
Kasidah Burdah As A Ritual Media For Rejecting Bala

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Abstract: This research is about kasidah Burdah as a ritual media for rejecting bala to know the background of reading kasidah Burdah as a ritual medium for rejecting bala and describes the procession it and Burdah's belief in the ritual of rejecting bala in the community of Teluk Labak Village, North Daha District. The research method is qualitative with the type of research using field research which is descriptive and uses a Sociology of Religion approach. Data collection techniques used are observation, interviews, and documentation. While the data analysis techniques used are data collection, data reduction, data presentation, and verification or concluding. The results of this research is showing that the background reading of Burdah as a ritual media for rejecting bala and Burdah's belief in the ritual of rejecting bala carried out in Teluk Labak Village is as tawassul and repentance to the Prophet Muhammad SAW to prevent harm, calamity and others both for individuals or community groups. The implementation procession at night starts from the Hajat prayer in the congregation, reading Surah Yâsîn, Isha prayer and going down to the field to go around chanting Burdah, parading the book of al-Bukhârî, holy Qur'an, and reading selected prayers accompanied by beating drums from the beginning of the house to the end of the house. People's trust to carry out Burdah in the ritual of rejecting bala is expected to get safety, tranquility, and blessing.

Keywords. *Tradition; Burdah; Ritual; Bala; islam*

Abstrak: Penelitian ini mengenai kasidah Burdah sebagai media ritual tolak bala bertujuan untuk mengetahui latar belakang pembacaan kasidah Burdah sebagai media ritual tolak bala dan mendeskripsikan prosesi pembacaan kasidah Burdah serta kepercayaan masyarakat terhadap ritual tolak bala pada masyarakat Desa Teluk Labak Kecamatan Daha Utara. Metode penelitian yang digunakan adalah kualitatif dengan jenis penelitian menggunakan penelitian lapangan (field research) yang bersifat deskriptif dan menggunakan pendekatan Sosiologi Agama. Teknik pengumpulan data yang digunakan adalah observasi, wawancara, dan dokumentasi. Sedangkan teknik analisis data yang digunakan adalah pengumpulan data, reduksi data, penyajian data, dan verifikasi atau penarikan kesimpulan. Hasil penelitian ini menunjukkan bahwa latar belakang pembacaan Burdah sebagai media ritual tolak bala dan kepercayaan Burdah dalam ritual tolak bala yang dilaksanakan di Desa Teluk Labak adalah sebagai tawassul dan taubat kepada Nabi Muhammad SAW agar terhindar dari marabahaya, malapetaka dan lain-lain baik bagi individu ataupun kelompok masyarakat. Prosesi pelaksanaan pada malam hari dimulai dari shalat Hajat berjamaah, membaca surat Yâsîn, shalat Isya dan turun ke lapangan untuk berkeliling melantunkan Burdah, mengarak kitab al-Bukhârî, kitab suci al-Qur'an, dan membaca doa-doa pilihan yang diiringi tabuhan beduk dari awal rumah hingga akhir rumah. Kepercayaan masyarakat untuk melaksanakan Burdah dalam ritual tolak bala ini diharapkan mendapatkan keselamatan, ketenangan, dan keberkahan.

Kata Kunci. *Tradisi; Burdah; Ritual; Bala; Islam*

Introduction

In the history of Arabic literature, a poet certainly has a specific purpose in expressing his poetry. The purpose or content that is tucked away in the poetry changes and develops from one era to another. One the purposes of Arab poets in composing poetry was to worship and praise someone. This tradition is very strong, so the poems are deliberately intended to praise the Prophet Muhammad SAW can not be separated

from the bonds of this tradition, even if it is only symbolic or just a follow-up (Rosalinda. 2013: 171).

This poem which aims to praise the Prophet Muhammad, especially the people in Indonesia, especially the Muslims themselves is known as "shalawatan" which is an expression of one's love and longing for Muhammad SAW. For people who read this prayer, it will bring a lot of goodness to the reader. Therefore, if the tongue is preoccupied with reading shalawat, it means that it has given meaning to age, glorifies the soul, and gives light to the surrounding environment (Abbas Azizi. 2005: 20).

