

Da'wah Cultural Through The Tolak Bala Ritual In Kuin Besar Village

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ABSTRACT

The *Tolak Bala* ritual in Kuin Besar Village pray for safety and protection from God so that they are safe, protected from all kinds of disaster. This ritual will be seen from an anthropological religion approach where the object is the diversity of society, which is empirical, appears to be valid and not based on right or wrong judgments. So how does the *Tolak Bala* ritual become part of the *Urang Banjar* culture and the values contained therein are analyzed in depth. This research is a field research with data collection methods, namely observation and interviews. The results of the study show that the *Tolak Bala* ritual is a culture which is embodied in cultural systems, social systems and artifacts. This ritual also represents solidarity, the situation is okay, a harmonious condition among its citizens. There are **da'wah** values in this ritual, namely strengthening friendship, giving thanks, covering the genitals, inviting the community to give alms, working together and holding deliberations. With these positive values, the tradition of Tolak Bala reinforcements can be used as a medium for preaching or commonly called **da'wah cultural**.

KEYWORDS Tolak Bala ritual, **da'wah** value, **da'wah** cultural

ABSTRAK

Ritual *Tolak Bala* pada masyarakat Desa Kuin Besar bertujuan memohon keselamatan dan perlindungan kepada Tuhan supaya *slamet*, terhindar dari segala marabahaya dan musibah. Ritual *Tolak Bala* ini akan dilihat dari pendekatan antropologi agama dimana yang menjadi objek adalah keberagaman masyarakat, yang empiris, nampak berlaku dan bukan berdasarkan penilaian benar atau salah. Jadi bagaimana ritual *Tolak Bala* menjadi bagian kebudayaan *Urang Banjar* serta nilai-nilai yang terkandung di dalamnya dianalisis secara mendalam. Penelitian ini merupakan *field research* dengan metode pengumpulan datanya yaitu observasi dan wawancara. Hasil penelitian menunjukkan bahwa ritual *Tolak Bala* merupakan budaya *Urang Banjar* yang terwujud dalam sistem budaya, sistem sosial dan artifak. Ritual ini juga merepresentasikan solidaritas, keadaan tidak apa-apa, kondisi yang harmonis antar warganya. Terdapat nilai-nilai dakwah dalam ritual ini yaitu mempererat tali silaturahmi, mengucapkan rasa syukur, menutup aurat, mengajak masyarakat untuk bersedekah, saling bergotong royong dan melaksanakan musyawarah. Dengan adanya nilai-nilai positif tersebut, ritual *Tolak Bala* bisa digunakan sebagai media dalam berdakwah atau biasa disebut dakwah kultural.

KATA KUNCI ritual Tolak Bala, nilai dakwah Islam; dakwah kultural.

Introduction

Tolak Bala Ritual is one of the patterned habits of the people found in various regions in Indonesia, one of which is in *urang* banjar. This tradition has been passed down from generation to generation, from the previous to the current generation. This ritual is a tradition that has been held since the ancestors and passed on to generations to be nurtured dipupuk (Fitriani 2019). The purpose of carrying out this tradition is to express gratitude for the fortune that has been obtained and to ask for safety and protection from God Almighty to avoid disaster and disaster.

Not only *urang* banjar but this tradition can also be found in other communities with different names. In Kotawaringin Barat, the Kumai people call it *Babarasih Banua* (Widaty 2021). In Java, it is commonly known as *Bersih Deso*, *Saparan* (Ningsih 2019) or *kebo-keboan*. In Bugis society, it is known as *Kolu Lanu* (Djandon 2021). The people in Sawah Lunto are called *Bakaru*, *Bakaua* (Pramayoza 2021) in West Sumatra, *Ratib Rambai* (Sari 2021) in the Rokan Hilir Malay community and various other terms. In general, the process is the same: walking around the village while reading a prayer together to be kept away from disaster.

In Banjar itself, precisely in Kuin Besar Village, Aluh-Aluh District, Banjar Regency, the implementation of the Tolak Bala ritual or also called *manyalamati kampung* is unique where the procession around the village is carried out on a *kelotok* boat. This follows the topographical conditions of Banjarmasin, which is known as the city of 1000 rivers. Moreover, the male will surround the village through the river in this ritual. This is a symbol that when "walking" around the village has been carried out, indirectly, it has also protected the village with the strains of the prayers and the prayers it recites. The chanting of salawat and prayers is a veil or protector for this Aluh-Aluh Village.

