وسلم - : «صنائع المعروف تقي مصارع السوء. والصدقة خفيًا تطفى غضب الرب. وصلة الرحم تزيد في العمر. وكل معروف صدقة، وأهل المعروف في الدنيا هم أهل المعروف في الآخرة. وأهل المنكر في الدنيا هم أهل المنكر في الآخرة. وأول من يدخل الجنة أهل المعروف»

Ummu Salamah stated that the Prophet said: “Good deeds protect a person from an evil death, charity extinguishes the wrath of God, and maintaining *silaturrahim* prolongs one's life. Every good deed is an act of charity. Those who practice goodness in this world will be among the people of goodness in the Hereafter, while those who commit wrongdoing in this world will be among the people of wrongdoing in the Hereafter. The first people to enter Paradise are those who are devoted to goodness”.⁸²

⁸⁰ Al-Bukhari, *Shahih Bukhari Al-Mukhtasasr*, Nomor Hadits 1961, Jilid 2: 728.

⁸¹ Muhammad bin Isa Tirmidzi, *Sunan Tirmidzi*, Nomor hadits 664, Jilid 3 (Beirut: Dar Ihya Turats al-Araby, n.d.): 52.

⁸² Ath-Tabarani, *Al-Mu'jam Al-Awshath*, Nomor Hadits 6086, Jilid 6: 163.

In a narration reported by Thabrani explained that charity could close seventy gates of evil.⁸³

يقول المصطفى - صلى الله عليه وسلم - : «الصدقة تسد سبعين باباً من السوء»

Charity serves as a means of healing from various illnesses, as stated by Baihaqi⁸⁴:

عَنْ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- : « دَاوُوا مَرْضَاكُمْ بِالصَّدَقَةِ ، وَحَصِّنُوا أَمْوَالَكُمْ بِالزَّكَاةِ ، وَأَعِدُّوا لِلْبَلَاءِ الدُّعَاءَ ».

Abdullah bin Mas'ud reported that the Messenger of Allah said: "Treat your sick people with charity, protect your wealth through *zakat*, and prepare yourselves to face calamities with supplication."

These *Hadīths* support the view that charity has many benefits, including the prevention of calamities.⁸⁵ According to Ibnu Hajar, some *Hadīths* concerning the virtues of charity are weak while others are authentic (*sahih*).⁸⁶

Table 1: List of *Hadīth* Evidence Supporting the Practices of *Rebo Wekasan* Tradition

Traditional Practices	<i>Hadīth</i>	Sources
Descent of Calamities on the Last Wednesday of Shafar	« أتاني جبريل فأمرني باليمين مع الشاهد ، وقال إن يوم الأربعاء يوم نحس مستمر »	Sunan al-Baihaqi

⁸³ Sulaiman bin Ahmad ath-Thabrani, *Al-Mu'jam al-Kabir*, nomor hadits 4402, Jilid 4 (Mosul: Makatab al-Ulum wa al-Hikam, 1983): 274.

⁸⁴ Ahmad bin Husain al-Baihaqi, *As-Sunan al-Kubra*, nomor hadits 6832 (n.d.): 193.

⁸⁵ ath-Thabrani, *Al-Mu'jam al-Kabir*, nomor hadits 10196, jilid 10: 128.

⁸⁶ Ibnu Hajar Asqalani, *Hidayat Ar-Ruwat Ila Takhrij Ahadits al-Mashabih Wa al-Misykat*, Juz. 2, Cet. I (Halab: Dar Ibnu Qayyim-Dar Ibnu Affan, 2001), 287-290.

Salah Sunnah Mutlak	ما من عبد يسجد لله سجدة إلا رفعه الله بها درجة وحط عنه بها خطيئة	Sunan Darimi
Recitation of Surah Yasin	« إِنَّ لِكُلِّ شَيْءٍ قَلْبًا ، وَإِنَّ قَلْبَ الْقُرْآنِ يَس ، مَنْ قَرَأَهَا فَكَأَنَّمَا قَرَأَ الْقُرْآنَ عَشْرَ مَرَّاتٍ ».	Sunan Darimi
Supplication for Protection from Calamities	• كان رسول الله صلى الله عليه و سلم يتعوذ من جهد البلاء ودرك الشقاء وسوء القضاء وشماتة الأعداء • الدعاء جند من أجناد الله مجند يرد القضاء بعد أن يرم	Shahih al-Bukhari Tarikh Ibnu Asakir
Charity through Communal Dining	أَنَّ أَصْحَابَ النَّبِيِّ -صلى الله عليه وسلم- قَالُوا يَا رَسُولَ اللَّهِ إِنْ نَأْكُلْ وَلَا نَشْبِعُ. قَالَ « فَلَعَلَّكُمْ تَفْتَرِقُونَ ». قَالُوا نَعَمْ. قَالَ « فَاجْتَمِعُوا عَلَى طَعَامِكُمْ وَادْكُرُوا اسْمَ اللَّهِ عَلَيْهِ يُبَارِكْ لَكُمْ فِيهِ ». قَالَ أَبُو دَاوُدَ إِذَا كُنْتَ فِي وَلِيْمَةٍ فَوَضِعِ الْعِشَاءُ فَلَا تَأْكُلْ حَتَّى يَأْذَنَ لَكَ صَاحِبُ الدَّارِ.	Sunan Abu Daud

Source: Author's interpretation

From the discussion of *Hadīth* concerning *Rebo Wekasan* practices among Pesantren communities that observe *tarekat* traditions, such as *Pondok Pesantren Al-Hikmah Bandar Lampung*, Kiai plays a central role in maintaining the continuity of the tradition. This is achieved by negotiating the meanings of *Hadīth* in relation to the religious and social activities associated with the tradition. Even though there is no specific evidence from the Prophet's *Hadīth* that explicitly prescribes the practices, Kiai interprets general textual evidence due to *Rebo Wekasan* tradition of obtaining protection from misfortune and praying for collective safety and well-being.⁸⁷ This reflects the role of local religious authority

