# Badudus Ceremony: The Banjar Tradition as a Learning Resource on Social Studies

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***Abstrak***

Masyarakat Banjar memiliki adat istiadat yang sudah dilakukan secara turun temurun, satu diantaranya adalah upacara *badudus*. Pada upacara *badudus* terdapat nilai pendidikan karakter yang dapat dijadikan sebagai sumber belajar IPS agar peserta didik mempunyai sikap dan perilaku yang baik. Penelitian ini bertujuan mendeskripsikan nilai dalam upacara *badudus* dalam masyarakat Banjar, yang diintegrasikan sebagai sumber belajar IPS. Metode penelitian menggunakan pendekatan kualitatif dengan pengumpulan data melalui pengamatan, wawancara, dan studi dokumentasi. Data dianalisis dengan cara reduksi data, *display* data dan kesimpulan/verifikasi. Hasil dari penelitian adalah integrasi nilai-nilai dalam upacara *badudus* sebagai sumber belajar IPS yaitu pada silabus IPS kelas VIII semester II pada materi pembelajaran faktor pendorong mobilitas sosial dan pluralitas. Nilai-nilai tersebut dijadikan sebagai sumber belajar IPS di kelas oleh guru agar siswa memahami budaya lokal di lingkungan sekitar.
**Kata Kunci:** upacara badudus, Masyarakat Banjar, dan Sumber Belajar IPS.

***Abstract***

Banjarese society has traditions that have been done for generations, one including the ceremony of badudus. At the Badudus ceremony, there is an educational value of character which can be used as a source in learning social studies so that one has the attitude and behavior the good one. The purpose of this research is to describe the value of the badudus ceremony on Banjarese society that is integrated as a source of social studies. Research methods used the qualitative approach. The data collection is used to find data through observation, interviews, and document study. The technique data is analyzed by used data reduction, display, and verification, or conclusion. The results of the study are the integration of the values in the ceremony of the holy shrine as a source IPS learned that the social studies syllabus second semester VIII class on learning materials factors driving social mobility and plurality. Those values are used as a learning source on social studies in the classroom by teachers so that students understand the local culture in the neighborhood.
**Keywords:** badudus ceremony, Banjarese society, and Learning Resources on Social Studies.

## PRELIMINARY

A collection of people can be called a community in a country, city, or village if they have the characteristics of interacting between citizens and having customs (Koentjaraningrat, 2005). Customs and religious ceremonies performed by each ethnic group vary with specific goals and needs. These activities continue to be carried out at all times from the limit day, week, month to yearly. People who do it all with full confidence and without the slightest doubt. Customs and religious ceremonies such as a counterweight to the human body and soul, until now continue to be trusted and carried out (Suryadi, 2012).

Each region has different customs, one of which is a traditional ceremony. Every custom that is considered important in human life is commemorated with various forms of traditions and ceremonies that have been familiarized and performed long ago in life. Customs found in the Banjar community are known by the name of Badudus as the value of nobility and local wisdom that characterizes.

The Banjar Kuala sub-community and the Banjar Batang Banyu sub-community at the wedding ceremony still carry out the ceremonial activities of the Badudus or commonly called bamandi-mandi. The badudus ceremony is a ceremony that is usually performed at the transition between adolescence to adulthood to protect themselves from unexpected disturbances. The implementation of activities in the Badudus ceremony has a character value that can be used as a guide in life (Ideham et al., 2015).

The problem that occurs in education now is the use of learning resources in learning. Social studies teachers are still not optimal and utilize and use learning resources in the surrounding environment in the learning process, teachers only use learning resources sourced from package books brought by students (Sutrisna & Wasino, 2010). Therefore, it is expected that a teacher to utilize the environment and culture in his area to enrich the learning resources used so that learning becomes contextual.

Social studies learning should be able to change the paradigm of boring social studies learning by making teaching and learning activities more interesting and using contextual learning resources to make them more meaningful and enjoyable (Abbas, 2013, 2015). Thus, the importance of examining the values of the culture contained in the ceremonies of Badudus to be used and used by educators as a source of social studies learning. Social studies learning aims to make students become good human beings and preserve their culture.

## RESEARCH METHODS

The qualitative approach is used for this study. The approach was chosen and used to describe or describe the integration of values in the Badudus ceremony in the Banjar community as a source of social studies learning. Data collection is carried out through observation, interviews, and documentation studies. Observations made in this study by directly dropping into the field at the ceremony held. Interviews were carried out with structured and in-depth interviews (in-depth interviews), where researchers conducted direct communication with informants who knew about the ceremony of Badudus. While the document study is a researcher collecting sources or information from various manuscripts or important notes that are already available document notes or published through the internet.

