

## **The Batasmiah Tradition in the Banjar Tribe Society of South Kalimantan**

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### **Abstract**

Islam for the Banjar people is a firm character that cannot be separated from their personality. Representative performances of their variety must be seen as strictly service related to life patterns, for example, practices related to birth, marriage, and death. Beliefs that are fixed unshakably in the local area make some ceremonies in the culture obligatory to be carried out according to standard rules. The type of examination used is a subjective exploration with information gathering strategies in the form of perceptions, meetings and documentation. Thus culture is closely related to society. Everything contained in the community is not fully regulated by the way of life that is claimed by the local area itself. Culture is something that is passed down from one era to the next. As for the limitmiah custom, it can be said that it is a combination of the way of life of the former ancestors and Islamic religious teachings. This is definitely not illegal. The function of naming babies in the custom or culture of the Banjar people, South Kalimantan is known as Batasmiah. This prohibition custom is collected by the aqiqah event, some are carried out independently. The cut-off ceremony is usually carried out by the Banjar people after the child is 40 days old or more than a month by welcoming neighbors and family members and not separating young men and women. The function of naming babies in the custom or culture of the Banjar people, South Kalimantan is known as Batasmiah. This prohibition custom is collected by the aqiqah event, some are carried out independently. The cut-off ceremony is usually carried out by the Banjar people after the child is 40 days old or more than a month by welcoming neighbors and family members and not separating young men and women. The function of naming babies in the custom or culture of the Banjar people, South Kalimantan is known as Batasmiah. This prohibition custom is collected by the aqiqah event, some are carried out independently. The cut-off ceremony is usually carried out by the Banjar people after the child is 40 days old or more than a month by welcoming neighbors and family members and not separating young men and women.

**Keywords:**The Border Tradition, Banjar Tribe



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### **INTRODUCTION**

In the long term, more and more foreign peoples are entering Indonesia, gradually colonizing, influencing and dissolving the first Indonesian culture. Changes in lifestyle and deviant views of the Indonesian people. Some foreign societies that ignore Pancasila norms have infiltrated and influenced Indonesian culture. Over the years, Science and Innovation has continued. Advances in science and innovation have brought enormous social change to both developed and non-industrial countries like Indonesia. Science and Innovation itself is a field of science that plans to solve human problems through the use and improvement of innovations. Thus, increased knowledge and innovation can affect one's lifestyle.

Today's territorial culture feels fundamental because it has been shifted by today's culture from the west. Gradually people began to leave the local culture which actually has a very deep meaning. Indigenous peoples consider local culture as an old fantasy that is not in accordance with current conditions. Today's culture is not a channel against time but has turned into a

simple memory. Not everyone has left the culture, but progress is dwindling because most think that local culture is not compatible with the current state of affairs which would normally lead to modern culture. Today's youth are more inclined to the current culture because according to them it is more compatible with their enthusiasm and becomes the pattern it is today (Aprilia Rachmadian, 2016).

Culture is very closely related to society. Everything that is contained in the community is still aired by the way of life that is owned by the local area itself. Culture is something that is passed down from one era to the next. Culture contains the whole notion of social qualities, normal practices, information and all kinds of designs that are friendly, rigorous and different, apart from every scientific and imaginative explanation that describes the general public. Culture is that complex whole that combines information, beliefs, skills, ethics, rules, traditions, and several other capacities acquired by individuals as citizens. (Desi Karolina and Randy, 2021).

Culture in one space of life offers a reference for benefits regarding how humans should live. This space contains perspectives and longings for the future with regard to what is true, what is great, and what is beautiful. In scientific language, from one point of view, culture is an arrangement of references on the side of life, the journey of respectable youths from within their stomachs, both as humans and as local areas. This is intended so that in public culture there is space whose content is a way of thinking about life whose points are about the rules of life that are true, noble and beautiful, or have the potential to become a reference for the side of existence with pride. In the end, culture contains values that have become a way of thinking about life and a superior way of life in accordance with human dignity (Himiyari Yusuf, 2015).

The social component as a framework of social connections and associations is an anthropological attempt to understand how people structure society through different encounters. Each local living group is represented by customs and rules with respect to the types of units that differ in the climate in which they live and mingle from one day to another. The closest and essential social unit is relatives, especially the nuclear family unit and other family members. More than that, society will be sorted into levels of geographical areas to form social relationships in their lives (Abdul Wahab Syakhrani and Muhammad Luthfi Kamil, 2022).

