

READING OF YASIN AROUND AS A TRADITION OF *TOLAK BALA* IN KELURAHAN PENDANG DISTRICT OF BARITO SOUTH, CENTRAL KALIMANTAN

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ABSTRACT: Traditions developed not apart from the oldest religions in Indonesia Hindu and Buddhist, so a few traditions or customs around people adopted the cultures of these two religions. As can be seen in Central Kalimantan itself, some traditions, especially Islam, have also largely adopted local culture. The aim of this study is to see and analyze how the tradition of Yasin reading revolves around as a tradition of rejection of balak in Pendang village of South Barito district. As for the method of research used qualitative descriptive with the phenomenological model. With the primary data sources some people or customary figures also some supportive informants that are local communities who have lived earlier in the location. The next step is to analyze the data with several steps: data collection, data verification, and drawing a conclusion. This study shows that the tradition of Yasin's reading around exists from previous generations. The traditions of reading Yasin around as one way to keep the village or village feelings safe, peaceful, avoided from disasters and carried out in one year. It is also understandable that the tradition of reading Yasin, where Yasin is a part of the Qur'an and is coupled with the Burdah reading containing prayers to the Prophet read in turn. The tradition has two dimensions, first the theological (sacred) and social (classification, rite and solidarity) dimensions between citizens/societies.

Keywords: Reading of Yasin around, tradition, tolak bala

ABSTRAK : Tradisi yang dikembangkan tidak terlepas dari agama tertua di Indonesia Hindu dan Budhha, sehingga sedikit banyak tradisi atau kebiasaan masyarakat sekitar mengadopsi budaya dua agama tersebut. Sebagaimana yang terlihat di Kalimantan Tengah sendiri beberapa tradisi khususnya keislaman juga banyak mengadopsi budaya lokal setempat. Tujuan kajian ini adalah melihat dan menganalisis bagaimana tradisi pembacaan Yasin keliling sebagai tradisi tolak bala di desa Pendang kabupaten Barito Selatan. Adapun metode penelitian yang digunakan kualitatif deskriptif dengan model fenomenologi. Dengan sumber data primer beberapa tokoh masyarakat atau adat juga beberapa informan pendukung yaitu masyarakat setempat yang sudah tinggal lebih awal di lokasi tersebut. Langkah selanjutnya adalah menganalisa data dengan beberapa langkah yaitu pengumpulan data, verifikasi data, dan menarik sebuah simpulan. Kajian ini menunjukkan bahwa tradisi pembacaan Yasin keliling sudah ada dari generasi sebelumnya. Para tokoh adat dan masyarakat menganggap perlu adanya ritual keagamaan tersebut dengan tujuan agar warga kampung atau desa setempat aman dari bencana, terhindar dari pengaruh-pengaruh jahat. Tradisi pembacaan Yasin keliling sebagai salah satu cara agar nuansa kampung atau desa tetap aman, damai, terhindar dari bala bencana dan dilakukan dalam satu tahun sekali. Karena adanya keterikatan atau ikatan batin yang kuat dari masyarakat setempat, maka tradisi tersebut tetap dilaksanakan, selain itu juga dapat dipahami bahwa membaca surat Yasin bagian dari Al-Qur'an dan dibarengi dengan pembacaan Burdah berisi shalawat kepada Nabi SAW dibaca secara bergiliran. Tradisi tersebut memiliki dua dimensi, pertama dimensi teologis (*sacred/suci*) dan dimensi sosial (Klasifikasi, ritus dan solidaritas) antar warga/masyarakat.

Kata Kunci: Pembacaan Yasin keliling, tradisi, tolak bala

INTRODUCTION

Traditions or cultures that exist in society are very diverse and have their own characteristics. Some community traditions, especially Islam, such as the existence of Ma'arak Kitab Bukhari (Zulfa Jamalie, 2016), reviving the Qur'an by reading Surah Yasin (Widara, 2021), Suroan (Eva Kumala Rahmawati, n.d.). Because the Qur'an is multifunctional both as a basis/source, as well as a barometer in the realm of worship, personal and social (Zulaika, 2020). The practices that develop in Indonesian society are diverse and vary from one region to another. This happens because people have different perspectives and traditions in each

region. Even though the basis used is the same, if seen from a different perspective, the understanding between communities will be different. This is due to the cultural and geographical location of each region and different habits that can affect the practice of community activities.

