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## **Exploring the Ratib Tolak Bala Ritual in Langkat, North Sumatra: Analysis of Living Qur'an**

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### **Abstract**

This study aims to examine the phenomenon of the Ratib Tolak Bala ritual in the Naqayabandiyah Khalidiyah Tariqah in Besilam Village, Babussalam, Langkat, North Sumatra. This research is a field study with a qualitative descriptive method. The research subjects include community leaders, traditional figures, and religious figures. Data collection was done directly from primary sources through observation and interviews. The results show that the Ratib Tolak Bala ritual is a series of dhikr activities performed by a group of people after the Isha prayer, usually at night, collectively along the roads of Besilam Village. Its purpose is to repel and reject disasters and threats, solely as a form of seeking protection and safety from Allah SWT. The Ratib Tolak Bala ritual has three elements of value: cultural preservation, spiritual value, and social cohesion.

Keywords: Culture, Social Cohesion, Protection, Tolak Bala

### Abstrak

Penelitian ini bertujuan untuk mengkaji fenomena ritual Ratib Tolak Bala dalam Tarekat Naqayabandiyah Khalidiyah di Desa Besilam, Babussalam, Langkat, Sumatra Utara. Penelitian ini adalah studi lapangan (Field Research) dengan metode deskriptif kualitatif. Subjek penelitian meliputi tokoh masyarakat, tokoh adat, dan tokoh agama. Pengumpulan data dilakukan secara langsung dari sumber utama melalui observasi dan wawancara. Hasil penelitian menunjukkan bahwa ritual Ratib Tolak Bala ini merupakan serangkaian kegiatan dzikir yang dilakukan oleh sekelompok orang setelah salat Isya, biasanya pada malam hari, secara berjamaah di sepanjang jalan desa Besilam. Tujuannya adalah untuk mengusir dan menolak bencana serta ancaman, semata-mata sebagai bentuk permohonan perlindungan dan keselamatan kepada Allah SWT. Ritual Ratib Tolak Bala ini memiliki tiga unsur nilai yaitu pemeliharaan budaya, nilai spiritual dan kohesi social

**Kata kunci:** Budaya, Kohesi Social, Perlindungan, Tolak Bala

### Introduction

Religion and culture have a close relationship and influence each other. In the context of Indonesia, the arrival of Islam in the archipelago is faced with many existing cultures. Faced with this reality, scholars try to accommodate these cultures, at least two ways are taken, namely the Islamization of Javanese culture and the Jawanization of Islam. The first model seeks to make Javanese culture appear to be Islamic both formally and substantially such as by using Islamic names, Islamic figures or Islamic norms. While the second model is interpreted as an effort to internalize Islamic values through infiltration of Javanese culture. Formally the term used is Javanese but the substance is Islamic values so that Islam becomes Javanese (Sofwan, 2000, pp. 119–120). The accommodation step carried out is part of harmonization of religious and cultural values so that there is no clash and is able to strengthen each other.

Here is what later gave birth to beliefs or ritual ceremonies as a result of the accommodation of Islam and culture in Indoensia. For Javanese people, life is full of various ceremonies, both ceremonies related to the human life cycle starting from the mother's womb, birth, childhood, adolescence, adulthood to death, or ceremonies related to daily life activities such as seeking a livelihood, building buildings like houses, and so on. These ceremonies are intended to prevent unwanted mishaps or negative influences. In the old beliefs, ceremonies were performed by offering sacrifices or

offerings to the gods. Islam, in a flexible manner, adds its color to these ceremonial activities with the term "*kenduren*" or "*selamatan*". In this *selamatan* event, the main focus is on reciting prayers, which usually consist of reciting *tasbih*, *tahmid*, *istighfar*, *salawat*, and certain parts of the Qur'an. Then there are dishes prepared by the host to be served to the participants of the *selamatan* and there are also foods to be taken home (Sofwan, 2000, pp. 130–131). The practice that exists in the Javanese Muslim community is part of a form of Islamic accommodation in Javanese culture in the form of internalizing Islamic values in a culture.