In addition, if someone who reads shalawat then can feel the presence together with the Prophet Muhammad SAW and close to Allah SWT. Therefore, the tradition of shalawat becomes part of the accompaniment in obligatory worship which is still maintained by the community, so it becomes a necessity for the community to increase faith and also get grace from Allah SWT (Zainul Husni. 2012: 11).

This shalawatan activity is mostly carried out, especially in rural areas in the form of religious rituals. On the rituals of reading shalawat that is held by the community is reciting kasidah Burdah, more familiarly known as "*Burdahan*". In Indonesia, the tradition of reciting the shalawat of Burdah is nothing new and the popularity of Burdah's poetry cannot be denied. Regarding Burdah reading activities, it is often carried out in Islamic boarding schools, mosques, prayer rooms, and ta'lim assemblies. Usually, this activity is read every Thursday night (Friday night) or on a certain day. This poem is read in a certain tone simultaneously.

The reading of kasidah Burdah is not only read but also reads as a certain celebration, for example will occupy a new house or experiencing polemic situations such as the ritual of rejecting bala to hope of avoiding and preventing harm, or calamity and etc. Such as fires, droughts, disease outbreaks, and others (Alfani Daud. 1997: 334).

Burdah is a collection of poems about the life history of the Prophet Muhammad SAW. The author of this verse was named Muḥammad ibn Sa'īd al-Būshīrī in the 13th century from Egypt. The condition of writer at that time was struck by a paralytic illness that he had suffered for a very long time. Several physicians who visited him to treat him did not recover. Until he came up with the idea or idea to compose poems of praise with the intention of these verses as intermediary prayers or *washīlah* for healing his illness. After his composition was finished, he dreamed of being visited with Prophet Muhammad SAW, then the prophet stroked his hair and covered him with *Burdah* (warm clothes made of animal skins). Because of that dream, finally Imām al-Būshīrī recovered from his illness. Previously, the name given by the real composer was *al-Kawākib ad-Durriyah fī al-Mah' alā Khair al-Bariyyah* (The Shining Stars of Praise to the Best Man). Many people don't know that actually "Burdah" is not his real name (Muhammad Adib. 2009: 22).

Burdah is considered special because it has uniqueness. The reason is that first, Burdah's poetry is considered a pioneer who revived the composition of poetry in praise of the prophet. Second, Burdah's poetry has a high level of literary quality and is full of ethical messages. Third, Burdah's poems not only show the history of the prophet but also provide fairly deep teachings of Sufism and moral messages. And

fourth, Burdah's poetry is believed to have magical powers, so that it becomes a ritual that is read when there is a certain purpose (Rosalinda. 2013: 172).

By the religious conditions in South Kalimantan, various kinds of people's daily lives are heavily infused or most colored by the teachings of the Islamic religion. Therefore, there are several activities in the form of rituals that are often carried out, such as celebrations of major Islamic holidays, bridal bath rituals, seven monthly baths, *baayun* mauled rituals, and the ritual of rejecting bala around the village carried out by the community (Surawardi. 2010: 2). The ceremony in the ritual of rejecting bala is one of the ceremonies that have a religious character and also as a form of togetherness in society.

Of the various phenomena that often occur in people throughout Indonesia, especially in the South Kalimantan Region, what is interesting is the reading of Burdah, especially in Teluk Labak Village, which is located in Daha Utara District, Hulu Sungai Selatan Regency. The local community is predominantly Muslim and their religious life is very religious. Burdah readings that are done by the people there are not only in religious activities but are also carried out from outside of religious activities, what attracts attention is the ritual of rejecting bala. People believe that with this ritual, all the reinforcements that are sent down will be kept away.

Methods

This type of research includes field research and the method used in this research is a qualitative approach, namely research procedures that produce descriptive data from subjects at the research site (Rahmadi. 2011: 13-14). Researchers describe it in the form of words without using statistical formulas or numbers. The approach that the author takes to analyze the data is the Sociology of Religion approach. The study area of the sociology of religion is more of a religious area (as part of social reality related to society) including a set of values and norms that exist in it (Agus Fauzi. 2017: 5).