Society in essence cannot be separated from customary and social traits that are passed down from one era to the next. The closest insight is the substance that really determines human dignity locally. Thus, the characteristics of adat that exist locally are uprooted from the social roots that exist around them, so that the local area will lose its personality and character, and lose its sense of satisfaction and sense of belonging. How great is the position of the top side of local knowledge, because the duties and capabilities of environmental intelligence are to protect and preserve fixed assets, increase human resources, increase culture and information, as a source of advice/beliefs/writings and prohibitions, for the purpose of forming joint incorporations, as a moral premise and ethics and political ability (H. Iin Wariin Basyari, 2014).

### **The Nature of Community Traditions**

In the reference to the Indonesian dictionary, adat is characterized as something that is uniquely passed down from one era to another (from the ancestors) which is still complete in the eyes of the community or also an assessment or assumption that current knowledge is good and correct. The expression adat which comes from the English custom is often equated with the Arabic word 'adah. This definition is used to define specific plans or examples of behavior and training according to standard guidelines in their respective fields which are mostly completed by the local area (Buhori, 2017).

Customs are habits or habits passed down from one era to another and are still ongoing in community activities. This custom is considered a habit that was carried out from the past and has become part of the local area which will later be given to relatives to save the practice from being lost and destroyed. According to master Koentjaraningrat, he revealed that custom is synonymous with civilization where the ideas and rules in it are firmly coordinated into a social framework that controls human activity in the socio-social field (Claudia Amanda, et al, 2021).

### **Structure of Tradition or Culture**

Culture is connected to many different parts of life, including approaches to actions, beliefs, mentalities, and the consequences of extraordinary human practice for a particular culture or population. Human culture is constantly evolving, implying that the attitudes and examples of human existence are getting more and more amazing every day. The cultural structure is a form of material culture and can be divided into three parts, including (Suhaimi and Nur Jamilah, 2022):

1. Thought. The ideal cultural type is a variety of thoughts, thoughts, values, standards, guidelines, and so on that are dynamic and cannot be contacted or contacted.
2. Activity. This type of culture as activities designed by people, this structure is known as social framework in which the social framework consists of human training collaborating with each other, contracting, and mingling with different people.
3. Relics (works). Actual types of culture as results and practices, activities and works of all people in the public eye as items or things that can be contacted, seen and reported.

### **Forms of Tradition in Society**

Culture has several structures that incorporate major cultural types as thoughts, ideas, values, or standards. Both types of culture serve as training or examples of human activity in the public eye. The third is a type of culture as goods made by people. This type of culture is concrete because it is the object of every creation, work, activity, exercise or human activity in the public eye (Verawati Ade and Idrus Affandi, 2016).

### **RESEARCH METHODS**

The type of exploration used is as a subjective (descriptive qualitative) examination, which means obtaining more complete and in-depth information, with the aim that the exploration target can be achieved (Sugiyono, 2018). The final result of the examination can be in the form of a description or description or as a topic. From the information specialists make an understanding to capture the most profound interests. The final product of the subjective examination is forwarded as a prepared report. Reports have become more adaptive considering that there are no standard arrangements regarding the design and types of subjective inspection reports. Questions usually start with the general ones, but at that point tighten them up and carefully explain the situation. This research took place in the city of Banjarmasin, South Kalimantan, precisely at the University of Gastric Mangkurat (ULM), using observation, interview and documentation data collection techniques. Data sources consist of lecturers and students and the locations of both are in Martapura (Sekumpul).

### **RESEARCH RESULTS AND DISCUSSION**

Based on the perceptions and findings of researchers, found several things about the Banjar people of South Kalimantan. The practice or culture of giving names to babies fluctuates in each region, according to the practices, culture, customs, and further beliefs held by the individual. Giving a child's name is something that is important or even sacred for a family,

because with that name the child has a character that will continue to be attached to his life. With this name, it is also a request and wish for both parents, to be more specific wishing everything goes well for their children.

The ceremony of naming a newborn child in the tradition or culture of the Banjar people, South Kalimantan, is known as the Batasmiah. This limiting tradition is assembled with the aqiqah event, some are carried out separately. The limit ceremony is usually carried out by the Banjar people after the baby is over 40 days old or more than a month by inviting neighbors and relatives and not discriminating between boys and girls. The Batasmiah or tasmiah tradition comes from Arabic, which means giving a child's name. Activities that accompany the limit ceremony include reading the burdah or maulid habsyi which signifies the expression of gratitude and joy in the family for the birth of a baby in the family.