The form of rituals that have been passed down for generations in the Nusantara Society is as a human effort to be able to connect with supernatural forces so that negative things or disasters that have the potential to befall the community can be avoided which is often termed rejection. The rituals that exist in the Society also describe the relationship between various social groups as an interaction between natural elements (Abdurrohman, 2015). In its development, the rituals of the community were in contact with religious values and doctrines so that gradually they underwent transformation or change and even modification as the form of Islamic accommodation that had been carried out by scholars when spreading Islam in the archipelago (Effendy, 2004). Rituals are also considered part of religious practice, thus encouraging humans to perform various actions aimed at establishing contact with the unseen world that controls nature. People perform rituals to avoid various disasters, reinforcements or things that are not desirable so that this real procession is interpreted as communication with God in order to protect them from various disasters (Manafe, 2011).

One of the forms of ritual to ward off misfortune that still exists in Indonesia is the "Ratib tolak bala" in Langkat, North Sumatra. This activity is carried out by the congregation of the Naqsyabandiyah Khalidiyah Tarekat. The ritual of reciting Ratib tolak bala is performed to face epidemics, natural disasters, or other calamities, with the aim of avoiding misfortune and loss. The Ratib tolak bala ritual is a series of dhikr activities performed by a group of people after the Isha prayer, usually held at night, and then conducted collectively by men along the road. The activity starts from the village border to its end, solely as an effort to seek protection and safety from Allah SWT

In the implementation of the Ratib tolak bala ritual, there are requirements and rules that must be adhered to by the participants. Before commencing the ritual, the guide (Mursyid) provides instructions to the participants, including wearing long-sleeved white clothing, maintaining cleanliness by performing ablution (*wudhu*), and attendance being permitted only for adult males. This is aimed at ensuring harmony and tranquility in the ritual execution, avoiding errors that may disrupt the process. The procedure resembles that of Tahlilan, beginning with the recitation of Fatihatul kitab, takhtim, tahlil, and prayers. The difference lies in the sitting position during the recitation of Fatihatul kitab and takhtim, followed by standing for tahlil and prayers. Tahlil is recited while walking, and upon reaching a crossroad, the call to prayer (*adzan*) is proclaimed, followed by prayers, then continuing with reciting tahlil while walking towards the next crossroad. This is an event rich in meaning and values that must be passed down from one generation to the next.

Several studies have examined practices aimed at warding off misfortune. One such study pertains to the "*larung sesaji*" (sea offering) conducted by the community in Pati, Central Java. This ritual is intended to ward off misfortune so that the community remains protected from various calamities and facilitated in their sustenance, particularly in the form of easier fishing in the sea. According to Mitatun's research, *larung sesaji* carries elements of religious value as an expression of gratitude to Allah SWT for sustenance (in the form of fish in the sea). This meaning resonates with the concept of gratitude in the Qur'an (Al-Imran/3:145, Ibrahim/14:7). Additionally, this tradition embodies values of solidarity as the local community supports each other, extends mutual assistance, and engages in collective efforts to ensure the success of the *larung sesaji* ceremony (Nuzulia & Fatah, 2023, p. 66).

The recitation of surah al-Hasyar as self-protection from interference from both demonic and human disturbances. Research from Nila Munana states that reading *wirid* in the form of certain verses in the Qur'an is believed to be able to provide self-protection from the temptations of humans and demons. In research conducted at the Sulaimaniyah Pati Islamic boarding school mentioned that the tradition of reading surah al-Hasyar after Maghrib and Fajr prayers is believed to protect readers from human interference and demons (visible and invisible), especially for those who want to memorize the Qur'an, this dhikr is considered as a testament to facilitate memorization

of the Qur'an because it is protected from negative temptations that have the potential to hinder the memorization process (Maksalmina & Atabik, 2023, pp. 302–306).

Through reading the Qur'an, dhikr, sholawat, *hizib* as a medium to deal with the Covid-19 pandemic. This reading is believed to be able to provide spiritual strength as well as calm and peace for readers when the COVID-19 pandemic comes, thus feelings of anxiety, fear and haunted by the virus are fortified by the reading wirid the impact of the presence of a sense of calm indirectly supports a strong immune system and triggers not easily infected by the virus. (Baidowi, Salehudin, Mustaqim, Qudsy, & Hak, 2021, p. 9) Meanwhile, Abdul Fatah and colleagues conceptualize how the steps provided in the Qur'an can be utilized to respond to pandemics and ward off misfortune, thus ensuring the safety and tranquility of society (Fatah et al., 2021, pp. 137–143).

The research conducted above confirms how the role of religion (Islam), particularly the Qur'an, provides a positive response in warding off misfortune while also offering spiritual solace during times of calamity or pandemics. Meanwhile, this study examines how the practice of ratib tolak bala impacts the community in Langkat, North Sumatra.