⁸⁷ Mukhsin Aseri et al., 'Negotiating Authority and Knowledge: Religion, Science, and Politics in the Fatwa Transformations of the Indonesian Ulema Council', *Journal of Islamic Law* 6, no. 2 (2025): 286–316, <https://doi.org/10.24260/jil.v6i2.4702>; Lukis Alam et al., 'Negotiating Ethnic and Religious Identities: Indonesian Chinese Muslims in Shari'ah Compliant Business', *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan* 25, no. 1 (2025): 92–54, <https://doi.org/10.18326/ijtihad.v25i1.92-54>.

in negotiating the meanings of religious texts to establish and preserve social practices considered beneficial to the community.⁸⁸

In the context of *Rebo Wekasan* practices, *Ibnu Hajar al-Asqalani* cited the legal opinion of *Imam ath-Thiby*, where Muslims are instructed to obtain protection from calamities through *dhikr*, supplication, prayer, and charity.⁸⁹ *Ibnu Rajab Hambali* also explained that the Prophet instructed Muslims to respond to frightening natural phenomena, such as solar and lunar eclipses, by performing righteous deeds, including prayer, supplication, charity, and freeing slaves, according to many *Hadīth* narrations.⁹⁰ Based on the arguments, religious authorities show that a good tradition does not contradict Islamic law or religious teachings.⁹¹ Moreover, the tradition has become a respected custom due to continuous practice across generations. In the theory of *Ushul Fiqh*, a good custom is recognized as a source of law (*al-'adah muhakkamah*). *Zaila'i* stated that the principle was derived from the *mawquf Hadīth* of *Abdullah bin Mas'ud*: "What the Muslims regard as good is also regarded as good by Allah."⁹² In *Hadīth* studies, a good custom is referred to as *urf*. According to *Suyuti*, a good practice continuously observed serves as strong evidence.⁹³ This line of argument is regarded as weak by rejectors of *Rebo Wekasan*, but many traditions in Indonesia show otherwise. For example, scholars in *Dayah Aceh* on legal reasoning (*istinbath*) concerning *Acehnese* customary practices show that some

⁸⁸ Ahmad Khotim Muzakka, 'Otoritas Keagamaan Dan Fatwa Personal Di Indonesia', *Epistemé: Jurnal Pengembangan Ilmu Keislaman*, 13, no. 1 (2018): 63–88, <https://doi.org/10.21274/epis.2018.13.1.63-88>; Mohammed Saeed A. Alamri et al., 'Text, Context and Natural Conservation: An Analysis of Muhammadiyah's and Nahdlatul Ulama's Islamic Legal Thought on Fiqh of Environment', *Nurani: Jurnal Kajian Syari'ah Dan Masyarakat* 25, no. 2 (2025): 690–715, <https://doi.org/10.19109/nurani.v25i2.31305>.

⁸⁹ al-Asqalani, *Fathu Al-Bari Bi Syarh al-Bukhari*, jilid 2: 531.

⁹⁰ al-Hanbaly, *Lathaif Al-Ma'arif Fi Ma Li Mawasim al-Am Min Al-Wadzaif*: 178-179.

⁹¹ Harry Yuniardi et al., 'Between Tradition and Sharia'; Ahmad Syafi'i Sulaiman Jamrozi et al., 'Maqashid Al-Sharia in the Study of Hadith and Its Implication for the Renewal of Islamic Law: Study on Jasser Auda's Thought', *Justicia Islamica* 19, no. 1 (2022): 74–93, <https://doi.org/10.21154/justicia.v19i1.3269>; Nasruddin Yusuf et al., 'Mapalus Tradition: North Sulawesi Muslim Society in the Maqashid Syariah Discourse', *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 20, no. 1 (2025), <https://doi.org/10.19105/al-lhkam.v20i1.14025>.

⁹² Abdurrahman bin Abu Bakar as-Suyuthi, *Al-Asybah Wa An-Nadzair*, Jilid 1 (Beirut: Dar al-Kutub al-Ilmiyah, 1403): 7; Jamaluddin az-Zailai', *Nashb Ar-Rayah Fi Takhrij Ahadits al-Hidayat*, Cet. 1, Jilid 4 (Beirut: Muassash Rayyan, 1997): 133.

⁹³ Abdurrahman bin Abu Bakar Suyuthi, *Syarh Sunan Ibnu Majah*, Jilid 1 (Karachi: Qadimi Kutub Khanah, n.d.): 66.

traditions are accepted while others are rejected.⁹⁴ A study of the *Aqiqah* tradition during the month of *Maulid* in Padang, West Sumatra, from the perspective of *urf*, reported that the tradition was valid in line with Islamic law and represented local wisdom.⁹⁵

The participants, including Pesantren leaders, *santri*, members of the surrounding community, and followers of *thariqah*, can be understood through Robert K. Merton's functionalist theory, which distinguishes between two types of functions.⁹⁶ The first is the manifest function, namely the goals, intentions, or outcomes of social actions consciously recognized, openly expressed, and collectively acknowledged.⁹⁷ This function is intentional and represents the primary reason for carrying out an activity. In this context, the manifest function of *Rebo Wekasan* tradition serves as a medium for the Pesantren's religious outreach (*dakwah*) to the surrounding community. The second is the latent function, which refers to consequences, benefits, or effects not consciously recognized, originally intended, or explicitly acknowledged by the participants. These functions are often hidden but play an important role in maintaining the continuity of the social system. The manifest and latent functions refer to the stated purpose and unintended consequences, respectively. In this context, the latent function includes the sense of inner peace experienced by participants through performing unrestricted voluntary prayers (*salat sunnah mutlak*), reciting *Sūrah Yasin* and *Tahlil*, and concluding with supplications for protection from misfortune. The concept strengthens social ties among the Pesantren, *santri*, followers of *thariqah*, and the surrounding community through the shared practice of charitable communal meals.

⁹⁴ Januddin Muhammad Yusuf and Nawir Yuslem, 'Acehnese Dayah Ulama's Response to the Use of 'Urf in Istimbath of Fiqh Law from Islam Nusantara', *Al-Istinbath: Jurnal Hukum Islam* 8, no. 1 (2023): 291-306, <https://doi.org/https://doi.org/10.29240/jhi.v8i1.5732>.