This is in accordance with Shapiah's (2015) exploration, which revealed that the naming of children is generally completed with a certain parade or service. This is referred to as limitmiyah in Banjar society. The final ceremony of slaughtering a goat as a sacrificial animal to give charity to the poor, neighbors and relatives is carried out at the same time as the aqiqah if it is certain that a family can afford it. On the other hand, during the main event, the reciter or ustadz recites the holy verses of the Qur'an before the end. This is done so that the baby will make the Al-Qur'an his guide in life. After discussing the holy verses of the Qur'an, it is followed by a meeting point or giving the name to the child by the teacher or priest who is gifted by the child's parents so that the Banjar people can know it. Some people or figures who are present at the boundary ceremony sprinkle a little special concoction of water on the baby's head, palms and feet after the core boundary activities, including naming the baby and cutting or cutting a small part. baby hair.

Early Islamists tried to incorporate Islamic values into these customs because they were unable to eradicate them. For example, the Tawar program is filled with reading requests to Allah SWT. They make people believe that Tawar Tawar is no longer a ritual but the cause of every event. In any case, what happened was far from the flames. The people who are afraid to leave the Tepung Tawar ceremony continue. Because the ulema were oppressed by custom (it is not appropriate to get rid of this tendency), in the end the local community felt that the ulema had legitimized them. Some even believe that the practice of Bargaining has religious roots. People believe that the prophets and their families, including Prophet Imran's wife, also practiced this kind of behavior.

This custom used to be part of the Fresh Flour Ceremony, as it is known to the people of Indonesia and Malaysia. It comes from a Hindu ritual that has been accepted by society. Since the 7th century AD, traders from Gujarat and Hadralmaut brought Islamic teachings to this area. They were confronted with Hindu religious approval of animism (belief in spirit life) and dynamism (belief in the supernatural powers of things). Fresh Flour Ceremony or also known as Tawar Flour is one of them. This ceremony coincided with a number of significant social events, including births, marriages, moving houses, acquisition of new land, and raising the spirits of those who had just escaped danger. In marriage, for example, Tawar Tawar flour is a sign that reinforcements and disturbances are not accepted and prayers and blessings are offered for the welfare of the bride and groom. Apart from the Tawar Tawar event, this is the Batasmiah tradition which is now used in Susku Banjar.

There are several habits that follow shortcuts, namely putting in or giving a little honey or granulated sugar to the child, which is expected as an illustration of the fun and hardships of life that the child will be able to do. Grated coconut and brown sugar are added to the glutinous rice during boundary ceremonies or processions. After being cut, the glutinous rice and coconut which are mashed with granulated sugar are dispersed or served to the invited guests to eat

after eating rice, a type of dry cake. Serving sticky rice is a menu or dish that must be available in the cutoff parade or function. Therefore, in this practice there is no such thing as taboo for children and guardians because giving a name or limit means getting waqf from the name given from now on or the fate of the child. Because basically children are orders from God that must be given instructions by guardians. Parents are obligated to name their children in addition to giving them education. Giving a child's name is a unique custom in some areas.

Culture is passed from one generation to the next. In addition to the intellectual and artistic statements that define society, culture includes all the concepts of social values, social norms, knowledge, and all other social, religious, and other structures. With respect to adat, it can be said that it is a blend of the way of life of the past predecessors and Islamic teachings. The Batasmiah tradition has absolutely nothing against Islamic teachings. However, this religious practice is strictly prohibited if it contains shirk in imitation of Allah. The influence of old culture also overshadows the Islam of the Banjar people and gives its own uniqueness to Muslims in Banjar. It also shows that Islam is available by spreading countless graces. Islam is very tolerant of the way of life that is in the public eye, does not guarantee to criticize and disrupt social life that is in the public eye (Wajidi 2011, 119).

This can also be called social assimilation, as shown by Zulfa Jamalie's (2014) exploration, assimilation implies mixing of at least two societies that meet and influence each other. According to an anthropological perspective, assimilation is the passage of a part of an unknown social impact onto the general public, some of which specifically ingests some or a large number of unknown social components and attempts to eliminate those effects. The unification of society that occurs when a meeting with a certain culture is opposed by components from alternative foreign cultures, so that these foreign cultural components continue to be recognized and handled in their own way of life without discarding their own social character. Contrasts in strict practice are not something to be challenged as long as they do not address issues of trust. Variety is sunatullah (Shihab 2019, 142). This can be seen as the word of Allah SWT in the Qur'an Surah Al-Maidah verse 48:

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ فَاحْكُم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا ۚ وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

