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The Social Capital of Banjar Community in The Implementation of Religious Rituals: A Literature Study

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Abstrak

Perkembangan masyarakat dari waktu ke waktu mengahasilkan berbagai macam bentuk kebudayaan dan juga aktivitas yang sering dilaksanakan, diantaranya adalah aktivitas ataupun ritual keagamaan yang sering dilaksanakan oleh masyarakat Banjar, tujuan penulisan dari artikel ini adalah untuk mengetahui bagaimana modal sosial pada masyarakat Banjar dalam setiap pelaksanaan berbagai kegiatan ritual keagamaan. Menggunakan studi literatur sebagai desain dari penelitian ini dengan langkah-langkah yang dilakukan diantaranya pengumpulan data-data pustaka, membaca, mencatat, serta membandingkan berbagai literature yang dimana kemudian diolah menghasilkan kesimpulan sehingga menghasilkan pembahasan yang tepat. Hasil dari penelitian ini menunjukkan bahwa dari berbagai macam aktivitas ataupun kegiatan ritual keagamaan yang sering dilaksanakan oleh masyarakat Banjar seperti *bahaul, batahlil, baayun maulid, bahandil* dan lainnya menunjukkan bahwa modal social yang kerekatan (*bonding*) yang terjalin dari berbagai hubungan seperti hubungan keluarga, kerabat dan sekitarnya menjadi salah satu bentuk dan kekuatan dari modal sosial bagi masyarakat Banjar yang masih bertahan hingga saat ini.

Kata Kunci: Modal Sosial, Banjar, dan Ritual Keagamaan.

Abstract

The development of society from time to time produces various forms of culture and also activities that are often carried out, including religious activities or rituals that the Banjar people often carry out; the purpose of writing this article is to find out how social capital is in the Banjar community in every implementation of various activities of religious rituals—using a literature study as the design of this research with the steps taken including collecting library data, reading, taking notes, and comparing various literature which is then processed to produce conclusions to produce the proper discussion. The results of this study indicate that from various kinds of activities or religious ritual activities that are often carried out by the Banjar community, such as *bahaul, batahlil, baayun maulid, bahandil*, and others, it shows that bonding social capital is established from various relationships such as family relationships, relatives and friends, and its surroundings become one of the forms and strengths of social capital for the people of Banjar which still survives to this day.

Keywords: Social Capital, Banjarese, and Religion Rituals.

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PRELIMINARY

The development of a complex society in the current era of globalization is a form of the formation of characters in society with various activities in it. In addition, the social aspect of the community itself is one of the formations of how social capital can be built-in community groups in Indonesia, including other regions in the world, so that from various goals in the community itself with the power of social capital to can work together to achieve targets simultaneously in their groups both from an economic or sociological point of view (Wahyudi, 2017; Rahmini et al., 2019).

Berns (2004) quotes that social capital is not defined by the material but is the social capital contained in a person. Social capital emphasizes group potential and patterns of relationships between individuals within a group and between groups. The social capital of a group determines the survival and functioning of a community group. In addition, social capital is also the ability of the community to work together to achieve common goals in various groups (Mutiani and Nugraha, 2019; Mutiani & Subiyakto, 2019; Mutiani et al., 2019). Furthermore, Lawang (2005) added that there are functions of social capital such as productive functions and social functions, while Field (2010) explains social capital itself as part of social life, networks, norms, and beliefs that encourage participants to act together more effectively to achieve common goals, seeing that the core of social capital is the existence of social networks. The network has value, and in the network, there are social contacts that affect the productivity of individuals and groups to foster relationships between individuals or between groups (Renrawin, 2011).

It is interesting to discuss how the Banjar people who live in the province of South Kalimantan today have a social life of a pluralistic society by maintaining their current cultures in the development of the era of globalization and the development of very rapid communication. There are so many forms of activity or religious ritual activities carried out by the Banjar community, including *Bahaul*, *Bahandil*, *Baayun Maulid*, and others so that from the implementation of this activity there is usually social contact that occurs in the Banjar community, see how the influence of social capital on the Banjar community in South Kalimantan (Sahriansyah, 2015; Haryanto, 2018; Handy et al., 2020). This article aims to find out how social capital is in the Banjar community in every implementation of these various religious ritual activities by using a literature study.

METHOD

This research uses library research, known as library research, concerning theories from experts about a problem aims to examine texts, books, and publications on local culture sourced

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from relevant literature texts that were raised as problems in this research topic. The data sources used are relevant data from previous research. The steps taken include collecting library data, reading, taking notes, comparing literature, and processing it to produce conclusions. The data used are secondary data originating from textbooks, journals, scientific articles, and literature reviews containing the concepts studied in this paper (Zed, 2004; Cresswell & Poth, 2016; Sugiyono, 2016).

This paper uses several literature sources, including research from Bambang Subiyakto, Nina Permata Sari, and Mutiani in 2020 entitled *Banjar Ethnic Social Capital in Developing Local Wisdom in Wetlands*, next an article written by Bambang Subiyakto, Syaharuddin & Gazali Rahman in 2017 entitled *Nilai-Nilai Gotong Royong Pada Tradisi Bahaul Dalam Masyarakat Banjar Di Desa Andhika Sebagai Sumber Pembelajaran IPS*, an article from Ersis Warmansyah Abbas, Heru Puji Winarso and Noor Meilina in 2019 entitled *Religious Activities at Sultan Suriansyah Mosque Banjarmasin* and several other sources, both in the form of books, scientific journal articles to the results of field research related to the writing of this article. So that it supports the author to analyze religious activities in the Banjar community and how the social capital is contained therein (Subiyakto et al., 2017; Abbas et al., 2019; Subiyakto et al., 2020).

