

ABSTRAK

Rini Wulandari (1221020061), 2026. “Ritual Rebo Wekasan di Masyarakat Kampung Pasir Baros Desa Campaka Kecamatan Malangbong Kabupaten Garut”.

Penelitian ini dilatarbelakangi oleh masih lestarnya Ritual Rebo Wekasan di Kampung Pasir Baros, Desa Campaka, Kecamatan Malangbong, Kabupaten Garut, sebagai tradisi keagamaan yang diwariskan secara turun-temurun di tengah perubahan sosial dan budaya yang menyebabkan banyak tradisi lokal mulai mengalami pergeseran. Ritual ini tidak hanya dipahami sebagai bentuk ikhtiar spiritual, tetapi juga mengandung simbol-simbol keagamaan yang memiliki makna bagi masyarakat. Penelitian ini bertujuan untuk mengetahui sejarah dan pelaksanaan Ritual Rebo Wekasan serta menganalisis makna simbol-simbol yang terdapat dalam ritual tersebut.

Penelitian ini menggunakan perspektif antropologi simbolik Clifford Geertz yang memandang agama sebagai sistem simbol yang membentuk cara masyarakat memahami dan menghayati realitas kehidupan. Metode yang digunakan adalah metode kualitatif dengan pendekatan deskriptif. Teknik pengumpulan data dilakukan melalui observasi, wawancara, dan dokumentasi, sedangkan analisis data dilakukan melalui reduksi data, penyajian data, dan penarikan kesimpulan.

Hasil penelitian menunjukkan bahwa Ritual Rebo Wekasan di Kampung Pasir Baros merupakan tradisi yang telah dilaksanakan secara turun-temurun setiap hari Rabu terakhir bulan Safar melalui rangkaian salat sunah tolak bala, pembacaan doa, pembuatan dan pembagian air doa, serta makan bersama. Bagi masyarakat, ritual ini dimaknai sebagai bentuk ikhtiar untuk memohon perlindungan, keselamatan, dan keberkahan kepada Allah Swt. Simbol-simbol yang terdapat dalam ritual, seperti salat, doa, air, dan makan bersama, mengandung makna religius sekaligus sosial yang memperkuat keimanan, rasa syukur, kebersamaan, serta silaturahmi antarwarga. Dalam perspektif Clifford Geertz, simbol-simbol tersebut membentuk sistem makna yang menghubungkan keyakinan keagamaan dengan praktik budaya sehingga Ritual Rebo Wekasan menjadi media pewarisan nilai-nilai keagamaan dan budaya yang tetap dipertahankan oleh masyarakat Kampung Pasir Baros.

Kata Kunci: Ritual Rebo Wekasan, simbol, makna, Clifford Geertz, budaya.

ABSTRAC

Rini Wulandari (1221020061), 2026. *The Rebo Wekasan Ritual in the Community of Pasir Baros Hamlet, Campaka Village, Malangbong District, Garut Regency.*

This research was motivated by the continued preservation of the Rebo Wekasan Ritual in Pasir Baros Hamlet, Campaka Village, Malangbong District, Garut Regency, as a religious tradition that has been passed down from generation to generation despite the social and cultural changes that have caused many local traditions to gradually decline. The ritual is not only understood as a form of spiritual endeavor but also contains religious symbols that are interpreted and given meaning by the local community. This study aims to examine the history and implementation of the Rebo Wekasan Ritual and to analyze the meanings of the symbols embedded in the ritual.

This study employs Clifford Geertz's symbolic anthropology as its theoretical perspective, which views religion as a system of symbols through which people understand and experience the reality of life. A qualitative research method with a descriptive approach was employed. Data were collected through observation, interviews, and documentation, and were analyzed using data reduction, data display, and conclusion drawing.

The findings reveal that the Rebo Wekasan Ritual in Pasir Baros Hamlet is a hereditary tradition conducted on the last Wednesday of the month of Safar through a series of tolak bala voluntary prayers, collective prayers, the preparation and distribution of blessed water (cai Rebo Wekasan), and communal meals. The community perceives the ritual as a spiritual effort to seek protection, safety, and blessings from Allah SWT. The symbols embodied in the ritual, including prayer, supplication, blessed water, and communal meals, carry both religious and social meanings that strengthen faith, gratitude, togetherness, and social bonds among community members. From Clifford Geertz's perspective, these symbols constitute a system of meaning that connects religious beliefs with cultural practices. Consequently, the Rebo Wekasan Ritual functions not only as a form of worship but also as a means of preserving religious values, cultural traditions, and social solidarity within the Pasir Baros community.

Keywords: *Rebo Wekasan Ritual, symbols, meaning, Clifford Geertz, culture.*