The Tolak Bala Ritual also fits the moment when Indonesia is in the recovery phase after the covid 19 pandemic. A pandemic is considered a pandemic or a dangerous epidemic, and a way out must be found immediately. One way that is done by the community is to carry out this Tolak Bala Ritual. This is similar to the research conducted by Addrianus Josef LoisChoFeer, who sees the ritual of Tolak Bala as a form of community adaptation in dealing with the covid pandemic. LoisChoFeer looks at the process and impact of dealing with the covid pandemic through the ritual of Tolak Bala by the Dayak people of Umin Habitus Village. (Adrianus Josef LoisChoFeer, n.d.). It is different with Nurhasanah, who sees the *Bepapai* Tradition, namely bathing to repel reinforcements for prospective brides of the Kuala-Tungkal Banjar tribe, Jambi Province. Nurhasanah observes the ritual of Tolak Bala as a series of ceremonies, for example, a wedding ceremony. The public believes that bridal bathing is a means of warding off illness both physically and spiritually (Nurhasanah Nur 2020).

This research differs from the research that has been stated before, where this research looks at the ritual of Tolak Bala not as a series of ceremonies but as a stand-alone. This ritual has been going on for decades and has been passed down from generation to generation. The author will approach it with an anthropological

approach to religion. The author examines in detail the procession of the Tolak Bala Ritual from Koentjaraningrat's theory regarding cultural forms. According to Koentjaraningrat, culture is divided into 3 points: ideas, activities and artifacts. This Tolak Bala ritual as part of the culture of the Banjar people will be discussed based on its cultural form. Dai can utilize the results of this study to understand the people who are the target of their da'wah.

Methods

Various deep meanings of this ritual of Tolak Bala will be analyzed through an anthropological approach to religion. In religious anthropology, the object of study is the phenomenon of religious life which appears to be valid and empirical according to the reality prevailing in society, not on the emergence of right or wrong judgments. So the object is the ritual of repelling reinforcements in Kuin Besar Village, starting from the preparation, implementation and post-implementation stages. The target of this research is religious scholars, community leaders and the community in the village of Aluh-Aluh, Banjar Regency. Data was collected through in-depth interviews with religious scholars, community leaders and the community. The questions in the interview were related to the history of the Tolak Bala ritual, its implementation, views on this tradition and the values contained in the repelling ritual. The participatory observation was carried out through the researcher following the ritual of Tolak Bala reinforcements from preparation to the end of the ritual. Data analysis was carried out by collecting data in the field presented in the form of descriptions. The data is presented in a qualitative descriptive way, and then the data is analyzed by linking the theory with the data obtained in the field.

Result and Discussion

The Meaning of the Tolak Bala Ritual

Kuin Besar Village is one of the villages in the Aluh-Aluh District, Banjar Regency. Kuin Besar Village has an area of 411 Km² and a 15 Km² Village Forest with a type of lowland area. Kuin Besar Village has a strategic location close to the city of Banjarmasin, not only reachable by land but also by sea. The population of Kuin Besar Village is 1487 people, divided into 463 households with 808 men and 679 women. The religion adhered to in Kuin Besar Village is that all residents are Muslim and predominantly work as farmers. The infrastructure in Kuin Besar Village includes one mosque, three prayer rooms, two elementary schools, one poskesdes and one halfway house. For transportation, most residents of Kuin Besar Village use boats and two-wheeled vehicles. This can be seen clearly from 232 water motorbikes and 93 canoe boats.

Kuin Besar Village is one of the villages that still carries out the Tolak Bala ritual. The community carries out the Tolak Bala ritual by boating along the river. The community considers that this tradition does not conflict with Islamic teachings, so it is good to continue it. The community believes the Tolak Bala ritual is a form of gratitude and their endeavour with Allah SWT. (Roibin 2009).

The Tolak Bala ritual is one of the traditions in Kuin Besar Village, Aluh-Aluh District, Banjar Regency. This tradition had existed since the 1960s when one of

the villagers finished school at the Muhammad Arsyad Al-Banjari Islamic Boarding School (Islamic Boarding School in a Fence). At that time, the implementation of this tradition was less modern than it is today. In the past, the Tolak Bala ritual was carried out using only a tiny boat and a wall lamp by combing the river in the village. The ritual is carried out at night because most people in Aluh-Aluh Village work as farmers, so many of the residents are active in the fields during the day. However, there has been a slight change, the community carries out the Tolak Bala ritual using a klotok (large boat) and lighting using lights, and it is still the same along the river in Kuin Besar Village. This was carried out because most of the villagers lived on the banks of the river in the hope that all residents would be touched when the Tolak Bala ritual was carried out. (Qadir 2021) The ritual of Tolak Bala is also only followed for male congregations.