⁹⁵ Hamda Sulfinadia et al., 'Implementation of Aqiqah in the Bulan Maulid in Nagari Padang Laweh West Sumatra Perspective'Urf, *Al-Istinbath: Jurnal Hukum Islam* 8, no. 2 (2023): 465-484, <https://doi.org/https://doi.org/10.29240/jhi.v8i2.6800>.

⁹⁶ Bernard Raho, *Teori Sosiologi Modern* (84; Maumere: Penerbit Ledalero, 2021).

⁹⁷ Rian Hidayat et al., 'Dari Tradisi Ke Kohesi Sosial: Fungsi Sosial Halal Bihalal Dalam Perspektif Merton', *Kutubkhanah* 25, no. 1 (2025): 80, <https://doi.org/10.24014/kutubkhanah.v25i1.37383>.

The manifest functions of *Rebo Wekasan* tradition, as revealed through interviews with Kiai Maisir are to serve as a method of *dakwah*, social bonding, and strengthening support from the surrounding community, as well as to help people avoid disasters by strengthening spiritual and mental resilience.⁹⁸ Kiai Maisir explains that the Pesantren intentionally organized the tradition to allow the community to worship while believing that prayers and almsgiving can prevent disasters. Pesantren leader explicitly stated the objectives, and the santri and congregation accepted the authority of Kiai. Therefore, these intended purposes are consistent with the characteristics of manifest functions as defined by Robert K. Merton.

Rebo Wekasan tradition has several latent functions that are sociologically significant, such as the reinforcement of religious authority. Based on observations at Al-Hikmah Pesantren, the performance of voluntary prayers, *dhikr*, the recitation of Yasin, and communal charitable meals provides individual spiritual comfort and strengthens internal solidarity among members of *tarekat* while reinforcing Kiai authority as a religious leader whose guidance should be followed. Therefore, this tradition serves as a mechanism for maintaining traditional religious authority in the context of modernity.

According to Kiai Maisir, *Rebo Wekasan* tradition originated from *tarekat* activities initiated by Abah Sobari and has continued under the current leadership.⁹⁹ The continuity across generations reflects the reproduction of Kiai authority in the community since members of *tarekat*, or disciples, are highly obedient to the spiritual teacher. Kiai Maisir stated, "Within *tarekat*, the *santri* or disciples are very obedient to their teacher. Therefore, these disciples come to participate when the activity is organized and are asked to spread the teachings that have been practiced".¹⁰⁰

Based on Kiai Maisir's statement, the continuity of *Rebo Wekasan* tradition from the leadership of Abah Sobari to the present leadership reflects the preservation of tradition

⁹⁸ Maisir, 'Wawancara Tradis Rabu Wekasan Di Pondok Pesantren Al-Hikmah Bandar Lampung'.

⁹⁹ Maisir, 'Wawancara Tradis Rabu Wekasan di Pondok Pesantren Al-Hikmah Bandar Lampung'.

¹⁰⁰ Maisir, 'Wawancara Tradis Rabu Wekasan Di Pondok Pesantren Al-Hikmah Bandar Lampung'.

alongside the reinforcement of the chain of legitimacy underpinning the authority of Kiai. The transfer of leadership is legitimized by formal declarations and the continued practice of the tradition, which organically connects the current authority to the founder of the Pesantren. Therefore, community recognition of authority is achieved through a symbolic process passed down across generations.

The disciples' obedience, as emphasized in the interview, functions as a latent instrument to strengthen authority. From Robert K. Merton's latent functionalist perspective, the presence of *tarekat* disciples in every activity and during *Rebo Wekasan* tradition is a visible expression of obedience that reinforces Kiai position as the center of authority. Indirectly, this tradition transforms spiritual attachment into social solidarity, ensuring the mobilization of disciples. Kiai instruction for the disciples to spread the teachings practiced serves the latent function of extending the authority beyond the Pesantren and congregation. These disciples disseminate religious knowledge as well as strengthen Kiai Maisir's influence and legitimacy in the respective communities. This pattern ensures the expansion of the network, in which Kiai authority remains present and reinforced across generations and regions without requiring physical presence.

Rebo Wekasan tradition builds social solidarity among Kiai, the *jama'ah*, and the wider community, as reflected in the community. Kiai Maisir explained that "the community gives *sedekah* by bringing cooked food".¹⁰¹ In addition, Al-Hikmah Pesantren also provides food and assistance for the community. Social solidarity is expressed through financial support, particularly during the early years of Al-Hikmah Pesantren's establishment, where "One of the main reasons Al-Hikmah was established was the strong support from the *jama'ah*".¹⁰² However, Abah Sobari assisted members of *tarekat* who were economically disadvantaged. Even when a male member of *tarekat* passed away, the funeral process is handled from washing the body to the burial. Abah Sobari stated, "This is my disciple, and I am responsible for his body".¹⁰³ Kiai Maisir's explanation shows that the

¹⁰¹ Maisir, 'Wawancara Tradis Rabu Wekasan Di Pondok Pesantren Al-Hikmah Bandar Lampung'.

¹⁰² Maisir, 'Wawancara Tradis Rabu Wekasan Di Pondok Pesantren Al-Hikmah Bandar Lampung'.

¹⁰³ Maisir, 'Wawancara Tradis Rabu Wekasan Di Pondok Pesantren Al-Hikmah Bandar Lampung'.

relationship among Kiai, *tarekat jama'ah*, and the community, through *Rebo Wekasan* tradition, creates social solidarity while sustaining the legitimacy of Kiai authority. Spiritual, social, and hierarchical interactions are established among the three groups through the implementation of the tradition.

The disciples' obedience to the teacher within the context of *Tarekat* and *Pesantren*, as described by Kiai Maisir, is closely related to Sayfa's result. According to Sayfa, Kiai and *mursyid tarekat* hold a high social status and are highly respected in society because of deep religious knowledge. Furthermore, Kiai convinces the community that both the presence and the institution founded exist for the benefit of the Muslim community and the surrounding society.¹⁰⁴ Sayfa argues that the community's tendency to highly respect and venerate Kiai helps maintain religious authority.