The research location is Teluk Labak Village, North Daha District, South Hulu Sungai Regency, South Kalimantan Province. Research subjects are individuals selected by researchers as data sources. The subjects of this study were ulama, community leaders, religious leaders, and the community who had carried out the ritual of rejecting reinforcements in Teluk Labak Village. In taking this subject, the researcher used a purposive sampling technique. With the purposive sampling technique, the person who is considered to know the most about what is being studied will make it easier for researchers to explore the object/social situation under study.

The data collection technique in this research is non-participant observation. This non-participant observation technique collects data by coming to the research location to make direct observations about how to read Burdah in the ritual of rejecting bala in Teluk Labak Village, North Daha District. Then the interview technique used by the author is a structured interview. With this structured interview, each respondent was asked the same questions and the data collectors took notes. The last data collection technique is documentation, this technique the author uses as recording, getting pictures, and so on. So from this technique obtained documentation and data related to the researcher.

Furthermore, the technical analysis of the data used in this study is a qualitative analysis technique, namely the process of selecting, sorting, and organizing the data collected from field notes, observations, interviews, and documentation to obtain a deep, meaningful, unique understanding and new findings (Sugiyono. 2017: 163). Technical data analysis begins with the data collection stage, namely the process of collecting and recording field data as a whole, both those obtained from field notes, interviews and document reviews. The data reduction or data selection process. This stage is carried out to see and re-check or check the completeness, clarity, and perfection of the data obtained through observation, interviews, and documentation studies to find out whether all data can be used at the next stage. After the data is checked, the next step is to present the data or display the data by presenting the data in the form of narrative text. And lastly, drawing conclusions and verification, at this stage the initial conclusions put forward are still temporary and will change if no strong evidence is found that supports the next stage of data collection..

Discussion

History of Kasidah Burdah and Author's

Kasidah is an Arabic verse that is recited and usually consists of seven verse or more it (Maghfur Ramin. 2018: 306). While Burdah means "cloak of the skin or animal fur" or can also be interpreted as "coat", and is also known as *Bur'ab* which means *syifâ* (healing) (M. Sukron Maksum. 2009: 61). Kasidah Burdah is a collection of poems about the history of the life and honor of the Prophet Muhammad SAW by writing Imâm al-Bûshîrî who came from Egypt in the 13th century. Kasidah Burdah consists of 10 chapters with a total of 160 verses.

The full name of Imâm al-Bûshîrî is Muḥammad Ibn Sa'îd Ibn Ḥammad al-Sanḥaji. Imâm al-Bûshîrî was born in Egypt, in the village of Dallash, Morocco, on Tuesday 1 Shawwal in the year 608 H/1212 AD. Known as al-Bûshîrî because it is based on the name of the area, namely Bushir. Imâm al-Bûshîrî lives with his parents in Dallas (Muhammad Marwan. 2001: 8). Since childhood he was guided by his parents to grow and develop into a person who likes knowledge and also memorizes the Qur'an. In addition, he went to Cairo to study religious studies with scholars, including Fiqh, Hadith, and Sufism, and also studied the sciences of Arabic language and literature so that he became the most excellent writer and poet of his time.

In the essay of Asy Shaykh 'Abd al Ḥâdî al-Hariri in his book Mukhtashar Kitab al-Kawâkib al-Durriyah fî al- Madîḥ alâ Khairi al-Bariyyah al-Musammâtu bi al-Burdah lil Imâm al-Bûshîrî that the background of compiling the kasidah Burdah was because Imâm al-Bûshîrî had a long illness. The doctors treated him to no avail. So in a weak condition, Imam al-Bûshîrî finally thought of writing a poem containing expressions of praise and as a tribute to the prophet to make the verse an intermediary prayer or *washîlah* for healing from his illness. Imâm al-Bûshîrî suddenly dreamed that the Prophet Muhammad SAW was visiting him, then stroked Imam al-Bûshîrî's hair and covered him with a blanket. Burdah (warm clothes made of animal skins). Thanks to this dream, when he woke up Imâm al-Bûshîrî finally recovered from his illness. Since the incident, the local community has been in an uproar. It was widely spread that

Imâm al-Bûshîrî has healed thanks to his poetry. Since then Burdah's poetry became famous throughout the country (Muhammad Adib. 2009: 22).