*It means: We have sent down the holy book (Al-Qur'an) to you (Prophet Muhammad) with (bringing) the truth as a justification for the books that were revealed before and as a guard for them (truth references against them). In this way, choose (problem) for them according to the principles revealed by Allah and do not follow their desires with (abandon) the reality that has come to you. For every believer among you We give rules and pave the way. Had Allah willed, He would have made you one (just) Ummah. However, Allah wants to test you about the gifts He has bestowed on you. So, compete in doing good. Only to Allah you all return, then He will tell you what you have been arguing about.*

Later, at that time, in connection with this practice, experts came across the results of research that researched the laws of naming babies. Naming a baby is a sunnah that must be done by the guardian to invite the baby. Other sunnahs when the child is in the womb such as speaking the call to prayer in the right ear, telling the iqamat in the left ear, tahnik, aqiqah, giving names, and shaving the hair. Currently, many Muslim families name their children by holding a walimah tasmiyah to agree on their aqiqah. This event is commonly known as walimah aqiqah or kekahan (in Javanese). Judging from the social practice of fiqh, the walimah tasmiyah program does not conflict with Islamic law, because walimah tasmiyah is a tasyakuran

event which is a type of walimah recommended by Islamic religious studies (Subakir Saerozi and M.

Islam has had a well-informed discourse since it was first revealed to the Prophet Muhammad. Even at the beginning of Islam there was also the culture of the uninformed ignorant Arab society which was later taken over by Islam. It's just that, there were several clashes of customs which were then replaced and replenished by Islamic prerequisites. The model is aqiqah custom. This custom was originally a practice acquired from uninformed people in which they used to cover the young man's head with the blood of a slaughtered goat. However, after Islam came, these traditions which were contrary to Islam were replaced by Islamic standards (Sattar 2017, 202-3).

### **Discussion**

Based on the results of the research presented above, there are several findings that are important to be discussed by researchers, including:

#### **A Brief History of the Batasmiah Tradition**

The Batasmiah tradition around that time is remembered for the Function of Fresh Flour custom as it is known to the people of Indonesia and Malaysia, adhered to from Hindu religious ceremonies which the community proactively adhered to. When traders from Gujarat and Hadralmout brought Islamic teachings to this region from the 7th century AD, they were confronted with the traditions of animism (belief in the existence of spirits) and dynamism (belief in the extraordinary power of matter) legitimized by Hinduism which is the power for every stratum of society. This custom goes hand in hand with various important events in the public arena, for example births, relationships, moving house, opening new lands, cheering everyone up for newly escaped individuals, etc. So in this custom there is no such thing as a prohibition for children and guardians on the grounds that giving a name or limit means getting waqf from the name given from now on or the final fate of the child. Because the embodiment of youth is an order from God that must be taught by the guardians. In addition to teaching, guardians are also required to give names to children. Various regions have their own customs in giving names to young people.

#### **Limitation Procedures**

The Border Traditions are collected through the aqiqah event, some are completed independently. Borders are carried out by the Banjar people after a child is over 40 days old or more than a month by welcoming neighbors and family members and not separating young men and women. Whereas in the main event, the limit is preceded by the recitation of the holy verses of the Qur'an by the qori or ustadz, which is intended so that the baby will make the Al-Qur'an a guide in his future life. After reciting the holy verses of the Qur'an, it is continued with a limit or giving the name to the baby by the teacher or cleric who is entrusted by the baby's parents so that the Banjar people can know it. After the core limit activities or naming by the ustadz or religious figure,

#### **Meaning and Use in the Batasmiah Tradition**

1. The importance of the custom of children's names (Batasmiah) is that later they will become young children who have a good future both in this world and in the hereafter.
2. Fresh tapung has an important meaning as a request to Allah from a child by sprinkling a little specially formulated water on the child's head, palms and feet.
3. Honey and sugar are earthy in color, as the real intention that there is bad taste and sweetness in everyday life.

4. Glutinous rice and ground coconut are made into pastries after eating the main dish at the event.

## **CONCLUSION**

Based on the results and discussion above, the researcher concludes that culture is very closely related to society. Everything contained in society is determined by the culture that is owned by the community itself. Culture is something that is passed down from one generation to another. Regarding the limitmiah tradition, it can be said that it is a combination of the culture of the previous ancestors and the teachings of the Islamic religion. This is certainly not against the law. The custom of naming babies in the customs or culture of the Banjar people, South Kalimantan is known as Batasmiah. This tradition is collected with the aqiqah event, some are completed independently.

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