The Process of Tolak Bala's Ritual

a. Preparation

The preparatory stage is the first step taken by the people of Kuin Besar Village. According to a community leader in Kuin Besar Village, "There is no special preparation in this tradition; perhaps what is often prepared is a large boat for the main boat that leads the Tolak Bala ritual activities, apart from that village officials also slaughter goats to prepare for consumption by the residents. after what is prepared is tambourines and lighting or lamps (Abdi 2021)". This is also in line with the opinion of a religious leader, he said "First we inform all the people of Kuin Besar Village that they will hold the Tolak Bala ritual on the night of 1 Muharram after the evening prayer and gather at the end of the village. After that, prepare loudspeakers, tambourines, *tapung tawar* and surabi cakes. The purpose of bringing a *tapung tawar* is to keep the village relaxed and peaceful because, in essence, the *tapung tawar* is recited as salawat, the salawat is cold, and the surabi cake is shaped like an umbrella. Hence, the hope is that it can protect the village. (Qadir 2021)

1. Boat

The ritual of *manyalamati kampung* is carried out along the river that divides 8 RTs in the village of Kuin Besar, so boats are the leading equipment that must be prepared. The main boat will be boarded by the religious leader who leads this ritual and community leaders consisting of village officials. The boat consists of a leading boat and a small boat. The leading boat is a relatively sizeable *berkobong* engine boat, commonly called an engine bekobong boat, with a size of 6-8 meters. Using a generator or battery engine, the leading boat is given more lighting. This is because Ulama will read the book and need a brighter light.

2. Lighting

Lighting on the leading boat uses a lamp or the like using a generator or battery engine. As for the small boats used by the community, they only use personal flashlights

3. Sound system

Sound system or loudspeakers are other essential equipment that must be

present during the ritual. The loudspeakers used are small loudspeakers for easy portability

4. Rebana

Rebana (The tambourines) prepared are a set of rebana. The rebana is used to accompany the recitation of the Burdah Salawat, which is read so that the recitation of the Burdah Salawat can be more enthusiastic (Sabra 2021).

5. Consumption

Consumption is prepared by residents together. Usually, the village gives one goat, which is cooked *habang* or red. The women wrapped white rice with mutton and then put it in a white plastic bag along with a glass of mineral water. This consumption will be distributed later at the end of the ritual with a joint meal in the middle of the sea.

6. *Tapung tawar* Equipment

Tapung tawar is water mixed with likat baboreh oil. This water will later accommodate the village offerings with selawat recitations. The tool for sprinkling the water uses pandan leaves. According to some people, tapung aims to cool down the village so that the village becomes peaceful. (Qadir 2021).

7. Serabi

Serabi (pancakes) are also prepared in this ritual. The women made serabi of various colours, namely white, black, yellow, brown, green, red and dark red. Seen from the shape of the pancake resembles an umbrella, so it is hoped that it can protect the village from distress.

Equipment in the ritual of countering reinforcements can be analyzed by Koentjaraningrat's theory of the five components of religion, namely the fourth component of ritual and ceremonial equipment. Various means and equipment in the ritual become sacred and sacred. This is related to the belief system that exists in the Aluh-Aluh Village community. The belief system determines the events of rites and ceremonies, but on the other hand, rites and ceremonies give birth to religious beliefs or concepts. The belief system also determines the behavior of religious people; conversely, collective ideas give birth to religious concepts. The ceremony determines the equipment and the members of the people who create and make it. (Koentjaraningrat 1987)

b. Implementation

There are several processions in the ritual of Tolak Bala in Kuin Besar Village. According to a religious figure there, Tolak Bala, or *Manyalamati Kampung*, is usually carried out at the beginning of the Islamic New Year after the evening prayer. There are several stages before Implementation, namely Preparation, usually before the Implementation is announced. First, at the mosque, there will be an implementation of Tolak Bala; after that, preparations for consumption and the main boat that functions as a transport for people leading the Implementation of the Tolak Bala culture. For the procession that took place during the first Tolak Bala Ritual, the village community gathered in the upper reaches of the village, after that there was Ulama who led the reading of Yasin and blessings and continued reading burdah starting from the upstream of the village

to the estuary/end of the village, continued reading the prayers such as prayer burdah, prayer tolak bala and prayer at the beginning of the end of the year. (Abdi 2021)

This opinion is also almost similar to the opinion of one of the Ulama; he said that the Implementation of Tolak Bala had long been started by notifying the whole community when and where it was, after all, that was clear, only then did the whole community gather in the upper reaches of the river, before reading the amaliyahs. Furthermore, before leaving, he was told by Bilal to recite the call to prayer. After that, he just started reading the amaliyah-amaliyah, namely, surah Yasin and sholawat and continuing along the river by reading burdah to the mouth of the river reading prayers (Yuliansyah 2021).