At the end of the 13th century AD coincided with the year 1295 AD/691 H, Imâm al-Bûshîrî died in Alexandria after living for about 82 years. His body was interred near al-Mughatham hill close to the tomb of Muḥammad Ibn Idris al-Syafîʿî the central figure of the Mazhab Shafi'I (Syarwani Abdan. 2011: 13).

The Superiority of Reading Shalawat

The one of superiority of a person who loves the Prophet Muhammad SAW is reading prayers for Him. This is clear in QS al-Aḥzab/33: 56.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Meaning: "Verily Allah and His angels pray for the Prophet. O you who believe, pray for the Prophet and salute him."

The content of the verse explains several meanings. First, Allah SWT informed with the high and noble position of one of His servants and Messengers is Prophet Muhammad SAW. Allah also praises, flatters, and glorifies the Messenger of Allah in the presence of His creatures. This shows how high and noble his position is in the sight of Allah SWT. Second, Allah SWT has ordered the angels to pray to the noble Prophet. Third, Allah Almighty commands the inhabitants of the earth, namely the believers, to pray and greet the Noble Prophet (Wildana Wargadinata. 2010: 9). There is a Hadith that has been narrated about the virtues of reciting blessings, that the Messenger of Allah said:

مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا. رواه مسلم

Meaning: "Whoever prays to me once, then Allah will pray for him ten times." (HR. Muslim) (Muhyiddin. 406).

The meaning of the hadith is that the Messenger of Allah ordered his people to pray to him, to get a reward in the form of shalawat (forgiveness) from Allah 10 times. There are several of the benefits or benefits of praying to the Prophet Muhammad SAW as follows (Ulin Nuha. 2015: 33-34):

1. Getting an outpouring of grace and benevolence from Allah SWT, because people who pray, ask Allah to praise, respect, and glorify His Messenger, then the reward for him is the same as what he asked for, then the result is the same as what is obtained by His Apostle.
2. Obtaining good, elevating and eliminating evil.
3. Keep away losses, and regrets are classified as pious people.
4. Get closer to Allah SWT.
5. Getting a reward like a reward of freeing a slave.
6. Receive the intercession of the Prophet Muhammad SAW.

7. Gained a close relationship with the Prophet Muhammad SAW.
8. Eliminates distress, anxiety, and expands sustenance.
9. If someone reads shalawat 100 times, then Allah will expand his chest and give light that shines in his heart.
10. If it is read 3 times a day, then Allah SWT will erase sins, by reading shalawat will be explained the mind, calmed the heart, and erased sins.
11. Multiply the reward obtained, if someone prays on Friday then Allah will give him a double reward.
12. Prayers accepted by Allah SWT. If it is closed by reading shalawat where the prayer will be lifted so that it reaches the Lord of all creatures.

Reading shalawat is an obligation for every Muslim. Because we are all indebted to Prophet Muhammad SAW that is countless, many, and great. To get the benefits of reading shalawat only those who read it will feel the favors and rewards that he gets. It is different for people who do not pray, then he will experience losses, such as he will not see the face of the Messenger of Allah, his religion is not perfect, people who belong to the stingy group and do not belong to the group of the Messenger of Allah (M Kamaluddin. 2016: 13)..

Definition of Rituals and Rejecting Bala

Rituals according to the Big Indonesian Dictionary are related to rites, matters of rites. Ritual is a technique (way, method) to make a custom sacred or sacred. Rituals or rites are carried out as a form to obtain abundant blessings or sustenance from a job. For example, the ceremony rejects reinforcements and ceremonies because of changes or cycles in human life such as birth, marriage, and death (Buhtanuddin Agus. 2007: 95).