The reading of Yasin in the tradition of rejecting bad luck in the village is a practice that has been recognized and passed down from generation to generation in the community. Every Friday night, villagers gather in mosques or houses that have been prepared to read Yasin together. They believe that by reading Yasin collectively, they will get protection from all kinds of calamities and disasters that threaten their village. This tradition is not just a religious ritual, but also an important moment to strengthen relationships between people in the community (Fitrisia, 2014). In the midst of a solemn atmosphere, they share stories, exchange information, and strengthen the social bonds that have existed between them for years.

In addition, the itinerant Yasin recitation also reflects a deep belief in the spiritual power to ward off misfortune. Villagers believe that by invoking the power of prayer and the sanctity of the Quranic verses, they can seek protection from Allah SWT and avoid any form of danger. By keeping this tradition alive, villagers not only maintain togetherness and solidarity within their community, but also strengthen their spiritual connection with God. This is what makes the recitation of the traveling Yasin an integral part of the life and cultural identity of the proud villagers.

One of the traditions of the community that seeks to revive the Qur'an in it is the reading of surah Yasin around the tradition of rejecting bad luck carried out by the people of Pendang Village, North Hamlet District, South Barito Regency, Central Kalimantan. The reading of Yasin is already commonplace in Indonesian society, but Yasin reading is often done at Tahlilan events, Maulid Habsyi and Yasinan mothers. The unique thing in Pendang Village is that the reading of Yasin is also read by traveling around the village which is carried out in the Tolak Bala tradition, which this tradition has existed from ancestors and has been passed down until now.

The next reason related to the itinerant Yasin recitation can be explained that the use of Al-Qur'an verses which in fact function as guidelines and instructions is actually used as a means of Rejecting Bala. Therefore, this research will try to raise the tradition of reading Yasin around in Pendang Village, South Barito Regency, Central Kalimantan. Speaking of the tradition of reading Yasin and rejecting bad luck, there are several relevant studies as it is said that the tradition of reading Yasin is not new. Rodin (Rodin, 2013), Zainuddin (Ahmad Zainuddin, Faiqotul Hikmah, 2019), Anma Muniri (Muniri, 2020), have conducted studies related to the tradition of reading Yasin in the community. Meanwhile, studies related to rejecting bad luck have also been carried out by Dahlia (Dahlia, Liadi, & Husni, 2022), Nafarin (Nafarin & Inderasari, 2021), Indra (Indra, 2022), Josef (LoisChoFeer & Darmawan, 2021), Fitrisia (Azmi, n.d.), and Yasin recitation is used as a medium / means of increasing worship both personally and in mass. By looking at this phenomenon, this paper looks more at how the reading of Yasin keliling is seen as a tradition of rejecting bad luck in the Pendang community of South Barito district by using the theory of the cultural society paradigm developed by one of the sociologists Emile Durkheim.

LITERATURE REVIEW

The Yasinan tradition is cultured in Indonesian society, and the reading of Yasin is identical to death, or is also often found during "slametan", or "tahlilan" with a number of provisions and others, besides that it is interpreted as a manifestation of religious-social values (Muniri, 2020). The procession of reading Yasin in addition to reading the letter Yasin also reads dhikr, shalawat and prayers, when viewed in the social aspect of the tradition as a means

of connecting ties, creating a sense of kinship, sharing and giving alms (Rodin, 2013). Studies on the reading of Yasin letters from various events are quite numerous, where the reading of Yasin letters is interpreted as educational value and as a means of da'wah, by grounding the Qur'an (reading Yasin letters) most of the Indonesian people carry it out as a routine agenda, either in knowledge assemblies, recitations, or in boarding school institutions with the aim of tawassul, remembering the dead, and strengthening the spiritual aspects of society (Makmunzir, 2023).

Some traditions that develop in the community such as rejecting bad luck, where as a form of community concern for security, comfort, prosperity, disasters that cause the community or residents to suffer. So by following the traditions of previous generations that have been passed down from generation to generation, such as the tradition of rejecting bala is always carried out in accordance with the time agreed upon by both traditional leaders, the community and scholars. The tradition of rejecting bad luck that has been carried out through charity or sharing with residents who are still in need (Triwahyuni, Hasanah, & Nur, 2020).