The statement above is also in line with the opinion of the Ulama there, he said. The implementation gathered in the upper reaches of the village using a boat, first using a canoe, then calling to prayer, reading Yasin, then continuing with the reading of the burdah while crossing the river, after arriving at the mouth of the river, then read it prayer burdah, prayer congratulations and prayer Tolak Bala. (Fauzani 2021)

Based on the results of the interviews above, we can conclude that the implementation of the *manyalamati kampung* ritual starts with the community gathering at the end of the village, calling to prayer, reading Yasin, reading salawat munjiyat, reading dalail khairat, reading burdah and stopping at the end of the village as well as closing with prayers such as Tolak Bala, prayer at the beginning and end of the year and prayer for congratulations. The announcement of the implementation of congratulating the village is usually on the last Friday of the month of Dzulhijah after Friday prayers. The route followed in congratulating the village is from the end of the border village between Kuin Besar and Terapu Villages, starting from RT 8 to the end of RT 1 or starting from upstream and ending downstream. As an illustration, the implementation starts from the end of the village to the end of the village again, as shown in the following figure:



Figure 1. map of route through the village

1. Gathered at the end of the village
 After finishing the evening prayer in congregation, the community gathered at the end of the village, on the border between Kuin Besar Village and Terapu Village. Some wore white robes, Koko, sarongs, pants and white skullcaps. The point is that you can wear whatever clothes you need to cover your nakedness. For those who read selawat, teenagers wear all white clothes. While waiting, people usually line up boats or tie ropes from one boat to another. After waiting for about 15 minutes, Ustad signalled that the ritual would begin soon. The event was opened with remarks from the religious leaders, explaining the stages of the last ritual and readings to be read along the river to the gathering point at the end of the village. The participants of this ritual are male only. For women, they only waited by the river, on the bridge that the group would pass or waiting at the end of the village where they stopped. This is to avoid crowding. Children, teenagers and parents followed this ritual in 8 RTs. Approximately 20 small boats, each containing approximately ten people.
2. Azan
 After the remarks from the religious leaders, it was followed by the call to prayer, which was sung by one of the residents. The call to prayer is sung as a sign that the event has started. Some people believe that reciting the call to prayer can expel demons. (Interview with Farhan, 2021) Moreover, the call to prayer is a call to a gathering. (Interview with Sabra 2021)
3. Read Yasin
 The call to prayer was finished, followed by the recitation of Surah Yasin and led by one of the scholars, Ustad Abdul Qadir. Yasin is the heart of the Qur'an; therefore, by starting to read Yasin, you can receive the blessings of the Qur'an. According to one scholar, reading Yasin can also erase sins committed, especially when read at night. (Interview with Qadir 2021).
4. Read Selawat Munjiyat
 Selawat munjiyat is read together led by the same Ustad, namely Ustad Abdul Qadir. The purpose of reading selawat munjiyat is to hope that all the people's wishes will come true. (Qadir, 2021)
5. Read Dalail Khairat
 The reading of dalail khairat jointly led by Ustad Fargan/ dalail khairat was written by Sayyid Muhammad bin Sayyid Sulaiman Al-Jazuli As-Sharif Al-Husni. The Dalail that is read in the ritual of congratulating the village is the Dalail at the end of Monday, which is found in the Dalail Khairat book on pages 42-53. The purpose of reading the Dalail Khairat is so that all sins can be erased and all prayers are answered by Allah swt. (Farhan 2021)
6. Reading Burdah
 After reading the Yasin, selawat and dalail khairat, the leading boat and small boats carrying the Ulama, community leaders and residents of Kuin Besar Village started to depart along the river. The reading of the burdah was led by Ustad Abdul Qadir. When reading the burdah, the community recites the prayer "maulaaya sholliwasallim daaiman Abadaa ala habibika khairil haqiqi lihimi while accompanied by the beating of a tambourine. Abi Abdillah Muhammad Al-Busyhiri writes Burdah. Burdah is usually

found in the imdad book of the arrangement of Al-Alim Al-Alamah KH. Ahmad Zaini bin Abdul Ghani or known by Guru Sekumpul. Burdah has ten chapters in Imdad and is found on pages 74-111. Burdah is a prayer that aims to achieve all desires and wishes by praising the Prophet Muhammad. (Qadir, 2021) 7. Stop at the end of the village. When all the people gathered at the estuary of the village, the reading of the burdah also stopped. It was followed by reading a prayer led by Ustaz Abdul Qodir, namely the prayer of the Burdah, the prayer for the beginning and end of the year, and the prayer for tolak bala.