All religions recognize rituals because each religion has teachings about sacred things. One of the objectives of the ritual is the maintenance and preservation of sacredness (sacredness). Because sacred as a component of religious life can not be separated from the objects that exist in the implementation of rituals. Ritual is also an activity that strengthens the bond between the perpetrator and the sacred object and strengthens group togetherness which creates a sense of security (Catherine Bell. 1993: 14).

In the context of religion, the ritual of rejecting bala has an inevitable part of religious elements. As explained by Geertz, one way to collaborate with religious symbol systems is through rituals. Because through ritual the world that is only in the imagination and the world that is experienced is united in actions in the form of symbols (rituals) (Clifford Geertz. 1970: 112). They believe that rituals are only intermediaries for safety, well-being, and happiness of life that they feel.

While the word "rejecting bala" in Arabic is "*da'ul balā*" which means rejecting calamity, rejecting calamity and disaster, or it can also be interpreted as distancing oneself from something that befalls someone (Ahmad bin Muhammd. 1998: 24). Bala can also be interpreted as a calamity, accident, catastrophe or disaster. The ritual of rejecting bala can be interpreted as a way to get safety and security.

Every disaster that happens has a reason. The bringing down of reinforcements or calamities is caused by the actions of humans themselves. Because humans do a lot

of disobedience such as turning away from the remembrance of Allah, eating what is unlawful, gambling, drinking, drugs, adultery, and so on, then the plague is sent down on earth. Allah SWT will not send down reinforcements or calamities if there is nothing behind it (Muhammad bin Abdul Aziz. 2004: 19).

The forms of reinforcements vary, such as death. Every human being will die. So this death is also a disaster. In addition, there are also disasters such as fires that often occur during the dry season. These fires can also be dangerous to humans. In addition, there are other forms of reinforcements or other disasters such as disease outbreaks, pest attacks on rice fields or fields, earthquakes, landslides, and famine situations that are very detrimental to humans. The ones who are affected by the reinforcements are individuals and groups or en masse. This is by the reinforcements or calamities experienced by the person concerned, either directly or indirectly.

Reject Bala in the View of Islam

In the Qur'an, the word reinforcements can be found in several verses, including at the end of QS al-Baqarah/2: 127.

وَإِذْ نَجَّيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُدَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ
بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ

Meaning: "And (remember) when We saved you from (Pharaoh) and his followers; they inflicted upon you the greatest torment, they slaughtered your sons and left your daughters alive. and in that are great trials from your Lord."

As for the view of Islam, calamity or calamity is a provision of Allah that must be accepted by people who believe with full sincerity. This is based on QS al-Thaghâbûn/64: 11.

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

Meaning: "No calamity befalls anyone except with Allah's permission; And whoever believes in Allah, He will guide his heart. and Allah knows all things."

Islam has given instructions to mankind about what humans should try to prevent calamities and disasters with various worship guidelines, such as prayer, fasting, zakat, alms, and others which ultimately aim for the realization of human safety in the world and the world. hereafter. Every Muslim must believe that every good and bad is in the power of Allah. A Muslim must make efforts to prevent disasters in ways that are by Islamic guidance. Some efforts that can be taken by a Muslim in preventing calamities or calamities include (Fauziah. 2020: 75) :

1. Praying
2. Pious
3. Dutiful to parents
4. Repenting and *Istighfâr*

5. Remembrance to Allah SWT
6. Remembrance of the Prophet Muhammad SAW.

Background to the Reading of Burdah as a Media to Reject Bala in Teluk Labak Village

There are two forms of shalawat to prophet, namely Shalawat *Ma'tsurat* and Shalawat *Ghairu Ma'tsurat*. Shalawat *Ma'tsurat* is a prayer whose editorial is directly taught by the Prophet Muhammad SAW, such as final *tasyabud* in prayer. Meanwhile, Shalawat *Ghairu Ma'tsurat* is a prayer composed by friends, *tabi'in*, *auliya*, or others among Muslims other than the prophet Muhammad SAW. The arrangement of this shalawat expresses requests, praises, and flattery which are arranged in the form of poetry. Kasidah Burdah is a form of prayer that is listed through poems that glorify the Prophet Muhammad SAW as a form of worship and is a form of shalawat *Ghairu Ma'tsurat*.