METHODOLOGY

This research uses a descriptive qualitative approach, by describing the natural/natural that exists on the surface. To further examine how the tradition of reading Yasin around as a repellent in the surrounding community, this research uses a phenomenological model, where the research results in an emic perspective (actors). And in the process of taking or collecting data, also make intense observations in order to get the expected results, where there is an understanding of how the tradition is carried out. The next step determines sampling, in this case the informant is deliberately chosen, namely one traditional leader, or the community, and local residents who have lived there for a long time to see how important the tradition of enriching the traveling Yasin letter as a tradition to ward off bad luck. After obtaining informants who have been determined, it is necessary to collect data consisting of interviews, observation and documentation. As an analysis knife in this paper using the theory of the cultural paradigm of society developed by Emile Durkheim.

Result and Discussion

Result

It was found that the tradition of reading Yasin around is a hereditary tradition from the people of Pendang village, South Barito district. With the hope that after carrying out this tradition the place of residence or residents of the village will be spared from disaster, avoid negative things, and the villagers will get peace, peace and blessings. Due to having the same sense of feeling, the reading of Surah Yasin is interpreted as a repellent for the local community. Because of the sense of solidarity that the local community has, the tradition is made into a celebration, rites, ceremonies that are sacred with a time that has been determined by traditional, community and religious leaders. The traditions carried out have a strong theological dimension through reading the Qur'an (surat Yasin, Burdah, shalawat and prayers). Also the social dimension (solidarity based on mutual awareness) to maintain security, peace and tranquility to avoid disaster.

1. The History of the Emergence of Itinerant Yasin Recitation in Pendang Village, South Barito Regency

Talking about Pendang village, the total population is 3,329 consisting of men 1,724, and women 1,605 with the distribution of the population who are Muslim by 78.94%, Protestant 5.97%, Catholic by 12.08% and Hinduism 3.01% . The indigenous tribe in Pendang Village is the Dayak tribe, with the majority of the Bakumpai Dayak originally from Banjar, South Kalimantan. The indigenous population is dominated by the Bakumpai Dayak, Dusun Dayak and Banjar Dayak ("Pendang Village | Pendang Village Website," n.d.).

Based on the results of an interview with one of the residents "KR", the tradition of reading yasin around has existed since the ancestors, or previous generations due to various kinds of natural disasters or calamities that occurred in the village such as fires or diseases that came, including people who experienced ta'on disease, many small children who disappeared, diseases that did not heal even though they went to the doctor, half paralysis and so on (Interview KR: 2024). From the problems that arose in Pendang village, the religious leaders and community leaders of Pendang village held a deliberation to solve the problems that occurred in their village. Then in the deliberation the religious leaders and community leaders found a solution, namely by holding a reading of surah Yasin and continued with the reading of Burdah by walking around the village led by a teacher or kiai (Interview MF: 2024). The procession of reciting Yasin around the village is carried out in the month of Safar, and the day is not determined but is usually done on Monday. The first step is to gather the villagers by calling the azan in the mosque to make it easier to gather all the residents in the village, then the village elders divide two groups with each task of reading Yasin and Burdah, and bring water to water the entire front of the houses of local residents. and carrying water to splash all over the front of the houses of local residents. While going around the village some others recite "maula ya sholli Waa Salim Daa Imaan Abada ... and so on until the reading of yasin and Burdah is finished. This is followed by a prayer to ward off misfortune by the village elders, and after the recitation is completed, water is poured in front of each resident's house and the women prepare some dishes such as "lakatan" (a type of food made from sticky rice), and "green bean porridge" (Interview ED: 2024).

The tradition is believed to repel disease, long dry season, all kinds of bad luck, danger and so on. The background of the holding of this tradition is influenced by the beliefs and beliefs of the local community that by reading Yasin Keliling will repel all kinds of dangers that will come to the village.... At the end of the procession the water brought and read either in bottles, buckets, or other places is splashed all over the front of the residents' houses, and some are drunk and even splashed all over the body. Furthermore, the willingness of the women to make dishes to be served to all residents who have carried out the procession of reading yasin around (Interview ED: 2024).