## **Theoretical Review**

### *Harmonization of Islam (Qur'an) and Culture*

The universal value of Islamic teachings permeates all elements of human life. The presence of Islam in Muslim life both individually and socially is able to form a culture that is not monolithic. This can be proven where the Muslim community in an area does not always have a uniform culture. Islam provides ample space to develop culture in each region as long as it does not contradict or violate its universal principles (Sulthon, 2000, p. 247). The practice of the Ratib Tolak Balak tradition in Langkat, North Sumatra, is part of the community's tradition which includes prayers to beseech Allah to be spared from calamities. This ritual practice is certainly not contrary to the values of Islamic teachings because the prayers or wirid recited are parts of the verses of the Qur'an, and furthermore, the intention is solely to pray to Allah SWT. What the people of Langkat practice is part of the pattern of interaction between humans and

their Creator through the medium of the Ratib Tolak Balak ritual (Nugroho, 2015) This form of ritual is a form of verbal communication (recitation of prayers) carried out by humans on supernatural powers, namely Allah Almighty to ask or ask for something (Fisher, 2006).

Islam provides ample space for cultural accommodation, with the condition that it does not contradict the principles of the Qur'an and Hadith. According to studies by Donny Khoirul Aziz, one of the harmonizations between Islam and culture in the Nusantara is the presence of cultural acculturation such as the "grebeg", where this ceremony is part of the old Javanese cultural form which has been transformed into part of the culture of Javanese Muslim society. The grebeg is performed on the days of Eid al-Fitr and the Prophet Muhammad's birthday, known as "*grebeg Poso*" and "*grebeg Maulid*" respectively. (Aziz, 2013, p. 273)

In the context of pre-Islamic Arab culture, the Arab people also had various cultural practices. When Islam first arrived in Arabia, it encountered the local cultural values. In responding to Arab culture at the time of the arrival of Islam, there were at least four models of response provided. *First*, there is the tradition that is accommodated or fully accepted (total accommodation), an example of which is fasting on the day of Ashura. The Prophet encouraged fasting on Ashura by saying, "Whoever wishes to fast Ashura, let him fast, and whoever does not wish to, then let him leave it" (Al-Bukhari). Before the obligation of fasting during Ramadan, the Prophet advised his followers to fast on Ashura. This fasting was already practiced by pre-Islamic Arab communities and fasting on Ashura is an inherited tradition from the past teachings. Besides fasting, they were also accustomed to changing the *kiswah* (the covering of the Ka'bah).(Sattar, 2017, p. 198)

*Second*, traditions that are totally rejected and replaced by new traditions are called total *correction*. In the past, Arab people used to call someone who was adopted as a child by saying the name of his adoptive father. This custom was corrected by the descent of surah al ahzab/33:5 which gives instructions to call the adopted son accompanied by the name of his biological father. (Sattar, 2017, pp. 199–200)

*Third*, a tradition that is partly rejected and partly accepted (particular accomodation), for example, is the model of marriage in pre-Islamic times, where there

were four types of marriage that were prevalent in Arab society before Islam came from these four, only one was accommodated by Islam. The four models are 1) a man asks for the woman's guardian then gives dowry and then marries her, 2) *nikah al istibda* where the husband gives permission for the wife to have intercourse with other men who are considered to be able to give good offspring, 3) a woman who has been courted by a group of men until pregnant, then if the woman has given birth to a group of men can be chosen according to the woman who is considered to be the father the child and the man must not refuse, 4) the last model such as model number 3 only that determines who the father is after the woman is born is the one who is an expert in the ins and outs of lineage (*al-Qafah*) this person who determines who is the father of the child born. (Sattar, 2017, pp. 200–202) after Islam came, the Prophet abolished all the practices of marriage except number 1

*Fourth*, traditions that in principle remain preserved, only there are adjustments and modifications (sincronization and modification), for example, the implementation of *sa'i*, *thowaf* and the reconstruction of the implementation of *aqiqah*. (Sattar, 2017, p. 202)

## Method

Research methods are widely understood as scientific processes that take place in a structured manner, starting from topic determination, data collection, and data analysis, with the aim of gaining a deep understanding of the topic or issue under study. This research is a type of field research (*Field Research*), which leads to the observation of symptoms or events that occur in a community group. Therefore, the approach used in this research can also be referred to as a *case study*, which aims to provide a qualitative description of the observed phenomenon. The data sources used in this study are primary data and skunder data. Primary data sources are collected directly from the main source by going through the observation stages and interviews, surveys, and so on. While secondary data is obtained from various other sources that include articles, journals, photos. (Sugiyono, 2008)

## Result and Discussion

*The ritual procession of Ratib Tolak Bala in Babussalam Village, Besilam, Langkat, North Sumatra*

A process is a systematically organized series of steps performed by a group of people to produce a series of actions or activities to be structured in a structured manner. In the implementation of the Ratib tolak bala ritual, the committee is responsible for preparing all the needs before starting this walking ritual. Here are the stages they do.

