

The Use of Soetji Nurani Temple in Introducing Tolerance as a Social Value

Karina Muthia Mursid

mutiani@ulm.ac.id

Social Studies Education Department, FKIP Lambung Mangkurat University

Ersis Warmansyah Abbas

ersiswa@ulm.ac.id

Social Studies Education Department, FKIP Lambung Mangkurat University

Mutiani

mutiani@ulm.ac.id

Social Studies Education Department, FKIP Lambung Mangkurat University

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Abstract

This service aims to analyse the Existence of the Soetji Nurani Temple in Banjarmasin. In line with the purpose of the service, the service method uses outreach to the broader community as a form of the Existence of the Soetji Nurani Temple. Data was collected using observation techniques and interviews and supported by sources of information from books and journals. The subjects in this dedication were the temple administrators and several community leaders. The dedication results show that the Soetji Nurani Temple is a historic building and a Cultural Heritage in Banjarmasin. The existence of this building has a significant influence on the surrounding community, especially as a tourist attraction. Viewed from the peak of the Chinese New Year celebrations, the Soetji Nurani Temple is a target for tourists and Chinese citizens to carry out worship, religious activities, and traditional medicine from both local and foreign areas.

Keywords: Soetji Nurani Temple; Worship; and Medicine.

Abstrak

Pengabdian ini bertujuan untuk menganalisis Eksistensi Kelenteng Soetji Nurani Banjarmasin. Sejalan dengan tujuan pengabdian tersebut maka dalam metode pengabdian menggunakan sosialisasi terhadap masyarakat luas sebagai bentuk Eksistensi Kelenteng Soetji Nurani. Pengumpulan data dilakukan dengan teknik observasi, wawancara dan didukung sumber informasi dari buku dan jurnal. Subjek dalam pengabdian ini adalah pengurus kelenteng dan beberapa tokoh masyarakat. Dari hasil pengabdian menunjukkan bahwa Kelenteng Soetji Nurani merupakan bangunan bersejarah sekaligus sebagai Cagar Budaya yang ada di kota Banjarmasin. Keberadaan bangunan ini membawa pengaruh besar bagi masyarakat sekitar khususnya sebagai objek wisata. Dilihat dari puncak perayaan Tahun Baru Imlek, Klenteng Soetji Nurani menjadi sasaran bagi wisatawan maupun warga Tionghoa untuk melakukan peribadatan, kegiatan keagamaan, dan pengobatan tradisional baik yang berasal dari daerah lokal maupun mancanegara.

Kata Kunci: Kelenteng; Peribadatan; dan Pengobatan.

Preliminary

The people of Banjarmasin have a lot of beautiful history, culture, religion, and different populations. As for the indigenous people, there are also migrants from various ethnic groups outside South Kalimantan. Other migrants came to this area through transmigration, and some came spontaneously. Thus the culture outside of South Kalimantan also blends in in

this area in addition to the cultural assimilation between ethnic groups who are the original inhabitants of the area (Ideham, 2007).

The ethnic Chinese among the Banjar people have a place of worship called a pagoda. The general type of pagoda that was built was a pagoda specifically intended for specific groups or purposes. Soetji Nurani Temple is one of two temples owned by ethnic Chinese in Banjarmasin. This temple has three people who can use the temple: Confucianism, Buddhism, and Taoism. This pagoda is not only used as a place of worship but also as a tourist spot, as well as traditional medicine, is performed there (Handy, 2017; Setiawan, 2012)

Method

This service was carried out at the Soetji Nurani Temple on Jl. Veterans of the Bilu River, Gadang Village, East Banjarmasin District, Banjarmasin City. The author chose this location because the Soetji Nurani Temple is a strategic temple in Banjarmasin, which has attractiveness as a cultural tourism object with the potential to develop its existence. The time for this service is held in January 2023. The subjects of the service are people who are considered capable of providing information about the background and actual condition of the object under study so that the resulting data can be accurate (Aan & Djam'an, 2011); the parties selected to be the subject of dedication are the temple managers, local community leaders, residents around the temple, and related parties directly related to the temple which are the primary data sources. Apart from primary data, secondary data is processed from books, magazines, and journals related to temples. The author's primary data type is directly related to the service subject. This primary data was obtained through interviews with informants and other parties related to the problem under study. Recording primary data sources through interviews and observations results from seeing, hearing and asking questions. The interview results will be described in written form (Abbas, 2013).