7. Stop at the end of the village

When all the people gathered at the estuary of the village, the reading of the burdah also stopped. It was followed by reading a prayer led by Ustaz Abdul Qodir, namely the prayer of the Burdah, the prayer for the beginning and end of the year, and the prayer for tolak bala

c. Post Implementation

After the prayer reading is finished, white plastic bags containing white rice with a side dish of mutton and mineral water are distributed to all without exception. Then proceed with eating together on the boat. In addition to rice packets, usually, some share food and drinks. After eating together, the community returns to their homes and the ritual tolak bala is complete. This indicates that the relationship between community members in Kuin Besar Village, Aluh-Aluh District, is in good condition and harmonious, with no conflicts between its residents.

The statement above follows the opinion of one community leader; he said, "After all the prayers have been read, there will be no more activities after that, even if there is at least sharing rice and even then some eat it on the spot or take it home immediately. (Abdi 2021) (Sabra 2021)". In line with the opinion of the scholars, they said that "After the consumption is distributed to all participating residents, all residents return to their respective homes except for those who stay for a while to enjoy the consumption that is distributed. (Farhan 2021) (Fauzani 2021) (Qadir 2021) (Yuliansyah 2021)"

Society's View of the Tolak Bala Ritual

In Islam, culture is divided into 3, namely those that are contrary to Islam, some of which are contradictory and all of which are contrary to Islam (Jamalie 2020). A culture that does not conflict with Islamic teachings is the opposite of one that is contrary to Islamic teachings, namely, a culture that demeans and humiliates human dignity, violating the provisions set by Islam. Cultures that do not conflict with Islamic teachings, such as the Tolak Bala ritual in Kuin Besar Village, Aluh-Aluh District, Banjar Regency. This is by the results of observations and interviews that the authors conducted that they consider this tradition as something good to continue and practice because there is not a single procession or stage that contains elements of polytheism. They even consider that through this activity, they carry out a form of gratitude and endeavour with Allah SWT.

"The tradition of tolak bala is a form of community endeavor for the possibility of calamities occurring in Kuin Besar village, such as avoiding diseases or plant pests. The

rejecting tradition does not conflict with Islamic teachings because the procession contains praises and prayers with the Prophet and Allah SWT. Of course, this is in line with God's command that God commands his servants to continue to pray to Him. Plus, in the procession of the tradition of tolak bala, there is no giving anything, washing the offerings into the river, or worshipping anything in its implementation."

Of course, the Tolak Bala ritual does not conflict with predetermined rules such as giving offerings or worshipping other than Allah in its implementation. Muslims are good, so in the sight of Allah, something is good " (Farhan 2021). With this hadith, it can be said that the Tolak Bala Ritual is a Tradition that does not conflict with Islamic value because the results of interviews with informants state that there is not a single thing that deviates from carrying out this Tradition.

This Tradition is also considered a form of Islamic years because there are rare events that can gather the community to read the amaliahs together and indirectly invite the public to read the recommended readings of Islam.

Religion gives validation. Religion accepts that there are forces in the universe that control and sustain society's moral and social order. Ancestors, spirits, or gods enforced rules and gave human actions legitimacy and meaning. By sanctifying the rules and relationships humans create by giving them an atmosphere of absoluteness and eternity, religion positions itself as something that cannot be challenged (Keesing 1981).

The Form of Culture

The form of culture in ritual tolak bala, according to Koentjaraningrat is divided into 3, namely ideas or cultural systems, activities or social systems and artifacts or physical culture (Koentjaraningrat 2011). The cultural system is depicted in a small circle. He is in the head. Others can understand ideas if they are written down (either through interviews or reading). One of the cultural systems can be seen in the community's belief system. The people of Aluh-Aluh Village believe that spirits or supernatural powers roam around their homes. As Alfani Daud stated in his book *Islam dan Masyarakat Banjar*, he said that Muslims in this area also believe in spirits and supernatural powers, which are not discussed in the book of reconciliation and also in the Koran. The spirits (pronounced *pidara*) of people who have passed away still roam around their homes before finally, if they are lucky, they go to Balai Maratusi (Daud 1997). In line with Tylor's theory of animism, a soul free from its body can do as it pleases. The universe is full of free souls who are then called spirits (Hadikusuma 1993). Spirit comes from humans, so some are good, some are evil, some protect, and some interfere with human life. Therefore, to remain in a 'safe' condition, a relationship is created between humans and these spirits, namely by carrying out religious ceremonies, reading incantations or praying together.