The data analysis technique used in this study is the Miles and Huberman model namely reduction (data reduction), data presentation (data display), and verification/conclusion (verification) (Sugiyono, 2005). In the reduction of data, this study was carried out by sorting out the data that had been collected and obtained from the speakers. Then the data of Badudus ceremony activities are grouped, which is not needed, and not following the purpose of the research is discarded. Furthermore, data reduction or choose what is needed and what is not needed. The next step is the presentation of data, which is the process of carrying out the Badudus which has stages starting from the preparation, implementation, the activities carried out after the Badudus. The final step in the analysis of qualitative data is to conclude what has been studied about the Badudus ceremony conducted by the Banjar Kuala and Banjar Batang Banyu communities.

## RESULTS AND DISCUSSION

The Badudus ceremony, there are stages, namely the stages of preparation, implementation, and activities after the Badudus. Before carrying out the Badudus ceremony, it is usually necessary to prepare various equipment that will be used during these activities. In the Banjar Kuala community in the city of Banjarmasin to carry out the Badudus ceremony, they must provide a variety of typical Banjar foods to be eaten by the people present such as rice, *wadai* (cakes) 41 kinds of which include ring, cake, fire, cucumber, diamonds, kokoleh, tapai, sticky rice, etc. interview with Rahma (63). Also, in Tanjung, Tabalong for food or pawning provided is not much different from in the city of Banjarmasin. The people of Tanjung who perform the Badudus ceremony also provide a variety of Banjar pesticides made by the village head,

Besides that, the other preparation is to make a place for Badudus use which is called the Mayang fence. Mayang fence itself is in the form of a rectangle in which each pillar is planted with sugar cane and given a rope to surround the sugar cane so that it is rectangular, for a mat using colored mats or carpets. Also, it provides tools and materials used such as water in a basin mixed with various kinds of flowers, such as jasmine, roses, and cananga, and using sprays that are still wrapped and broken down.

After all the preparations are completed, the procession of the Badudus activities is carried out, the bride and groom walk out of the house to the Mayang fence provided for the Badudus. The results obtained from interviews with residents are known that when the body of Badudus or bridal shower is carried out by an older person and uses an odd count, the watering process is carried out alternately, each time flushing the bride is read blessings by the person

who bathes. Reciting blessings is intended to get a blessing on each activity carried out. Banjar society including religious people, where every event or tradition implementation also always uses teachings that are based on Islam although there is still acculturation with the previous religion. before the entry of Islam in the Banjar community they had experienced Hindu times and had embraced beliefs and behaviors that could be categorized as religious beliefs and behavior (Daud, 1997).

After the implementation is complete, the bride and groom change into the house and then sit in the space provided. The place uses a long *tapih* (sarung) and is placed on the floor to be occupied by the bride and groom to carry out a *tapung tawar* by the old woman who bathed before. The materials used for fresh batiks are *baboreh likat* oil which is put into a container and given a little water and jasmine flowers which are then used to sprinkle the brides.

Interview with Rahma (63), The purpose of freshwater batapung is to protect the bride from something that can interfere and protect from other evil disturbances. In addition to the two brides, the people present also asked to sprinkle the water on their bodies to protect themselves from things that are not good. Besides that, the *bacarmin* ritual was carried out to make the bride's face more radiant. The last activity was to hold salvation, where people who attended together prayed that they would always be safe, after that the community was given food that had been prepared beforehand ranging from rice to *wadai* (cakes) typical of the Banjar community to be eaten together.

The purpose of social studies at school is basically to make students as citizens who have the knowledge, skills, attitudes or values to be used as the ability to solve problems and the ability to make decisions by participating in various activities in the community to be good human beings and citizens (Sapriya, 2017). These goals are very important for students so they do not lose their character values. Integrating values as a source of learning with local cultural contexts such as the Badudus ceremony will make students have an attitude of loving their culture.

The value in the Badudus ceremony that exists in the Banjar community can be seen from the way they carried out from the preparation stage to the activity stage after the Badudus was performed. Value is something that can be absorbed, interpreted, so the size and foundation of attitude or behavior that comes from a person's experience, no value is not derived from life experience (Herdiansyah, 2015). Value by something that must be upheld for its truth and has a meaning whose existence must be maintained by humans and community groups (Sujarwa, 2011).

Education is one of the ways for students to learn about values. Therefore, the integration of values with learning and character building is needed to equip students to face difficult and complex problems and challenges. Teachers are educators and curriculum developers are expected to be able to instill and nurture personality, character, and character to students. National character values extracted from local cultural values can be used as a source of learning in education with an orientation to the context of the social environment. Social studies learning by integrating local cultural values, such as the Badudus ceremony in the Banjar community, has the opportunity to internalize the values of character education for students to shape the personality and character of the nation for students.

Values in character education can help students become human beings who have good attitudes and personalities and can interact in social life. Therefore, social studies learning must make the value of character education to shape students' personalities to live in society. Education that includes character values will make students have a good attitude, personality, and character.

The values that exist in the Banjar community about the Badudus ceremony can be seen from the way they carry out the activities through the Badudus ceremony which can be seen from the preparation stage to the after the stage. Universally acceptable values, those that produce behaviors that have a positive impact on those who practice it or others. From the results of the study, the values contained in the Badudus ceremony are, 1) religious values, 2) cleanliness values, 3) beauty values, and 4) social care values (Gunawan, 2012).