1. Discussion

Preparations for conducting the Ratib tolak bala ritual begin with a consultation attended by the Mursyid (Spiritual Leader), Religious Figures, Traditional Leaders, Community Leaders, mosque imams and muezzins, as well as village officials in Babussalam Besilam. During this meeting, they discuss the necessary preparations and determine the timing of its implementation. The purpose of this consultation is to ensure the smooth conduct of the Ratib ritual and to form a preparatory committee for the Ratib Tolak Bala. Additionally, the researcher conducted an interview with the Mursyid of Babussalam, Sheikh Dr. H. Zikmal Fuad M.A., who serves as the Mursyid in Babussalam Besilam, regarding this activity. He conveyed that "even when the Covid-19 pandemic struck in 2020, the ceremony to ward off misfortune continued. Over time, modifications were made to the Ratib Tolak Bala procession." The researcher asked about the reason for using the walking method in the implementation of the Ratib Tolak Bala. In response, he explained that "the Ratib procession begins with reciting Surah Al-Fatihah, and the choice of the walking method is just a strategy. This walking method is used to expel negative energy from the village, and it is adapted to the conditions and situations in the village. Previously, this method was chosen because it was believed to expel negative elements from every corner of the village in all directions. In addition, the recitation of the call to prayer at every corner of the village aims to expel demons, which are believed to flee upon hearing the call to prayer. This is a step to eliminate negative energy spiritually." (Fuad, 2024)

From the interview, it can be concluded that before carrying out the Ratib tolak bala ritual, the people in Babussalam Besilam Village will prepare all the equipment



needed for the implementation of this ritual. This is important because the ritual involves many people, not just one individual.

## 2. Time and Place

After the consultation, the traditional leaders, religious figures, as well as the committee and village officials have agreed and determined when the event will be held and where it will take place. The Ratib Tolak Bala ritual is scheduled to be held in the evening and will last for three consecutive nights. The location of the ritual will begin from the village's border and extend to the end of the village.

In addition, the researcher also conducted an interview with a traditional leader in Babussalam Village, namely Mr. KH. H. Imam Idrus Fakhri Aban. Here are the results of the interview:

*"The Ratib Tolak Bala event is held when facing challenges such as disasters, disease outbreaks, or unfavorable situations, thus requiring careful preparation as it involves a group of people and not just for individual interests. This event is held in the evening, where the men in Babussalam village gather to perform the ritual collectively along the village road. Although different from the seated Ratib and having some similarities with Ratib Togak, this ritual is performed while walking. Its purpose is to ward off and reject disasters and threats deemed harmful and detrimental to the community. The activity starts from the village's border to its end, solely as an effort to seek protection and safety from Allah SWT." (Aban, 2024)*

## 3. Preparing the Provision

Before commencing the Ratib Tolak Bala procession, the committee will prepare supplies such as bottled water and traditional dishes like roasted corn or rice, accompanied by grated coconut, granulated sugar, mixed together, and banana banten. These traditional dishes are commonly referred to as "Betih" by the people of Babussalam. This preparation is carried out by the committee to be served during the Ratib Tolak Bala procession. These foods and drinks will be consumed together as part of the Ratib Tolak Bala procession.

## *The Implementation of the Ratib Tolak Bala Ritual*

The Ratib Tolak Bala ritual begins after the Isha prayer, where the congregation who will participate in the procession gather at a predetermined point, namely at the agreed-upon intersection. The committee is responsible for informing all residents, especially men, to gather at this location. Additionally, the committee ensures that everyone present wears Muslim attire with long white sleeves so that the Ratib Tolak Bala can proceed solemnly without disturbance.