The second form, namely activities, in this case, is the implementation of the ritual of tolak bala. Based on its elements, the ritual is divided into four components, namely the place of the ceremony, during the ceremony, ceremonial objects and tools and the people who lead the ceremony (Koentjaraningrat 1990). The first component, namely the place where the ritual tolak bala. Ritual tolak bala is carried out, is above the river, namely by going down the river, from upstream to downstream. The core of the place where this

ceremony is held is the same, namely from the end of the village to the other end. The first component is where the ritual *tolak bala* are carried out on the river by down the river from upstream to downstream. The essence of the place where this ceremony is carried out is the same, namely from one end of the village to the other end. What is different is the means of circumnavigating the village, where when ritual *tolak bala* in other areas, it is carried out on foot, from the point of departure (upstream) to the end of the village. Because the village of Aluh-Aluh is divided by a river, the tradition of *Tolak Bala* reinforcements is carried out by going along the river that divides the village. The second component is during the ceremony. During this ceremony, an atmosphere that is sacred, precarious, and full of danger will usually be created. In some ethnic cultures in Indonesia, it is also often a time to perform ceremonies to guard against approaching danger. In the concept of knowledge of time, the Banjar people recognize that there are good days and bad days. There are two kinds of this unfortunate day, namely those relating to the day and also relating to one's body.

With regard to the day, the implementation of this reinforcement at the beginning of the Islamic year, namely 1 Muharram, fortifies it from various distresses. For Banjar people, the month of Safar is known as the month of disaster and hot months, where there are many fires, bloodshed, infectious diseases and so on. This is in line with the implementation of counter-reinforcements at the beginning of the year. If sorted, the names of the months in the Hijriyah calendar are Muharram, Shafar, Rabiul Awal, Rabiul Akhir, Jumadil Awal, Jumadil Akhir, Rajab, Sha'ban, Ramadhan, Shawwal, Dzulqa'dah, Dzulhijjah.

The third component is ceremonial objects and tools. Several items must be prepared in the tradition of *tolak bala*, including boats, lighting, loudspeakers, rebana, food, *tapung tawar* and *surabi* cakes. Based on the interviews, the purpose of bringing the *tapung tawar* is to *manapung tawari* the village's offer with *salawat* readings and, by doing so, expect the village to be cool and peaceful because *salawat* is essentially cooling. The *surabi* cake is shaped like an umbrella, so the hope is that it can protect the village.

The fourth component is the people who carry out and lead the ceremony. The people of *Kuin Besar* Village attended the ceremony, from children to parents. Particularly for activities along the river, only men participate and residents who are female wait for the group to pass along the banks of the river, on bridges, or at gathering points downstream. People who participate in this ceremony wear white clothes and a white skullcap. The ritual of repelling reinforcements was led by the religious leader, *Ustad Abdul Qadir*, who led the reading of *Yasin*, *salawat burdah* and prayers.

The third form is an artifact or physical culture. Artifacts are described as most widespread circle. All these human-made objects are the most concrete compared to other forms of culture. In the ceremony of *tolak bala*, the forms of physical culture are *tapung bargain*, *pancakes*, the book of *Dalail Khairat*, the book of *imdad*, and the book of *Bukhari*. *Tapung tawar* is a tool used in one of the traditions of the Banjar people. Usually, *tapung tawar* uses water mixed with *likat baboreh* oil and pieces of banana leaves, coconut leaves, or *pandan* leaves, which

are used to sprinkle water on the body. Holding this offering is so that the village becomes cool and peaceful. An odd number of pancakes with different colours, including red, white, black, yellow and brown. These colours in Javanese society mean *sedulur papat limo pancer* from its shape that resembles an umbrella in the hope of protecting the community.

The Value of Da'wah in the Ritual of Tolak Bala

Tolak bala is a hereditary tradition passed down from generation to generation. There are several views in Islam regarding the implementation of this tradition. According to some essays, when there is no evidence, the Prophet does not teach it, and it is not mentioned in the Koran, then the tradition will be rejected. However, from a different perspective, this tradition can be seen in terms of its essence as long as it is not contradictory and part of *muamalah*, which is still in the worship category. So it can be seen from the side of the essence and the rituals that are carried out. As long as what is being done does not conflict with generally known religious principles, it is not a problem. Nevertheless, this research looks at the tradition of reciprocation from the perspective of religious anthropology, wherein religious anthropology does not look for the truth of one's religion but wants to see this diversity holistically, thoroughly based on facts or realities that seem to apply in society.