Muhammad Taqdir further argues that Indonesian society, particularly in Java, retains a strong feudal identity rooted in the *Pesantren* tradition, as evidenced by the veneration of Kiai. This creates a vertical relationship among Kiai, *santri*, and the community. The veneration is culturally constructed but is also influenced by social norms that require respect for teachers. The respect is associated with receiving blessings, which leads to absolute obedience to Kiai authority.¹⁰⁵

The latent function can be understood as a cultural mechanism for anticipating disasters from another perspective, through Merton's functionalist theory. Moh Rosyid and Lina Kushidayati in "Anticipating Disaster: The 'Urf Perspective of *Rebo Wekasan* Ceremony in Kudus, Central Java" report¹⁰⁶ that religious traditions and rituals unintentionally

¹⁰⁴ Sayfa Auliya Achidsti, 'Eksistensi Kiai Dalam Masyarakat', *IBDA' : Jurnal Kajian Islam Dan Budaya* 12, no. 2 (1970): 149-171, <https://doi.org/10.24090/ibda.v12i2.443>.

¹⁰⁵ Mohammad Takdir Ilahi, 'Kiai: Figur Elite Pesantren', *IBDA' : Jurnal Kajian Islam Dan Budaya*, 12, no. 2 (1970): 137-148, <https://doi.org/10.24090/ibda.v12i2.442>; Ach. Khoiri et al., 'The Role of Kiai and Blater in the Regional Election in Madura: Discourse on Legal Culture', *Trunojoyo Law Review* 6, no. 2 (2024): 211-233, <https://doi.org/10.21107/tlr.v6i2.23894>.

¹⁰⁶ Moh Rosyid and Lina Kushidayati, 'Anticipating Disaster: The 'Urf Perspective of *Rebo Wekasan* Ceremony in Kudus, Central Java', *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 17, no. 1 (2022): 91-112, <https://doi.org/10.19105/al-lhkam.v17i1.5705>.

prepare *santri* and the community to remain alert and ready to face possible disasters. This hidden function strengthens the community's capacity to adapt to disasters.

CONCLUSION

In conclusion, *Rebo Wekasan* tradition in Indonesia, particularly in *Pondok Pesantren*, practiced through ritual acts of worship, represents a form of negotiation of the meaning of *Hadīth* texts by Kiai Mursyid Thariqah as local religious authorities. These religious authorities can bridge local culture and the interpretation of texts, creating harmony between socio-cultural practices and religious teachings. This process helps sustain the continuity of socio-religious tradition in the community.

ACKNOWLEDGEMENTS

The authors are grateful to *Pondok Pesantren Al-Hikmah Bandar Lampung*, specifically to Drs. K.H. Basyaruddin Maisir, the head of the *Pondok Pesantren*, for granting the permission and the opportunity to conduct this study and the interviews.

AUTHOR CONTRIBUTIONS STATEMENT

AMG served as the principal investigator and corresponding author for the study of *Rebo Wekasan* tradition at *Pondok Pesantren Al-Hikmah* in Bandar Lampung. He developed the manuscript framework, collected the primary data, analyzed the data, and drew the conclusions. BKH collected interview transcripts and documentation, obtained the *Pondok Pesantren* profile, and conducted socio-cultural analysis. MC and HG conducted interviews, provided literature on tradition from various sources, and edited the manuscript.

CONFLICT OF INTEREST

The authors declare no conflicts of interest, either individually or institutionally, related to this study.

AI USAGE STATEMENT

AI tools were used only to assist with language refinement in this study. The data collection and analysis were conducted in accordance with high ethical standards, ensuring

the validity of the content. The manuscript was written objectively, maintaining the authenticity of the data and prioritizing independence in the writing process.

BIBLIOGRAPHY

- A. Alamri, Mohammed Saeed, Jm Muslimin, K. Wsuwetsa Mukti, and Rayhansyah Jasin. 'Text, Context and Natural Conservation: An Analysis of Muhammadiyah's and Nahdlatul Ulama's Islamic Legal Thought on Fiqh of Environment'. *Nurani: Jurnal Kajian Syari'ah Dan Masyarakat* 25, no. 2 (2025): 690-715. <https://doi.org/10.19109/nurani.v25i2.31305>.
- Achidsti, Sayfa Auliya. 'Eksistensi Kiai Dalam Masyarakat'. *IBDA` : Jurnal Kajian Islam Dan Budaya* 12, no. 2 (1970): 149-171. <https://doi.org/10.24090/ibda.v12i2.443>.
- Adi, Abu Ahmad bin. *Al-Kamil Fi Dhu'afa Ar-Rijal*. Jilid 1. Beirut: Dar Kutub Ilmiah, 1997.
- Ahsin, M., and M. Alfatih Suryadilaga. 'Interpretasi Sufistik Atas Hadis Melalui Sastra Dalam Syair Perahu Karya Hamzah Fansuri'. *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 21, no. 1 (2020): 193-216. <https://doi.org/10.14421/qh.2020.2101-10>.
- Al Abza, M. Thohar, Zulfadli Zulfadli, Ahmad 'Ubaydi Hasbillah, Arif Syibromalisi, and Suud Sarim Karimullah. 'The Dialectic of Islamic Literacy and Adat Conservation: Remote Community Reception of Hadiths In The Khutbah Naga Manuscript of West Papua'. *Jurnal Lektur Keagamaan* 22, no. 1 (2024): 253-286. <https://doi.org/10.31291/jlka.v22i1.1200>.
- Al Faruq, Ahmad Bima Risyta. 'Ritual Ibadah Shalat Rebo Wekasan of the Month Shafar According To Islamic Law'. *International Journal of Southeast Asia* 2, no. 1 (2021). <https://doi.org/10.47783/journiisa.v2i1.194>.
- Aseri, Mukhsin, Muhammad Rasyid, Ahmad Sharifuddin Bin Mustapha, Akh. Fauzi Aseri, and Oleh Fedorchenko. 'Negotiating Authority and Knowledge: Religion, Science, and Politics in the Fatwa Transformations of the Indonesian Ulema Council'.

Asqalani, Ahmad ibn Ali ibn Hajar al-. *Fathu Al-Bari Bi Syarh al-Bukhari*. Juz 8. Al-Maktabah as-Salafiyah, 1970.