Once everyone has gathered, the event begins with the recitation of *Kayfiat Fatihatul kitab* by the designated official as an opening, followed by *Takhtim*, and then continued with the recitation of the phrase "*Lailahailallah*," similar to *tahlil*, but while walking, which is followed by the congregation from the beginning to the end of the Ratib Tolak Bala procession. During the Ratib Tolak Bala procession, they also recite the call to prayer (*adzan*) at each intersection with the aim of repelling demons, as it is believed that the call to prayer can keep demons away.

The implementation of the Ratib Tolak Bala begins with guidance from the traditional leader and the recitation of *Kayfiat Fatihatul kitab* by the Tuan Guru (Mursyid). This is intended to ensure smoothness, clear direction, and the conveyance of purpose and objectives in the execution of the activity. Below is a visual documentation showing the traditional leader giving instructions to carry out the Ratib Tolak Bala procession for better organization:

1. Guidance and the recitation of *Kayfiat Fatihatul kitab*



Image 1. Guidance and the recitation of *Fatihatul Kitab*  
Source: Researcher's Documentation

Fatihatul Kitab is used as a safeguard in the implementation of the Ratib Tolak Bala procession to ensure that all desires and objectives can be achieved. Fatihatul Kitab refers to Surah Al-Fatihah, which is collectively recited by the participants present. The term "Fatihatul Kitab" is used because Surah Al-Fatihah is the opening chapter of the Quran, hence its name. According to Mr. KH. H. Imam Idrus Fakhri Aban, a traditional leader in the implementation of Ratib Tolak Bala, he states:

*"The Ratib Tolak Bala ritual begins with strong guidance and good intentions, such as opening the Quran with Surah Al-Fatiha. We recite Surah Al-Fatiha with the intention of seeking protection and assistance from Allah SWT to be protected from all disasters and dangers that may harm the village of Babussalam Besilam."(Aban, 2024)*

Based on the interview results selected by the author to understand the meaning of guidance and the procedure for reciting Fatihatul Kitab, guided by the leader of the Ratib or traditional figure of Ratib Tolak Bala, it can be concluded that the guidance is intended to make the implementation of the Ratib Tolak Bala activity more directed and devout, thus achieving optimal effects. The recitation of Kayfiat Fatihatul Kitab is also intended to instill strong desires, intentions, and hopes from the beginning, as an effort to ensure that starting with Fatihatul Kitab can secure the smooth execution of the activity and transform unfavorable conditions into better ones.

2. white robes or clothes



Image 2. white robes or clothes

Source: Researcher's Documentation

In addition to the guidance and procedures for reciting Fatihatul Kitab when performing the Ratib Tolak Bala procession, all attendees are required to wear white clothing, especially on the front row. Among those wearing white clothing are the mursyid, traditional leaders, religious figures, and community leaders. This is implemented to symbolize cleanliness and purity, making it considered appropriate for use during the Ratib Tolak Bala procession. The obligation to wear white clothing also applies to the followers who are behind them.

3. Traditional Ratib Tolak Bala Dish (Betih)



**Image 3. Traditional Ratib Tolak Bala Dish (Betih)**

Source: Researcher's Documentation

The organizing committee prepares traditional dishes as part of the Ratib Tolak Bala ceremony, which are then served after the activity concludes for everyone to enjoy together. The dish consists of roasted corn or rice, along with grated coconut and granulated sugar mixed together, complemented by banana banten as an addition. The preparation of this traditional dish is carried out by women who do not participate in the Ratib Tolak Bala procession; instead, they are responsible for preparing or processing the traditional food. The people of Babussalam refer to this dish as "Betih."

The traditional leader explains that this traditional dish is served from generation to generation not due to a lack of ability to provide more modern food but to preserve the distinctive cultural tradition. The philosophy behind this dish is related to the past when it was challenging to find food suitable for the night, especially due to

limited lighting at that time. Therefore, the dishes served at that time were limited to what was available.