Results and Discussion

Gadang Village was formerly known as "Kampung Gadang" in Minang Malay, meaning "Big", which is well-known throughout the archipelago and even in China. All of this is because many of the settlers came from Chinese immigrants (in the past, there was a Chinatown village), and even some people are still attached to it as Kampung Gadang, even though the current form of Government has changed to the definitive Kelurahan designation since 1977 from the division of Village Opposite the Mosque. Meanwhile, there have been changes in the Gadang Village since 1977 until now, which is already 40 years old (Alfisyah, 2021; Apriza et al., 2022)

Gadang sub-district is a sub-district located in an urban area. Gadang Village is located in the Central Banjarmasin sub-district of Banjarmasin City, which is $\pm$ 1.8 Km from the

government centre of Banjarmasin City and can be reached in ± 10 minutes with good road conditions. If from Central Banjarmasin District with a distance of ± 3 Km with a travel time of ± 15 minutes and with the Provincial Capital a distance of ± 2 Km. Tropical Air temperature 25° - 38° C Average rainfall 236 mm, rainy days 157 days/year (influence of the west monsoon winds Tropical Air temperature 25° - 38° C Average rainfall 236 mm, rainy days 157 days/year (Muzainah, 2018)

Land Geology Thick peat layer Alluvial soil type dominated by clay structures Sondir results show a very soft consistency. Geographically, Gadang Subdistrict is located in Central Banjarmasin District with the border of the Kelurahan area. If viewed from the north, it will be adjacent to the sub-district opposite the mosque; if viewed from the western border, it will be directly adjacent to the Martapura River; if from the east, it will be adjacent to the Malay Village. And from The southern border will be bordered by Sungai Baru Village (Raharjo, 2021)

Picture 1. Map of Gadang Village Floor Plan



Source: Gadang Village Documents (2023)

Following its position, the Gadang Village Government is a motivator, dynamisation and facilitator of development activities in all fields at the Kelurahan level. Implementing their duties seeks to bridge the delivery of community aspirations, including creating harmonious relations of all existing elements and resources between the Government, the community and the private sector so that they become a strong and dignified unit. The role of Government is needed to foster a sense of belonging and cooperation towards the environment (Rahardjo, 1998)

A place of worship in a community is a sacred place used by the community for religious activities (Nengsih, 2020). The people in Banjarmasin, especially those on Jl. Veterans are not directly related to places of worship according to their beliefs—one of the many places on Jl. Veterans, the temple in Banjarmasin is the Soetji Nurani Temple, located at Jalan Veteran,

Gadang Village, Central Banjarmasin District, Banjarmasin City. The life of the people there is not far from the history of the Soetji Nurani Temple (Handy et al., 2021; Muzainah, 2018).

Picture 2. Soetji Nurani Temple, Banjarmasin



Source: Personal Documents (12 June 2019)

The Soetji Nurani Temple was founded in 1898 by two generals who came from China by asking permission from the Dutch who were in the Tatas dormitory. After obtaining permission from the two generals, they built a pagoda on Jl. Niaga Timur, two years later, the Soetji Nurani Temple was built, which is located on Jl. Veteran. The name of the pagoda also comes from the name of the Banjar people because they often hear bells ringing *teng teng teng* during Chinese New Year celebrations (Handy et al., 2021; Rahmadani, 2016).

For ethnic Chinese who follow the Tri Dharma religion, in welcoming the Chinese New Year, they use it as a moment for a large family gathering. Chinese New Year is greeted with joy and happiness. This can be seen in the all-red decorations that adorn public places, along the street area, and on every corner of the Soetji Nurani Temple. This all-red decoration is considered to welcome the Chinese New Year (Cheung, 2022).

Approaching the Chinese New Year, adherents of Tri Dharma will also clean up the temple area. They will clean the entire contents of the temple, including cleaning the statues or consecration of the Gods. Cleaning this statue is permissible because, in their belief, the Gods were in the sky at that time. Therefore, they use it to clean the statues. So, in this case, the purification of the statues of the Gods will be carried out by those who have specific authority (As, 2017).

The ritual process of traditional Chinese medicine at the Soetji Nurani Temple begins with beating drums and ringing bells, praying to wear oversized uniforms, praying hutch, providing sustenance, medical treatment, procession for the God Sun Go Kong and returning

the Gods. The meaning of traditional Chinese medicine rituals is to provide protection, health, prosperity, and peace and drive away evil spirits (Handy, 2017; Tarigan, 2018).

Based on the results of the dedication, it can be concluded that the pagoda, which has existed for hundreds of years, was only a place of worship that had one religion, namely Buddhism, but along with the Government having freedom, the religion has increased to three, namely Buddhism, Confucianism, and Taoism. After the freedom of religion could be felt by the community, the Soetji Nurani Temple was then chosen as a place for traditional healing (Andiani & Widiastini, 2017; Handy et al., 2021)

Conclusion

From the results of the writer's dedication regarding "The Existence of the Soetji Nurani Temple Banjarmasin", the writer can conclude that the Soetji Nurani Temple is a temple established in 1898. The existence of Soetji Nurani temple is still used according to its function, namely as a place of worship, to carry out a series of religious ceremonies, and as a place of traditional Buddhist, Confucian, and Taoist medicine.

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