Asqalani, Ibnu Hajar. *Hidayat Ar-Ruwat Ila Takhrij Ahadits al-Mashabih Wa al-Misykat*. Juz. 2. Cet. I. Halab: Dar Ibnu Qayyim-Dar Ibnu Affan, 2001.

Asqalani, Ibnu Hajar al-. *At-Talkhis al-Habir*. Jilid. 6. Cet. I. Dar Adwa Salaf, 2007.

Baihaqi, Ahmad bin al-Husain al-. *Sunan Al-Baihaqi al-Kubra*. Nomor hadits 20442. Jilid. 10. Makkah: Maktabah al-Baz, 1994.

Baihaqi, Ahmad bin Husain al-. *As-Sunan al-Kubra*. Nomor hadits 6832. Jilid 2. n.d.

Barr, Abu Umar Ibnu Abdil. *At-Tamhid Lima Lil-Muwatha Min al-Ma'ani Wa al-Asanid*. Jilid 24. Maroko: Wazarat 'Umum al-Awqaf wa wa aSyu'un al-Islamiyah, 1387.

Bukhari, Muhamad Isma'il al-. *Shahih Bukhari Al-Mukhtasr*. Jilid 1. Beirut-Al-Yamamah: Dar Ibnu Katsir, 1987.

Bukhari, Muhammad bin Isma'il. *At-Tarikh al-Kabir*. Jilid 1. Haidar Abad: Dairat al-Ma'arif Utsmaniyyah, n.d.

Bulanov, Akdila. *Masyarakat, Media Dan Makna: Tela'ah Sosiologi Komunikasi*. Vol. 1. Bab I : Teori Fungsionalisme Robert K. Merton. Paya Kumbuh: Fahmi Karya, 2025.

Damayanti, Fitri, Dewi Kurniawati, and Fatma Merve Prayogo. 'From Tradition to Modernity: The Contemporary Relevance of Islamic Law in Art and Culture'. *Nusantara: Journal of Law Studies* 3, no. 1 (2024): 14–26.
<https://doi.org/10.5281/zenodo.17372790>.

Darimi, Abdullah bin Abdurrahman. *Sunan Darimi*. Jilid 1. Beirut: Dar al-Kitab al-Araby, 1407.

Fadilasari, Ila. 'Amalan Dan Doa Rebo Wekasan'. *Online NU*, n.d. Accessed 25 February 2026. <https://lampung.nu.or.id/syar/amalan-dan-doa-Rabu-wekasan-20-agustus-2025-3dgWk>.

Fais, Ahmad, Jamal Lutfi, and Ahmad Saefudin. 'Kajian Living Hadis: Sedekah Segi Langgi Dalam Tradisi Rebo Wekasan Di Desa Jatibarang Kabupaten Brebes'. *MISYKAT: Jurnal Ilmu-Ilmu Al-Quran Hadist Syari Ah Dan Tarbiyah* 9, no. 1 (2024). <https://doi.org/10.33511/misykat.v9n1.62-68>.

Fatarib, Husnul, Zezen Zainul Ali, Nur Aziz Arifin, Abdul Najib, and Muhammad Nur Fathoni. 'Progressive Legal Reasoning in Contemporary Islamic Legal Reform: Negotiating the Maqāṣid and Hermeneutic Approaches'. *JURIS (Jurnal Ilmiah Syariah)* 24, no. 2 (2025): 277–294. <https://doi.org/10.31958/juris.v24i2.16123>.

Fattah, KH. Munawwir Abdul. 'Membaca Surat Yasin'. *NU Online*, n.d. Accessed 7 March 2026. <https://nu.or.id/syariah/membaca-surat-yasin-llIaI>.

Hambal, Ahmad bin. *Musnad Ahmad*. Jilid 5. Beirut: Alam al-Kutub, 1998.

Hanbaly, Zainuddin Ibnu Rajab al-. *Lathaif Al-Ma'arif Fi Ma Li Mawasim al-Am Min Al-Wadzaif*. 1. Riyadh: Dar Ibnu Khuzaimah, 2007.

Harnianti, Anif Musya'fa'ah. 'Tradisi Doa Tolak Bala' Malam Rebo Wekasan: Studi Living Qur'an Di Pondok Pesantren Al-Anwar Karangmangu Sarang Rembang'. Skripsi, STAI al-Anwar Sarang Rembang, 2022. <https://repo.staianwar.ac.id/view/divisions/sch=5Fart/2022.type.html>.

Harry Yuniardi, Diah Siti Sa'diah, Aziz Sholeh, Lena Ishelmiyany Ziaharah, and Christopher Michael Cason. 'Between Tradition and Sharia: Endogamous Marriage Practices in the Pesantren Community of Bandung Regency from a Contemporary Islamic

Legal Perspective'. *MILRev: Metro Islamic Law Review* 4, no. 2 (2025): 899-932.
<https://doi.org/10.32332/milrev.v4i2.10624>.

Hidayat, Rian, Erawati Desi, and Mahda Mahda. 'Dari Tradisi Ke Kohesi Sosial: Fungsi Sosial Halal Bihalal Dalam Perspektif Merton'. *Kutubkhanah* 25, no. 1 (2025): 80.
<https://doi.org/10.24014/kutubkhanah.v25i1.37383>.

Huda, Miftahul, Agus Purnomo, Abdul Mun'im, Lutfi Hadi Aminuddin, and Lukman Santoso. 'Tradition, Wisdom and Negotiating Marriage and Inheritance Disputes on Javanese Muslim'. *Al-Istinbath: Jurnal Hukum Islam* 9, no. 1 (2024): 25.
<https://doi.org/10.29240/jhi.v9i1.9887>.

Ikhwanuddin, Mohammad, Moh. Ali, Elly Khumairoh, Ummul Lathifah, and Shinta Salwa Ramadhani. 'Sema'an of the Qur'an Rebo Wekasan in Java: A Study of the Living Qur'an'. *MUŞHAF Jurnal Tafsir Berwawasan Keindonesiaan* 3, no. 1 (2022): 71-87. <https://doi.org/10.33650/mushaf.v3i1.4680>.