In the Tolak Bala Ritual activity, there is a connection with religious values in the form of:

1. Aqidah Value (Faith)

In the discussion of the value of da'wah, which concerns faith or belief, the Tolak Bala ritual is a form of endeavour to prevent something terrible that might happen and a form of gratitude for the previous year's harvest. Through the implementation of the Tolak Bala ritual, there are readings as a form of their endeavour. Nevertheless, that is only an intermediary; in essence, only to Allah swt we ask for help, and only Allah swt can provide help. This is by the word of Allah swt about the endeavour in surah ar-Rad verse 1

لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ ۗ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَ لَهُ ۗ وَمَا لَهُم مِّنْ دُونِهِ مِنْ وَّالٍ (الرَّادِ/13: 11)

"For him (man), there are (angels) accompanying him in turn from the front and behind him who guard him at the command of Allah. Indeed, Allah does not change the condition of a people until they change what is in themselves. If Allah wills terrible for a people, no one can reject it, and there is no protector for them besides Him" (Ar-Ra'd/13:11)

His words, "Indeed Allah will not change the condition of a people before they change the condition of themselves". This sentence is Allah's explanation to His servant about the changes that occur in a people; in this sentence, Allah explains that Allah will not change the circumstances or fate that exists in a people before the people try to change their circumstances or changes can happen when one of the clan. According to Quraish Shihab, in his interpretation, it is explained that here shows social change, or social change, not individual change; from this sentence, it can also be understood that someone cannot carry out social change; often, change occurs initiated by an idea, ideas that individuals own, but still, to

become social change, these individuals need other people. (Dwi Fajri and Saepudin 2022)

The verse above also illustrates that we must make an effort to achieve something we want after everything has been done then we leave it all to Allah swt. This is of course related to the Tolak Bala ritual which is used by the community as a form of their endeavor to prevent something bad that might happen. But besides that they believe that it is only an endeavor, whether unwanted things happen or not, it is all the will of Allah SWT.

The statement above is also in line with the opinion of some of the scholars there. In terms of faith, of course it does not violate because through the intermediary of the Tolak Bala ritual, we ask Allah alone and not with others, namely by reading prayers and verses from the Koran. (Yuliansyah 2021). *"In terms of faith, the tradition of tolak bala does not deviate: that is, Allah is the one who provides salvation, but they hope that through the tradition of tolak bala, they can prevent disasters from occurring. In terms of morals, of course, it is obvious that we can see from the clothes worn people are encouraged to wear clothes that cover their genitals, and this is also one of the reasons why women are not encouraged to participate in the implementation, namely one way to prevent the mixing of men and women who are not her mahram. But the most important essence is that through the tradition of tolak bala, the community gathers with the same goal, namely for the good of their village".*

2. Worship Value

During the Tolak Bala ritual, many prayers and deeds are read. If done, of course, all that will get a reward, namely a reward. This is related to the word of Allah swt in surah Gafir verse 60:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ (غافر/40: 60)
Your Lord says, "Pray to Me, and I will surely allow you (what you hope for). Indeed, those who are arrogant and do not want to worship Me will enter (hell) Hell in a state of humiliation." (Gafir/40:60)

The verse above discusses Allah's command to pray. This is by implementing the Tolak Bala ritual, which contains much recitation of prayers and deeds; of course, if Allah's command is carried out, the reward will be the reward. As Mr YH said,

"Tolak Bala is good because there is a friendly gathering, the prayers are also in the congregation, and all residents rarely participate in prayers. Furthermore, this is very good, besides that Tolak Bala also brings togetherness and contains family values. Apart from the friendly gatherings, the prayer in Tolak Bala contains praises to Allah and our Prophet, so in our view, that is very good. The practices carried out there, including worship, have been read equally by all the villagers, and also, the practices that are read are the traditions of the Prophet; of course, their relationship cannot be separated from Allah and His Messenger".

in Kuin Besar Village This is by the opinion of Ibnu Katsir that prayer is an order from Allah SWT and prayer is worship; when prayer is abandoned, it is tantamount to boasting about Allah SWT. (Judge 2017) The prayers read are the Tolak Bala prayer, the initial prayer at the end of the year and a congratulatory prayer led by one of the scholars, Aluh-Aluh District, Banjar Regency.

The above statement relates to the opinion of some of the scholars in Kuin Besar Village; they say that the Tolak Bala ritual accidentally contains syiar; for example, people who rarely read surah Yasin, sholawat and burdah, when participating in the Tolak Bala Ritual indirectly have to read it too. This can be said to be the value of worship because reading prayers or verses of the Koran is worship. (Abdi 2021) (Yuliansyah 2021) (Qadir 2021).