Kasidah Burdah is a collection of poems about the history of the life of the Prophet Muhammad SAW and also as a tribute. The background author of kasidah Burdah written by Imâm al-Bûshîrî is an intermediary prayer for the healing of the illness he is suffering from. Kasidah Burdah is always echoed by her lovers at all times. The verses of Burdah's poetry are very beautiful and use language that can touch the heart and make people who read it amazed. This shows that Burdah can be accepted by various levels of society.

In carrying out the ritual of rejecting bala, Burdah is recited starting from the verse "*maulâya shalli wa sallim dâïman Abadan*" to the end of the verse "*yâ rabbi wakbtim liqârîbâ wa sâmî'ihâ, bi husni khatimatî yâ munjiya al-umami.*" Kasidah Burdah is chanted not only once, but also according to the distance from the end of the residents' houses. Sometimes the verse that is chanted "*maulâya shalli wa sallim dâïman Abadan*" is read over and over again with the accompaniment of drumming and chanted together.

The reading of the Burdah is not only read but also reads as a certain celebration, for example, will occupy a new house or are experiencing polemic situations such as the ritual of rejecting bala to hope for avoiding and preventing harm, calamity, and so on. Such as fires, droughts, disease outbreaks, and others.

According to the respondents of the Teluk Labak Village community is believes that chanting the Burdah in the ritual of rejecting bala will have a strong relationship with the Prophet Muhammad SAW such as meditating and praying to take blessings and feel peace. In addition, by reading this kasidah life will be safe and filled with blessings thanks to prayer.

The research was resulted that Burdah as a media of rejecting bala by according to the community in Teluk Labak Village, before participating in this repulsion ritual, they initially felt afraid and anxious, but after followed the ritual they was felt safe and calm.

The Procession of the Implementation of Burdah in the Ritual of Rejecting Bala and His Belief it at Teluk Labak Village

The implementation of Burdah in the ritual of rejecting bala at Teluk Labak Village is a tradition that has long been carried out by the community. This ritual is

carried out not only on the day of *Arba' Mustamir* but also based on a problem in the village such as a disease outbreak or a fire. They believe that the calamity happened because it was brought by the fire ghost (Rahmadi. 2020: 304). Therefore, it must be expelled by performing the ritual of rejecting bala while reading Burdah poems and supported by the equipment brought, such as parading the book of Bukhâri, the holy al-Qur'an, choice of shalawat and praying.

It started with one of the residents at Teluk Labak Village who experienced a house fire. Before the incident, at night several residents had seen fire ghosts around their homes. It turned out that the next day there was a fire in one of the residents' houses. So seeing this incident, they went to one of the religious leaders or the teacher to ask for prayer and ask for a way to refuse reinforcements. Then the master told them to perform the ritual of rejecting reinforcements in the hope that it would not happen again.

The time for the implementation of Burdah in the ritual of rejecting bala is at night and starts from the Hajat prayer in the congregation and the reading of Surah Yâsîn until the Isha prayer. Each congregation brings water and is placed in front of the Imam praying. After the Isha prayer, the congregation then went down to the field and toured the village from the beginning house to the end. They go around the village while parading the book of Bukhâri, reading Burdah poems, shalawat, and reading the Surah Yâsîn accompanied by drum beats. Then this ritual stops at a predetermined place, a ritual leader is delivering a sermon containing advice and ends with reading a prayer to reject bala. After completing the ritual of rejecting bala, each community spilled Yâsîn. water which they carry around the house. The goal is to be safe from all kinds of reinforcements that are sent away.

The participants who participated in the implementation of Burdah in the ritual of rejecting bala started from the elderly to children, ulama figures, community leaders, and local communities and there were also Islamic boarding schools such as Ustaz and students who participated in carrying out the ritual. The leader of this ritual is a religious figure, ulama, or community. The person chosen as the leader of this ritual is the most respected, influential in society, and has extensive religious knowledge.