Ilahi, Mohammad Takdir. 'Kiai: Figur Elite Pesantren'. *IBDA` : Jurnal Kajian Islam Dan Budaya*, 12, no. 2 (1970): 137-148. <https://doi.org/10.24090/ibda.v12i2.442>.

Imamuddin, and Abdul Karim Ali. 'Analisis Hukum Solat Rebo Wekasan Dalam Kitab Tarjumān Karangan KH. Abdul Hamid Analysis of the Rebo Wekasan Prayer Legal in the Tarjumān Book by KH. Abdul Hamid'. *Online Journal of Research in Islamic Studies* 9, no. 2 (2022): 1-28. <https://doi.org/10.22452/ris.vol9no2.1>.

Jawzi, Ibnu al-. *Al-Maudhu'at*. Jilid. 2. n.d.

Kabir, Ahmad Ad-Dairaby al-. *Fath Al-Majid al-Muallaf Li'Naf'i Abīd* (Mujarrabat Ad-Dairaby). Mesir: Maktabah al-Jumhuriyah al-Arabiyah, n.d.

Khoiri, Ach., Avien Zakaria, Ihya Ulumuddin, Muhammad Ahsin Lana, and Ach Robithul Islam. 'The Role of Kiai and Blater in the Regional Election in Madura: Discourse

on Legal Culture'. *Trunojoyo Law Review* 6, no. 2 (2024): 211-233.
<https://doi.org/10.21107/tlr.v6i2.23894>.

Kudus, Abdul Hamid bin Muhammad Ali. *Kanzun Najāh Wa Surūr Fi Al-Ad'iyah al-Ma'tsūrah*. 1. Beirut: Dar al-Jawi, 2009.

Lukis Alam, Achmad Maimun, Muh Iqbal, Royan Utsany, and Meredian Alam. 'Negotiating Ethnic and Religious Identities: Indonesian Chinese Muslims in Sharī'ah Compliant Business'. *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan* 25, no. 1 (2025): 92-54. <https://doi.org/10.18326/ijtihad.v25i1.92-54>.

'Madrasah Cikal-Bakal Pondok Pesantren Ini Didirikan Oleh KH. Sobari Pada Tahun 1977 Dan Pada Tanggal 9 Januari 1988 Dibentuk Yayasan Perguruan Islam al-Hikmah'. n.d. <http://al-hikmah-way-halim.blogspot.com/2013/04/selayang-pandang-al-hikmah.html>.

Maftuhah, Siti. *Rabu Wekasan Dan Budayanya Di Berbagai Daerah*. n.d. Accessed 24 April 2025. <https://staisenorituban.ac.id/rebo-wekasan-dan-budayanya-di-berbagai-daerah/>.

Manawi, Abdurra'uf al-. *At-Taysir Fi Syarh al-Jami' Ash-Shagir*. Jilid. 1. Riyadh: Maktabah al-Imam Syafi'I, 1998.

Manawi, Abdurra'uf al-. *Faidh Al-Qadir Syarh al-Jami' Ash-Shagir*. Cet. 1. Jilid 3. Mesir: al-Maktabah al-Tijariyah al-Kubra, 1356.

Maniyawi, Mahmud bin Muhammad al-. *Al-Jumu' al-Bahiyah Lil Aqidah as-Salafiyah*. Jilid. 1. Cet. I. Misr: Maktabah Ibnu Abbas, 2005.

Merton, Robert K. *Social Theory and Social Structure*. New York: The Free Press, 1968.

Mubarkafuri, Abdurrahmani al-. *Mur'atul Mafatih Fi Syarh Misykat al-Mashabih*. Jilid. 2. Cet. III. India: al-Jami'ah as-Salafiyah, 1984.

Mubarok, Lailil, Abd. A'la, and Rochimah. 'Tradisi Lokal Dan Agama (Studi Atas Pemaknaan Tradisi Rebo Wekasan Di Desa Panyuran, Palang, Tuban, Jawa Timur)'. *Prosiding Konferensi Nasional Mahasiswa Sejarah Peradaban Islam 1* (2024). <https://proceedings.uinsa.ac.id/index.php/konmaspi/article/view/2548>.

Muhyi, Asep Abdul, Ecep Ismail, Deva Nurfazri, Dewi Sukmawati, Faqih Al-Munawar, and Gina Raudhatul Jannah. 'The Use of Qur'an Verses in Wafaq Rebo Wekasan: Study on Living Qur'an in Pondok Pesantren Salafi Asy-Syafi'iyah at Narawita Cicalengka Village'. *Ishraqi*, 2025. <https://journals2.ums.ac.id/ishraqi/article/view/10976>.

Mundziri, Zakiyuddin al-. *At-Tarhib Wa at-Tarhib Min al-Hadits Asy-Syarif*. Jilid. 2. Cet. I. Beirut: Dar Kutub Ilmiah, 1417.

Mustofa, Imam, Muhammad Sauqi, Diana Ambarwati, and Alwi Yahya. 'Living Islamic Law in Indigenous Communities in Indonesia: Integration of Fiqh in the Tradition of Mu'amalah of the Muslim Community of Banjar'. *Al-Manahij: Jurnal Kajian Hukum Islam*, 26 November 2025, 289-312. <https://doi.org/10.24090/mnh.v19i2.14792>.

Mutmainah, Nurul H., Yusno Abdullah Otta, and Hadirman Hadirman. 'Tradisi Rebo Kasan Di Kampung Jawa Tondano Kabupaten Minahasa'. *Jurnal JINNSA (Jurnal Interdipliner Sosiologi Agama)* 1, no. 1 (2021): 84-103. <https://doi.org/10.30984/jinnsa.v1i1.90>.

Muzakka, Ahmad Khotim. 'Otoritas Keagamaan Dan Fatwa Personal Di Indonesia'. *Epistemé: Jurnal Pengembangan Ilmu Keislaman*, 13, no. 1 (2018): 63-88. <https://doi.org/10.21274/epis.2018.13.1.63-88>.

