

Bahandil Tradition Community North Kuin Villages, Banjarmasin

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Abstract

Setiap masyarakat memiliki sebuah tradisi tertentu. Begitupula pada masyarakat di Kuin Utara Banjarmasin masih memiliki tradisi yaitu bahandil. Artikel ini bertujuan untuk mendeskripsikan tradisi *bahandil* pada masyarakat di Kuin Utara Banjarmasin. Pada penelitian ini digunakan pendekatan kualitatif dengan metode deskriptif untuk mendeskripsikan tradisi bahandil di Kuin Utara Banjarmasin. Pendekatan kualitatif peneliti menggunakan metode deskriptif. Sumber data adalah masyarakat di Kelurahan Kuin Utara. Teknik pengumpulan data menggunakan wawancara, observasi dan dokumentasi. Model interaktif analisis data yang dikemukakan oleh Miles Huberman dilakukan pada penelitian ini dengan melakukan reduksi data, penyajian data hingga penarikan kesimpulan Hasil penelitian ini menunjukkan bahwa tradisi *bahandil* di masyarakat di Kuin Utara masih dilakukan oleh masyarakat dalam bentuk *bahandil* yasinan, *bahandil* Qur'ban dan *bahandil* kematian.

Keywords: tradition, bahandil, society.

PRELIMINARY

Every society has a certain tradition, as part of activities in daily life. Each area would save the potential of local knowledge as a form of intellectual treasures that expressed through cultural rituals, respectively. Among the potential of local knowledge, it is the cultural-religious rituals (Amsyah, 1997).

According to (John, Mohandas R & Suja C Rajappan, 2013)Indonesia has its own peculiarities that are in Banjarmasin in South Kalimantan. South Kalimantan is a province located in the Southeast part of the island of Borneo. *Urang Banjar* (Banjar) is the major ethnic group inhabiting This province. Culture is an asset Banjar South Kalimantan mandatory preserved, With the existence of this culture can make people aware that the culture in Banjarmasin lot. One of the cultures that exist in South Kalimantan.

One of the existing cultures is a tradition bahandil Banjar community by the community. In the Village of North Kuin, this tradition is still carried out by the community. As noted by (Kastolani & Yusof, 2016) that the Banjar people still cling to the customs and traditions be taught his ancestors. In the tradition of the strong community then becomes the central beliefs espoused in its activities and integrated life. Statement Kastolani and Abdullah can illustrate how strong the

link between tradition and people's daily activities in the society of the banjo. The new culture is now widely available in the city. Used as a central city as a cultural occurrence Wherebring together various cultural values. Culture once more glued and innovations to meet the challenges of the new more modern culture.

According to (Subiyakto, Syaharuddin, & Rahman, 2017) through the value to society of Banjar in South Kalimantan in this life-giving a religious value that is a value that affects other values. Community Banjar South Kalimantan has activities in social and culture that exist in society. Activity is very close to the value of mutual cooperation. During bahandil tradition is seen from the first tradition is very much different from the present because bahandil Banjar tradition is taken from the words of mutual help or cooperate with each other in goodness and the Great Dictionary of Indonesian (Pranadji, 2017). In more detail, the tradition bahandil by the community in the Village North Kuin which means working together to achieve something that is desired through their daily lives. Through this article is discussed further in the community related bahandil tradition Banjar in the Village North Kuin Banjarmasin.

RESEARCH METHODS

This study used a qualitative approach with descriptive methods. Characteristics descriptive method that the data obtained in the form of words, pictures, and the behavior is not poured in numbers or statistics, but remained in qualitative terms that have meaning richer than standard or frequency. At the presentation of research results are reviewed one by one to answer the what, why, and how, a phenomenon that occurs in the context of the environment. Subjects in this study consist of two parties, such as academics and the public. The subject of academics, namely: 1) Bambang Subiyato, 2) Rustam Effendi, 3) Bulkiyah, 4) Rusdiana. The subjects of the society, namely: 1) Hamdani, 2) Rahmat Syahrani, 3) Maysarah, 4) Abdullah, 5) Syaiful. Instruments in this study are the researchers themselves,

The data collection technique used observation, interview, and documentation. The observations were made by direct observation in the Village of North Kuin of RT 8 and RT 9 Banjarmasin. Interviews were conducted by direct interviews with the informant. Documentation is made in this study in the form of pictures related to the research. In this study, data analysis was done by Miles and Huberman models, starting with reducing the data, present data to draw conclusions. Testing the validity of the data using triangulation techniques and time.