The social function of the people in Teluk Labak Village who participated in the implementation of this repulsion ritual was seen as their relationship was very good and close to each other. As stated by Emile Durkheim that ritual ceremonies and worship are also able to strengthen solidarity between them by putting aside the individual. The point is that people who carry out this ritual are not only concerned with themselves but are concerned with collectively and strengthening solidarity in society (Emile Durkheim. 1995: 9).

Then reinforced and is in line with Konjtaraningrat's expression that rituals also have a social function to further strengthen solidarity in a society (Koentjaraningrat. 1987: 67-68). This is in the implementation of Burdah in the ritual of rejecting bala in Teluk Labak Village, there is a social function so that they feel closer in the sacred atmosphere of togetherness.

The implementation of Burdah as a ritual medium for rejecting bala at Teluk Labak Village, North Daha District, Hulu Sungai Selatan Regency can be said to be an institutionalized ritual in the community in this village because its implementation is

routinely carried out every year. This shows that there is a community belief that underlies the implementation of Burdah in this ritual of rejecting bala.

Some respondents think that this belief is not religious teaching but only custom and tradition, because it is not discussed in the Qur'an and Hadith. However, some of them think that working on the traditions above is their effort to adapt and be accepted by the surrounding environment.

The people who perform this ritual do not find a decisive basis or foundation, either in the form of written documents or scriptures that must require it. According to them, what underlies the implementation of Burdah in the ritual of rejecting bala is only an oral tradition of the community, so there are no written documents. Burdah in this ritual of rejecting bala the main basis is only a previous tradition, thus it is clear that this basis is not by Islamic teachings. However, in its implementation, there are no elements that use offerings or beliefs in the form of animism and dynamism, but this implementation is colored with Islamic elements.

The purpose of the implementation of Burdah in the ritual of rejecting bala is to prevent reinforcements, from here people have the belief that with this implementation they can prevent or avoid calamities, to get safety and peace for the life to come. Rituals are carried out as a form to obtain abundant blessings or sustenance from a job.

People in Teluk Labak Village are thinking that Burdah in their ritual of rejecting bala will bring blessings to people's lives and also be protected them from all kinds of calamities or disasters that can happen at any time. Therefore, Burdah the ritual of rejecting balas is carried out every year, so it can be said that it is a tradition or belief that has been passed down from generation to generation until now.

Conclusion

Based on the data presented in the previous section, it can be concluded how Burdah as a media for carrying out the ritual of rejecting bala, the implementation procession, and its underlying beliefs in the ritual of rejecting bala in the community at Teluk Labak Village, North Daha District are as follows:

1. The community in Teluk Labak Village is very glorify the Burdah's qasidah and considers Burdah's as a form of *tafâ'ul* and *tabarruk* to take the blessings of shalawat to the Messenger of Allah and use Burdah's poetry as a practice in the media of the ritual of rejecting bala.
2. The procession of carrying out the reading of Burdah in the ritual of rejecting bala begins with the Hajat Prayer in a congregation, reading the Surah Yâsîn and the Isha prayer then the congregation goes to the field by going around the village from the beginning of the house to the end of the house on foot while parading the book of Bukhârî, reading the Burdah, reading the Qur'an surah Yâsîn and selected shalawat accompanied by drum beats. Then this ritual stops at a predetermined place, a ritual leader is delivering a sermon containing advice and ends with reading a prayer to reject reinforcements. After completing the ritual of rejecting bala, each community spilled Yâsîn water which they carry around the house. The goal is to be safe from all kinds of reinforcements that are sent down to be kept away. This series of activities is carried out together and is cooperation, involving community members and leaders. This ritual is performed routinely every year, not only on the day of Arba Mustamir, but it is seen that if there is a problem or epidemic that befalls a village, then the ritual

of tolak bala is performed. As for the community's belief about Burdah in this ritual rejecting bala, it is to obtain safety, tranquility and blessings for the life to come.

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