3. Moral Value

One moral value in implementing the Tolak Bala ritual is to strengthen friendship because in carrying out the reject tradition, the community gathers and prays together for the common welfare. This is by the word of Allah swt in surah An-Nisa verse 36:

﴿وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَلًا فُجُورًا﴾
(النساء: 36)

Worship Allah and do not associate anything with Him. Do good to both parents, close relatives, children, yes, team, poor people, close neighbours and distant neighbours, colleagues, ibnusabil, and the enslaved people you have. Truly Allah does not like people who are arrogant and very proud of themselves. (An-Nisa'/4:36)

According to Ahmadad Mushtafa Al-Maragi in his interpretation of the word "Bidzil Qurba", which means getting along well with people who are close to you, after both parents. If someone has carried out the rights of Allah, then his faith is accurate, and all his deeds are good; if you already know the rights of both parents, household and family affairs are good; if the household is good, then it becomes a great force, and if it helps its relatives, then each of them will have other strengths that help each other with this family. Thus, all people will help each other and extend their assistance to those who need it (Surandika 2020). Therefore, friendship or mutual assistance among relatives or surroundings is something that Allah SWT orders; hospitality also becomes essential in realizing Ukhuwah Islamiyyah. In carrying out the Tolak Bala ritual, it is a way for them to gather together to pray for the community's welfare.

The tradition of tolak bala is perfect. It contains family values and strengthens friendships: even prayers in the congregation of one village are very rare, but with the implementation of the tradition of tolak bala ritual, this can be realized. Besides that, in terms of the reading, the prayers also contain praises to the Prophet and Allah SWT. From a practical point of view, what is done in the tradition of rejecting reinforcements, including worship plus reading together with one village.

In addition, the moral value contained in the Tolak Bala ritual is giving alms; usually, after the end of the Tolak Bala ritual, the community shares and exchanges food to be eaten together does not include women, so men and women do not mix. Therefore Only male members who participate in the Tolak Bala ritual are dressed in clothes that cover their genitals; all people dress neatly and cover their genitals like the clothes of people who want to pray. This is because when we want to ask and face Allah SWT, we must be pure and cover our

genitals.

The statement above is also in line with the opinion of some scholars there; they say that from a moral point of view, it is evident that we can see from their clothes that people who take part in the Tolak Bala ritual are dressed in Muslim clothing and are covered. One of the reasons women are prohibited from participating directly in the implementation of the Tolak Bala ritual is to prevent something unwanted between men and women. Apart from that, indirectly, the Tolak Bala ritual gathers people to read verses from the Koran and prayer, all of which include strengthening ties of friendship or *ukhuwah Islamiyyah* (Interview with Yuliansyah 2021).

According to the informant, the ritual of *tolak bala* is part of a culture whose existence has been passed down from generation to generation. The ritual of *tolak bala* also contains values where whatever they get, as humans, they must be grateful. This is then manifested by eating together and sharing with others. In addition, because they follow this ritual of repelling reinforcements, indirectly, they will read verses from the Koran. This is a form of **da'wah** cultural passed down from generation to generation.

With the existence of religious values such as the values of faith, worship and morals in the implementation of the Tolak Bala ritual in Kuin Besar Village, Aluh-Aluh District, Banjar Regency, the Tolak Bala ritual can be used as a medium for preaching or commonly referred to as cultural *da'wah*. There are many positive things in implementing the Tolak Bala ritual through a touch of cultural preaching, which can become social capital for the people of Kuin Besar Village to live as a harmonious family community. Social care, a high sense of brotherhood and mutual sharing is social assets born in a touch of cultural preaching in the Tolak Bala ritual. The social capital above is, of course, very relevant to building a harmonious society.

Conclusion

The Tolak Bala ritual as a patterned ritual of the Kuin Besar Village community, which has been carried out since the 1960s, has been maintained. Many values can be taken from the ceremony, one of which is that this ritual gives an idea of a harmonious relationship. There is no conflict between its citizens. Alternatively, the Tolak Bala ritual can strengthen solidarity among its citizens. Hospitality is well maintained. According to Robertson Smith, religious or religious ceremonies, which are usually carried out by many members of the religious community or the religion concerned, have a social function to intensify community solidarity.

The Koran is part of prayer, and praying is God's commandment. If God is pleased, do not sin, heaven he also gave. Thus, the Tolak Bala ritual, as an annual ritual held by the people of Kuin Besar Village, is not only a ceremony of joy but also a sacred and sacred ceremony whose existence is always preserved. Moreover, in that ritual, there are readings of several books and a reading of Yasin, which according to the people of Kuin Besar Village, can erase sins where Yasin is part of the Koran.

Suggestions for further research are that this ritual of repelling reinforcements can be found in almost all tribes in Indonesia. However, the differences between each procession, the equipment system, and the values therein have yet to be discovered. It is interesting to be able to study it from the perspective of religious anthropology with a thick description.

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