RESULTS AND DISCUSSION

The people of Banjar cooperate in various activities and also carry out religious rituals based on Islam itself from generation to generation every year or carried out at a certain period, such as the implementation of *Bahaul, Materialdil Kurban, Bahandil Kamatian, Bahandil, Yasin, Bayasinan, Baayun Maulid, Batumbang, Batapung Tawar, Manujuh Bulanan,* and other religious rituals. Religious activities in the Banjar community itself are a form of cooperation that is usually carried out either directly, planned, or incidentally if the activity is carried out massively (Handy et al., 2020; Putra & Subiyakto, 2021; Subiyakto et al., 2020a; Abbas et al., 2019; Putro el., 2020; Tarwilah, 2018).

The strength of social capital is explained theoretically through three typologies: social bonding *capital*, bridging social capital, and linking social capital (Rahmini et al., 2019; Subiyakto et al., 2020a). Of the three typologies of social capital, the focus is on the Banjarese. Therefore, in various religious ritual activities in the Banjar community, the relationship between individuals in this community is the key to strengthening to complement each other in every religious ritual activity. So that with the strength of the social capital of the Banjar people, it develops in various aspects, both sociologically and economically, which increases the power (strength) either individually or in the group itself. This mutual trust with the

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existence of good ties to family relations, neighbors, religious groups, or close friends makes bonding social capital in the Banjar community itself (Wahyudi, 2013; Subiyakto et al., 2020).

The form of collaboration carried out by the Banjar community in this religious ritual can be seen from the cooperation in the implementation of the haul KH Muhammad Zaini Abdul Ghani or better known as Guru Sekumpul in Martapura, every year on 5 Rajab or haul activities carried out by the people of Andika village, Tapin Regency. to their family. In this religious ritual activity, the community helps each other in its implementation in the Andika village community haul itself starting from the preparation stage (*bapupulutan*) to implementation activities (*pangayuhan, pangawahan & lalawatan*) to become a picture of gotong royong or traditional cooperation that is carried out and built-in community groups. This is until the completion of the *haul* activity, which is where from.

Furthermore, there is the *Batahlil* activity which is usually carried out by the Banjar community in carrying out this activity, starting from the time of preparation for the burial of the dead, inviting the surrounding community to carry out the reading of Surah Yassin, the reading of Dhikr (*batahlil*) to reading the prayers of the souls led by Religious Teachers. This activity gathers the community to pray for the recently deceased's spirits and prepare food or consumption that will be served after the activity. This *batahlil* activity is usually carried out frequently, namely *maniga hari* (three days), *manujuh hari* (seven days), *manyalawi hari* (twenty-five days), *matang puluh* or *maampat puluh hari* (forty days), *manyaratus hari* (one hundred days), and every year called *Mahaul arwah* (Handy et al., 2020; Mahfuzah et al., 2020; Putra & Subiyakto, 2021).

Bahandil which has many types of its own such as *Bahandil Kurban, Bahandil Kamatian* and *Bahandil Yasin*. These three activities are carried out by raising funds for religious events which are carried out jointly by the Kuin village community in Banjarmasin, as mentioned, namely *Bahandil Kurban*, namely activities (Ayudya and Rahman, 2019; Subiyakto et al., 2020b; Abbas et al. al., 2019). *Baayun Mauli*d is held every 12 Rabiul Awal at the Al Mukkaromah Mosque, Banua Halat village, Tapin Regency, and Sultan Suriansyah Mosque Kuin Village, Banjarmasin City. This activity is especially in the village of Banua Halat (Jamalie, 2014; Abbas et al., 2019). The community carries out this activity by jointly preparing the village, which begins with cleaning the home environment, 2014; Arni et al., 2018; Abbas et al., 2019; Rifani; 2021) 2014; Arni et al., 2018; Abbas et al., 2019; Rifani; 2021)

So it can be seen from the various religious activities or rituals carried out by the Banjar people themselves how social capital affects how these community groups depend on each

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other in each implementation of these religious activities or rituals that take place with wisdom and until the completion of these religious activities. make the strength of social capital in the Banjar community through bonding (stickiness) which appears a lot so that with the bonding which is usually from relationships between families, relatives to neighbors, the community itself builds togetherness which is for togetherness in carrying out religious activities and activities carried out by the community of Banjar people

CONCLUSION

Society in the order of life is the most effective form that becomes one of the forces that mutually benefit members, with the power of social capital to work together to achieve targets simultaneously in their groups, both from an economic and sociological point of view. One of them is the Banjar community, the majority of whom live in the South Kalimantan region. Their social capital influences religious ritual activities such as *Bahaul, Batahlil, Bahandil, Baayun Maulid,* and others. These various activities or religious rituals that they carry out in their daily activities are strongly influenced by their social capital, the most prominent of which is bonding as the foundation in the social life of the Banjar community itself.

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