Nisaburi, Abu Abdillah al-Hakim. *Al-Mustadrak 'ala Shahihain, Nomor Hadits 1812*. Cet. 1. Jilid 1. Beirut: Dar Kutub Ilmiah, 1990.

Nurjannah, Siti. 'Living Hadis: Tradisi Rebo Wekasan Di Pondok Pesantren MQHS Al-Kamaliyah Babakan Ciwaringin Cirebon'. *Diya Al-Afkar: Jurnal Studi al-Quran Dan al-Hadis* 5, no. 01 (2017): 219. <https://doi.org/10.24235/diyaafkar.v5i01.4340>.

Nurozi, Ahmad. 'Rebo Wekasan Dalam Ranah Sosial Keagamaan Di Kabupaten Tegal Jawa Tengah (Analisis Terhadap Ritual Rebo Wekasan Di Desa Sitanjung Lebaksiau)'. *Jurnal An-Nuha* 3, no. 1 (2016): 125-136.

Qasthalani, Ahmad bin Muhammad al-. *Irsyad As-Sari Li Syarh Shaih al-Bukhari*. Jilid. 15. Cet. 1. Dar Ibnu Hazm-Dar Atha'at al-Ilm, 2021.

Qona'ah, Umami, Sri Nor Rohmah, and Selly Eka Kusumawati. 'Makna Simbol Dan Nilai Karakter Tradisi Rebo Wekasan'. *DINASTI: (Developing Innovation for Social Transformation and Inclusion)* 1, no. 1 (2026). <https://sekawanpress.com/journals/index.php/dinasti/article/view/37>.

Qudsy, Saifuddin Zuhri, Irwan Abdullah, Hasse Jubba, Zaenuddin Hudi Prasoj, and Egi Tanadi Taufik. 'The Making of Living Hadīth: A New Direction of Hadīth Studies in Indonesia'. *Culture and Religion* 23, no. 4 (2023): 353-372. <https://doi.org/10.1080/14755610.2024.2336461>.

Qurthuby, Muhammad bin Ahmad al-. *Al-Jami' Li Ahkami al-Qur'an*. Jilid 17. Riyadh: Dar 'Alam al-Kutub, 2003.

Qurthuby, Sulaiman bin Khalaf al-. *Al-Muntaqa' Syarh al-Muwatha'*. Jilid 4. Mesir: Mathba'ah Sa'adah, 1332.

Raho, Bernard. *Teori Sosiologi Modern*. 84. Maumere: Penerbit Ledalero, 2021.

Ratri, Ratri Yulia Ningsih, Melisa, and Nurmalia Dewi. 'Pergeseran Nilai Tradisi Rebo Pungkasan Pada Masyarakat Jawa Perantauan Di Kelurahan Sridadi, Kecamatan Muara Bulian'. *Pendas: Jurnal Ilmiah Pendidikan Dasar* 10, no. 02 (2025). <https://doi.org/10.23969/jp.v10i02.25814>.

Rohmah, Umi Nuriyatur. 'Penggunaan Ayat-Ayat Al-Qur'an Dalam Ritual Rebo Wekasan Studi Living Qur'an Di Desa Sukoreno Kec. Kalisat Kab. Jember'. *AlBayan: Jurnal Ilmu al-Qur'an Dan Hadist* 1, no. 1 (2018): 66-91. <https://doi.org/10.35132/albayan.v1i1.4>.

Romziana, L, and L. Lutfi. 'History and Relationship of Qur'an Verses to Rebo Wekasan Tradition at the Darul Ulum Islamic Boarding School in Banyuanyar, Pamekasan'. *Jurnal Ilmiah Al-Mu'ashirah: Media Kajian ...*, no. Query date: 2026-03-09 13:40:04 (2023). <https://jurnal.arraniry.ac.id/index.php/almuashirah/article/view/17500.html>.

Romziana, Luthviah, and Lutfi Lutfi. 'History and Relationship of Qur'an Verses to Rebo Wekasan Tradition at the Darul Ulum Islamic Boarding School in Banyuanyar, Pamekasan'. *Jurnal Ilmiah Al-Mu Ashirah* 20, no. 1 (2023): 191. <https://doi.org/10.22373/jim.v20i1.17500>.

Rosyid, Moh and Lina Kushidayati. 'Anticipating Disaster: The 'Urf Perspective of Rebo Wekasan Ceremony in Kudus, Central Java'. *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 17, no. 1 (2022): 91-112. <https://doi.org/10.19105/al-lhkam.v17i1.5705>.

Rosyid, Moh and Lina Kushidayati. 'Anticipating Disaster: The 'Urf Perspective of Rebo Wekasan Ceremony in Kudus, Central Java'. *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 17, no. 1 (2022): 91-112. <https://doi.org/10.19105/al-lhkam.v17i1.5705>.

Rosyidin, Linda Aulia. *Tradisi Saparan (Abdau'an) Di Desa Penyabangan, Kabupaten Buleleng, Bali: Analisis Living Qur'an*. 2024. <http://etheses.uin-malang.ac.id/62658/>.

Sabiq, Sayyid. *Fiqh Sunnah*. Jilid 1. Beirut: Dar al-Kitab al-Araby, n.d.

Safi', Safi', Paul Atagamen Aidonojie, Muwaffiq Jufri, and Evis Garunja. 'Bhag-Rembhag Sabhala'an as a Method of Resolving Religious Conflicts in the Madura Legal Tradition'. *ElMashlahah* 14, no. 1 (2024): 95-126. <https://doi.org/10.23971/el-mashlahah.v14i1.7819>.

Sajastani, Abu Daud. *Sunan Abu Daud*. Jilid 1. Kairo: Wazarat al-Awqaf al-Masyriyah, n.d.

Sulaiman Jamrozi, Ahmad Syafi'i, Suad Fikriawan, Syamsul Anwar, and Misnen Ardiansyah. 'Maqashid Al-Sharia in the Study of Hadith and Its Implication for the Renewal of Islamic Law: Study on Jasser Auda's Thought'. *Justicia Islamica* 19, no. 1 (2022): 74-93. <https://doi.org/10.21154/justicia.v19i1.3269>.