According to Ustadz H. Ibnul Mubaraq, a religious and community leader in the village of Babussalam Besilam, his opinion is that the traditions introduced by our ancestors are good and worthy of support. He states that during the Ratib Tolak Bala procession, many blessings are experienced, and through this procession, the blessings from Allah remove all disasters. The event, attended by hundreds of people, strengthens collective prayers to seek protection from Allah SWT to keep disasters at bay. He considers Ratib Tolak Bala to be good for several reasons. Firstly, it is a tribute to the traditions of our ancestors. Secondly, during the procession, everyone collectively invokes the names of Allah and seeks His protection, with the shared goal of requesting recovery from all things hoped to be improved. The purpose of Ratib Tolak Bala is to protect oneself from all forms of disaster. Thirdly, Ratib Tolak Bala strengthens kinship and Islamic relationships because prayers conducted collectively by many people are more readily accepted, and they can bring protection from disasters. Fourthly, it is a tribute to the practices carried out by our ancestors. (Mubaraq, 2024)

According to Ustadz Dr. H. Tamrin Munthe M.Hum., a religious and community leader in the village of Babussalam Besilam, in his perspective on this analysis, he states that prayer is the essence of worship, and prayers can originate from the Quran and Hadith, or they can be personalized prayers but still have good meanings and are directed to Allah SWT. Lailahaillallah is considered a fortress, while remembrance (dzikir) and prayers are considered as weapons. This remembrance is often referred to as dzikir saman or syadziliyah, and both have the same types of remembrance. Dzikir saman was first introduced by Muhammad Saman Al-Madani and recorded in the book *Hidayatussalikin* Abdussomad Palembang in the remembrance section. In the Ratib Tolak Bala ritual, he emphasizes the importance of prayers that are answered or accepted by Allah SWT as hopes. Generally, Ratib Tolak Bala is performed in various villages as a form of request to Allah SWT to keep all forms of disasters and trials away from that area. Since ancient times, the practice of Ratib Tolak Bala has been part of tradition, especially in the village of Besilam, and has become a common practice among the local community. (Munthe, 2024)

Based on above description Ratib Tolak Bala ritual in Babussalam Village, Besilam, Langkat, North Sumatra, reveals several key aspects:

1. **Cultural Preservation:** The practice of Ratib Tolak Bala in Babussalam Village reflects a commitment to preserving cultural traditions passed down through generations. Leaders like Ustadz H. Ibnul Mubaraq and Ustadz Dr. H. Tamrin Munthe M.Hum. emphasize the importance of honoring ancestral practices, highlighting the ritual's role as a tribute to the traditions of their forebears.
2. **Spiritual Significance:** The ritual is deeply rooted in Islamic spirituality, serving as a communal form of supplication and seeking divine protection from calamities and trials. Leaders stress the centrality of prayer and remembrance (dzikir) in the ritual, emphasizing their role in invoking Allah's blessings and safeguarding the community.
3. **Community Cohesion:** Ratib Tolak Bala strengthens social bonds and solidarity within the village. The participation of hundreds of villagers in the ritual underscores its significance as a collective effort to safeguard the community's welfare and seek divine intervention for protection from disasters.

In summary, the Ratib Tolak Bala ritual in Babussalam Village serves as a testament to the intersection of cultural heritage, spiritual devotion, and communal solidarity. Its continued practice reflects a deep-seated commitment to preserving traditions, seeking divine protection, and fostering social cohesion within the community.

## **Conclusion**

The Ratib Tolak Bala ritual is a ceremony held to face outbreaks of diseases, disasters, and other calamities, which is part of the preserved tradition of tolak bala in the village of Babussalam Besilam, Langkat, North Sumatra to this day. This ritual consists of a dhikr activity performed at night after the Isha prayer by men along the village streets, starting from the beginning of the village intersections to the end of the village. They commence this dhikr from the borders of Babussalam Besilam village by reciting *Lailahaillallah* along the way, wearing white clothes or robes, then reciting the

call to prayer (adhan) when reaching intersections or corners of the village, and continuing the journey to the next intersection.

In carrying out this ritual, they provide instructions and rules to be followed, such as being performed only by adult men, wearing white clothes or robes, and being in a state of ritual purity (wudu), not allowed to speak during the procession, must be done from start to finish without interruption. The Ratib Tolak Bala ritual reflects several values, including religious values, unity, spirit, peace, mutual cooperation, environmental concern, solidarity, and responsibility. All these values are reflected in the culture of Ratib Tolak Bala.

In a comprehensive analysis of the Ratib Tolak Bala procession, from preparation to implementation, it is found that this ritual brings important life values for the community of Babussalam Besilam. Basically, Ratib Tolak Bala teaches us to remain grateful, strive, and pray to Allah SWT to be protected from danger and disasters. We can only ask for help and protection from Allah SWT, and everything we leave to Him, because He is the one who determines all results. Through this Ratib Tolak Bala activity, the younger generation can strengthen a culture that is almost forgotten by time.

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