RESULTS AND DISCUSSION

A. Overview of North Kuin Banjarmasin

Village of North Kuin housed in the District of North Banjarmasin, Banjarmasin, South Kalimantan Province. In general, Kuin Village North is a lowland area which is 0.16 m below the sea surface. Number of RT in North Kuin No 18 RT. With the number of men as much as women's 5864 inhabitants and the number of 5,487 inhabitants, with a ratio of 48% and 52%, and the number of families in North Kuin as many as 2,997 people. North Kuin had 2 RW and 24 RT. RT 1s / d 12 included in RW 1, and that goes into that of RT 13 RW 2 s / d 14. Generally Kuin Village North is a densely populated area and the various tribes there, but most are ethnic tribe Banjar. This study is in Northern ie Alalak Village North. East of that Sub Prince.

People in predominantly Muslim North Kuin. In North Kuin Islam is widely spread in Kuin, Kuin especially the north which is where the establishment of the Sultanate of Banjar and Suriansyah Sultan Mosque built by Sultan Suriansyah in the North region Banjarmasin. Suriansyah Sultan Mosque which was built in 1411 Hijri on an area of 30x25 m² with a building area of 26.1 x 22.6 m² Located in the northern region of Banjarmasin Latitude - 3°17'57 " S and longitude 114°34 ' 47 " E. Precisely at Jl. North Kuin RT. 04 No. 12 Village North Kuin, Banjarmasin, South Kalimantan.

Existing institutions Kuin Village North is not just oriented in aid administration, field development and improving people's welfare, but also a religious institution that aims to strengthen the relationship, increase mutual cooperation among the public is also to strengthen the familial nature of fellow society. As for religious institutions in the area, North Kuin had religious activities such as clubs Ethiopia Maulid Al - Safe on Rt 06, Maulid Ethiopia Sultan Suriansyah on Rt 07, Maulid Ethiopia Nurul Fadila in RT 12, Ruhama'u Ta'lim Assembly Bainahum in JL. HKSAN Comp. Kebun Jeruk RT 15 and the Birth of Ethiopia Khatib Dayan at JL. North Kuin RT 14.

B. Tradition Bahandil In North Kuin Society Banjarmasin

Kuin Village North in Banjarmasin, people still have the tradition that bahandil. Bahandil tradition here consists of bahandil yasinan, bahandil kurban, and bahandil kematian. Specifically, the following explanation regarding the bahandil tradition in communities in North Kuin Banjarmasin:

1. *Bahandil yasinan*

Events yasinan are found in rural areas, in addition to rural yasinan event was also widely found in urban areas. The bahandil tradition originally came from ancestors who had been there for a long time ago. In yasinan bahandil tradition consists of two groups of men and women.

Bahandilyasinan by a group of women who followed seventy-five people from 3 RT, RT 7 RT 8 and RT 9. Rates fundraiser per week per person reached Rp.11.000,00 however, funds amounting to Rp.1.000,00 will be incorporated into cash. Execution is uncertain. For example in one week once held the draw, if there is one name that comes out the free yasinan members want to take any important day of the week these activities continue to run. On the implementation of this yasinan bahandil always do a dinner dish (food and beverage). It is believed to be a form of Sadaqah and grateful to provide sustenance for others. Community Banjarmasin in South Kalimantan, in particular, can not be separated where the pre-Islamic history itself, that outside cultural influences into coloring in Islamic culture. This is consistent with that proposed by (Syaharuddin, 2018) that through the values of Banjar in South Kalimantan in this life-giving a religious value that is a value that affects other values.

The group bahandil yasinan men do every Friday night at the tomb of Sultan Suriansyah to read Surah Yasin, sholawat nariyah, Java katil baakikah, and sholawat binafsiya. Tradition bahandil yasinan a long tradition still held by the North Kuin Village community. Yasinan tradition is so unique because it is done at the tomb of Sultan Suriansyah that participating is not only the people in the village of the North Kuin but another village and the person/people who usually visit the meal also participated in organizing the yasinan tradition.