Sulfinadia, Hamda, Jurna Petri Roszi, Rosdialena Rosdialena, Eli Suryani, and Anisa Fitri. 'Implementation of Aqiqah in the Bulan Maulid in Nagari Padang Laweh West Sumatra Perspective'Urf. *Al-Istinbath: Jurnal Hukum Islam* 8, no. 2 (2023): 465-484. <https://doi.org/10.29240/jhi.v8i2.6800>.

Suyuthi, Abdurrahman bin Abu Bakar. *Syarh Sunan Ibnu Majah*. Jilid 1. Karachi: Qadimi Kutub Khanah, n.d.

Suyuthi, Abdurrahman bin Abu Bakar as-. *Al-Asybah Wa An-Nadzair*. Jilid 1. Beirut: Dar al-Kutub al-Ilmiyah, 1403.

Syafi'i, Imam, Ramdan Wagianto, Hawa' Hidayatul Hikmiyah, Irzak Yuliardy Nugroho, and Syaikhoni. 'Harmonization of Islamic Law and Local Wisdom: A Methodological Reconstruction of Ijtihad in Family Law Based on Yusuf al-Qaradawi's Istinbāṭ Approach'. *Nusantara: Journal of Law Studies* 5, no. 1 (2026): 25-43. <https://doi.org/10.5281/zenodo.18359276>.

Sya'roni, Usman. *Otensitas Hadits Menurut Ahli Hadits Dan Kaum Sufi*. Jakarta:Pustaka Firdaus, 2008.

Thabrani, Sulaiman bin Ahmad ath-. *Al-Mu'jam al-Awshath*. Nomor hadits 6422. Jilid. 6. Kairo: Dar al-Haramain, 1415.

Thabrani, Sulaiman bin Ahmad ath-. *Al-Mu'jam al-Kabir*. Nomor hadits 4402. Jilid 4. Mosul: Makatab al-Ulum wa al-Hikam, 1983.

Thahan, Mahmud. *Taysir Musthalah Al-Hadits*. Riyadh: Maktabatul Ma'arif, 2004.

Tirmidzi, Abu Isa. *Sunan At-Tirmidzi*. Jilid 2. Kairo: Wazarat al-Awqaf al-Mashriyah, n.d.

Tirmidzi, Muhammad bin Isa. *Sunan At-Tirmidzi*. Nomor hadits 664. Jilid 3. Beirut: Dar Ihya Turats al-Araby, n.d.

Wazin, Wazin, Umar Chamdan, Wasehudin Wasehudin, Muh Barid Nizarudin Wajdi, and Nihayatul Masykurah. 'The Dilemma of Sharia Tourism Regulation: Between Tradition and Modernity in Banten: Negotiating Islamic Values, Cultural Preservation, and Policy'. *Jurnal Hukum* 41, no. 1 (2025): 173. <https://doi.org/10.26532/jh.v41i1.40157>.

Wazir, Rosni. 'Hadits Dan Tasawuf: Satu Sorotan Terhadap Syarh Taftazani 'Ala Hadits Arba'in al-Nawawiyah'. *Hadis: International Refereed Academic Journal in Hadith Studies*, 8, no. 15 (2018): 18-36. <https://doi.org/10.53840/hadis.v8i15.13>.

Widi, Henk. 'Masyarakat Di Kaki Gunung Rajabasa Lestarikan Tradisi Rebo Wekasan'. *Dwipa News*, n.d. Accessed 25 February 2026. <https://www.dwipanews.com/2018/11/masyarakat-di-kaki-gunung-rajabasa-lestarikan-tradisi-Rabu-wekasan>.

Widiyaningsih, Maya, and Yusuf Falaq. 'Rebo Wekasan: Eksplorasi Tradisi Dan Nilai Budaya Di Masyarakat Desa Jepang - Kudus'. *Jurnal Artefak* 12, no. 1 (2025): 51. <https://doi.org/10.25157/ja.v12i1.16799>.

Yanti, Siti Mahmudah. 'Tradisi Rebo Wekasan Di Desa Suci Kecamatan Manyar Kabupaten Gresik (Kajian Fungsi Sosial Dan Nilai Budaya)'. *EDU-KATA: Jurnal Bahasa, Sastra Dan Pembelajarannya* 6, no. 1 (2020). <https://doi.org/10.52166/kata.v5i1.1796>.

Yusuf, Januddin Muhammad, and Nawir Yuslem. 'Acehnese Dayah Ulama's Response to the Use of 'Urf in Istimbath of Fiqh Law from Islam Nusantara'. *Al-Istinbath: Jurnal Hukum Islam* 8, no. 1 (2023): 291-306. <https://doi.org/https://doi.org/10.29240/jhi.v8i1.5732>.

Yusuf, Nasruddin, Djamila Usup, Anisa Jihan Tumiwa, Naskur Bilalu, and Nurlaila Isima. 'Mapalus Tradition: North Sulawesi Muslim Society in the Maqashid Syariah Discourse'. *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 20, no. 1 (2025). <https://doi.org/10.19105/al-lhkam.v20i1.14025>.

Zailai', Jamaluddin az-. *Nashb Ar-Rayah Fi Takhrij Ahadits al-Hidayat*. Cet. 1. Jilid 4. Beirut: Muassash Rayyan, 1997.

Zaki, Muhammad, Alwi Bin Hamid Bin Syihab, and Akhmad Ikhwan. 'Living Hadith and Legal Traditions in Preserving Ancestry: A Case Study of the Contemporary Arab Sayyid Community in Lampung'. *MILRev: Metro Islamic Law Review* 4, no. 2 (2025): 1297-1327. <https://doi.org/10.32332/milrev.v4i2.11094>.

Zubair, Maimun. *Nabdzatul Ahkam Wa Fawa'id al-Akhyar*. Rembang: Lajnah Ta'lif wa Nasyr STAI Al-Anwar, n.d.

Zuraidah, Ken Izzah, and Arief Sudrajat. 'Fenomena Perubahan Tradisi Rebo Wekasan (Studi Kasus Masyarakat Suci, Gresik)'. *Al-Mada: Jurnal Agama, Sosial Dan Budaya* 5, no. 2 (2022). <https://doi.org/10.31538/almada.v5i2.2011>.