2. Analysis of Itinerant Yasin Reading as a Tradition of Rejecting Bad Luck in Pendang Village Community, South Barito Regency

The reading of Yasin around as a tradition of rejecting bad luck, when analyzed using the theory of the cultural paradigm of society developed by Emile Durkheim, it was found that society developed mechanically simple. Where this cultural paradigm theory is divided into four types, namely the sacred, classification, rites and solidarity (Mudji Sutrisno & Hendar Putranto, 2005, pp. 89-104). Surat Yasin, shalawat, prayers are part of the sacred, the local community views these readings as a shared ideological value and is full of awareness of the request to the Almighty in the hope that the village or village will be spared from plagues and disasters. At the next stage is classification, where the local community continues to hold and carry out the tradition even though times or times change, this is strengthened by collectively realizing that this tradition cannot be abandoned because

it has a dimension of theological value (increasing faith in the creator), as well as a social dimension with a sense of togetherness, respect, following previous customs to maintain sustainability, security, peace and avoid disaster. This tradition will never change and continue to be carried out, so through mutual agreement this tradition is still realized in the form of ceremonies/celebrations or cultural events. Realizing that to maintain stability in life it is necessary to maintain the sacredness of traditions that have been carried out for generations.

One of the goals so that culture can survive is first, the purpose of adaptation in the sense that Indonesian people follow the times so that local culture is not lost. Second, defense and preservation, it is said that to maintain local traditions or culture by introducing both concepts, values, ethics and technology. Of course, it is accompanied by a sense of belonging, appreciation and pride in one's own cultural heritage (Hakeu & Sunarti, 2020).

Through the tradition of reading yasin around as a tradition of rejecting bad luck, it also reflects an attitude of care, cooperation, respect for the village elders as people who understand because they continue the cultural heritage of the previous generation. In addition, there is also an attitude of togetherness carried out by women (mothers of villagers), willing to prepare several dishes with the sole purpose that it is part of the syiar of religion, because reading yasin and Burdah letters. Where in the cultural paradima of Durkheim's society this is included in the solidarity section, where there are family ties, togetherness and care, so that all activities can be carried out well and a sense of happiness because in the village there is an effort so that the local village is protected from plague, disaster and other negative things.

It can be concluded that the sacred is a collective value which is obtained through sharing experience, through the socialization process. Then from this socialization is maintained from generation to generation through celebrations, rites, ceremonies, historical writing, word of mouth narratives that aim to preserve past traditions. Solidarity is formed because it is done together and not from individuals who hold the same values or beliefs. It can be said that there will be a clash of cultures, one of which is caused by the media, where the media creates a new culture desired by humans who are empowered to form dominant cultural structures. This is a concern when the local community still strongly adheres to the traditions that have been used for generations (Mudji Sutrisno & Hendar Putranto, 2005, pp. 104-107).

A tradition certainly contains meaning both philosophically, theologically and socially, even economically, where in some cultures that are carried out greatly help the economy of the community such as MSMEs with the increase in several consumption commodities such as chicken, spices and others (Tsauri, Adiansyah, Widiatmaka, & Gafallo, 2023). Culture that is well saved and preserved by the community, especially Muslims, the main benefit of a tradition carried out is the theological dimension where there is a total surrender to the creator that whatever happens in life is inseparable from the creator (Saputra & Zuriah, 2020).

CONCLUSION

The reading of yasin around as a tradition of rejecting bad luck in Pendang village, South Barito district is a tradition that is carried out for generations by presenting traditional elders or people in the village. This tradition aims to avoid plague, disaster and avoid negative things, this activity is carried out in the month of Safar where there are no provisions on the day or date and is usually carried out on Monday by gathering all residents and reading yasin letters and Burdah led by village elders and ending with eating dishes together. The portrait of this activity is called the cultural paradigm of society developed by Emile Durkheim with an analysis of the two dimensions that exist in the tradition. First, the theological / sacred

dimension (the sacred) and the social dimension (classification, rite and solidarity), this can be seen in the attitude of togetherness, care, kinship and respect for the older or influential in the local community.

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