North Kuin society carry out this tradition for generations until the present day. What it means is this tradition is a legacy of their ancestors. Mutual cooperation, social skills and empathy is also another side of their tradition yasinan bahandil. Cooperativeness when organized the event yasinan, social by way of mutual help that the show runs as expected, and a sense of empathy and sympathy when someone relatives in distress or relatives need the power to help the passage of the yasinan event.

2. *Bahandil Kurban*

Events bahandil kurban, the general understanding of "Sacrifice" which is close (نابرق). Sacrifice in the teachings of Islam referred to by *al-udhhiyyah* and *adh-dhahiyah*

which means the slaughter of animals, such as camels, cows (buffalo), and goats slaughtered on Eid al-Adha and the day tasyriq as taqarrub shape or draw closer to God. Bahandil kurban usually held once a year in the area of North Kuin particularly in the Assembly and in the tomb of Sultan Suriansyah. For the local community in the assembly usually kurban approximately 30-50 cows, chaired by Professor Muhammad Yasin Ta'lim Assembly leadership. There are over bahandil (working together) there was also submitted by people outside North Kuin.

In the tradition of the community kurban bahandil in North Kuin advance preparation by forming a committee. For personal committee, the board usually tomb, H. Muhammad Yamani. Then he gave the task to the public. Officers usually kurban the local community. Whether it's the manager of the tomb and the community in the area of North Kuin. Kepanitian officer must prepare the entire cutting process results from the reception until the distribution was prepared and understand their respective duties as a committee member. Responsible for debarking stage sacrificial animals, the packaging stage, the stage of distribution and so on with our members.

Planning and socialization have been done several days prior to kurban. After praying id start preparing everything that wants to be used for kurban. Kurban is usually held from 10:00 pm or depending artisan gantal (artisan slaughter) Syarani father said. Usually for slaughtering sacrificial handled by Ustad Marwani. The Kurbans meat can be distributed to the public after the process. After the kurban will be resumed after midday prayers and spliced until Asr prayer.

3. Bahandil Kematian

Bahandil kematian is an event that is done when there are people around them who died, such as a death in North Kuin. Kuin society explains the conclusions interview that bahandil kematian related to the behavior and implement the process of carrying out of the funeral, taking care of the bodies to burial, the location where the process before and after the death of the deceased to be buried.

In planning the establishment of committees/membership. With the treasurer, to manage finances, and any expenditure of money must be made known chairman. While the chief task of coordinating with the patron and builder pillars of death, and make policy decisions based on financial technical rules pillar death (Hamdani 56 yrs). The development of people's lives, especially the Village North Kuin, it is deemed necessary to set up the pillars

of death. The basis of the pillars of death is "fard kifayah" (Hamdani 56 yrs). Bahandil tradition born of death and believed by people, especially the Kuin Village North. Motivated by a desire to establish a relationship with one another.

Implementation usually bahandil death, death pillar members came to the funeral home beforehand. Submit compensation to the bereaved family. The compensation to relieve the family who was misfortunes (death). Funds spent on the families left behind about USD 1.5000. With the funds, so as not to drain the family money sorrow and grief to help families to meet the needs of the bodies. As for the ceremonies of death, also done in Islam. For bathing, the corpse is usually in the Village of North Kuin, already provided by the family. Before the process is underway chairman and treasurer ask directly to the family of the dead bodies. As his case, it is there that bathing the corpse, funeral prayer, and dig the grave, said Mr. Hamdani. Usually,

According to the author that the death bahandil carried out by the North Kuin Village community is something that shaped gifts constituted with sincerity. This is done there is no target specified time to execute it so well on many goods. As a society, it is necessary to just choose that time to carry out that tradition adapted to the circumstances, have the ability and a good opportunity, then that's when they implement bahandil events of death.

CONCLUSION

Kuin Village North in Banjarmasin, people still have the tradition that bahandil. Bahandil tradition here consists of bahandil yasinan, bahandil kurban, and bahandil death. Bahandil yasinan remaining until the present day. Yasinan where tradition is held by the Mothers of households held in the afternoon as well as the gentlemen who were held at night. Bahandil public offerings on the North Kuin always held every year. As is the case in the area of North Kuin bahandil sacrificial tradition held in the Mausoleum of Sultan Suriansyah and in the Majlis. While bahandil death also from the beginning until now is still run by the chairman and treasurer in the North Kuin. People who are less able to buy his family needs are being passed can be helped through this death bahandil.

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