The environment around students is one of the learning resources that can be utilized to achieve the results of quality education. Learning resources available in the environment are not limited in number, because in essence they were not designed intentionally for educational purposes. The social environment can be used as a source of learning because it relates to human interaction in social life, such as customs, social organizations, habits, education, culture, and others (Mutiani, 2018; 'Ulum, 2014). Social studies teachers can take advantage of the social environment in social studies learning by using existing learning resources in the environment where students live, for example incorporating the culture in Banjar which is the Badudus ceremony to make learning interesting.

Contextual in social studies are done so that learning becomes more interesting, concrete, and following the experience of students. The teacher can search for and pick up topics in the surrounding environment, for example, the social environment of schools, communities, and others. The material developed in learning should prioritize local excellence and regional

needs, in the form of excellence in location, social, economic, historical, political, and cultural (Kemdikbud, 2017). For example, teachers can use Banjar culture, because there are students around. All traditional ceremonies in each region have noble values that have been formed by previous people and passed down to the current generation. So, traditional ceremonies are a series of traditions and traditional traditions that have a specific purpose so that as well as being introduced to students they do not forget the culture they have.

The way to incorporate cultural values is through the efforts that schools need to do to be able to include in the form of social studies learning resources. The values contained in the Badudus ceremony can be used as an effective learning resource in social studies education. This relates to the way the implementation of learning to be taught in schools

**Table 1 Integration of Badudus Ceremony Values in Banjar Communities as Social Science Learning Resources (Class: VIII, Semester: II)**

| Basic competencies | Learning materials | Badudus Ceremony as a Social Studies Learning Source |
|---|---|---|
| 3.2 Analyzing influence deep social interaction different space towards socio-cultural life as well life development nationality | • Factors driving social mobility (Individual factors and social factors). | • The value of social care is an act of mutual assistance to others, as seen from the activities of the Badudus community near the bridal house helping in various things from cooking to cleaning the place. |
| 3.2 Analyzing influence deep social interaction different space on social life culture as well life development nationality | • A plurality (religion, culture, ethnicity, occupation) of Indonesian society. | • The religious values that exist in the Banjar community can be seen from the way they dress, during the Badudus ceremony the bride and groom use closed and polite clothes. Also, in every activity, they did not forget they started by reading Basmallah, Shalawat, and reciting prayers after the performance of Badudus.<br>• The value of cleanliness is to cleanse yourself with water that has been read Yasin letter to prospective brides who do badudus. |

| | |
|---|---|
| | • The value of beauty is when carrying out the Badudus ceremony using jasmine flowers so that the bride and groom look more beautiful to look at.<br>• The value of social care is that people interact and do social activities and stay in touch with other communities and help each other in daily life. |

Source: Researcher, 2019 (data processed)

The Badudus ceremony conducted by the Banjar Kuala and Batang Banyu communities has values in each implementation process. This value can be developed by the teacher into the learning process so that students can know about the culture that is owned by the region. Also, these values can make students have good attitudes, actions, and character in themselves.

Source of social studies learning, such as Traditional Values, Culture, Local Wisdom of the Community, to social interactions, with using local wisdom and culture of Banjar peoples the Badudus ceremony as learning source on social studies (Syaharuddin & Mutiani, 2020). Contextual is one of the various ways of learning that can reduce verbalism and theoretical. By using a contextual learning model, learning experiences not only occur when students are in the classroom, but far more than that is how to bring the learning experience out of the classroom, for example when they are required to handle and solve real problems encountered in life (Kadir, 2013).

Using Banjar culture in learning will make students know about the culture they have, also it will motivate students to learn because it does not only rely on the content of the material contained in textbooks. The teacher can make local content as a source of learning so that students can maintain the culture in Banjar. Also, teachers can integrate existing values from the culture with students so they can have these values in their daily lives.

Through culture-based learning in the form of traditional Badudus ceremonies in the Banjar community can be used as a source of social studies learning, because it is real with the environment and experiences of the students. Also, students will understand the culture of the region. The teacher can take an example from the surrounding environment about the socio-culture in their area or the community. Environmental-based learning sources are very important to be used as learning resources for social studies because students will get to know and understand the traditions or cultures that exist in the area where they live.

The integration of values in social studies helps students become human beings who have good attitudes in the daily interactions of life in society. Therefore, the social studies learning activities are strived to contain good values and are useful for the formation of a child's personality as a provision of life in the community. Through the integration of values in social studies education will provide students with provisions in living their daily lives. Social studies education can equip students with values, attitudes, knowledge, and skills so that students can become human beings who have an identity. With this provision, the students can live during the community well and can benefit others and the surrounding environment (Rahmawati, 2017; Subiyakto & Mutiani, 2019).

The integration of values in the Badudus ceremony as a source of social studies learning is contained in the syllabus of junior high school subjects on learning materials driving factors of social mobility (individual factors and social factors) as well as on the material plurality (religion, culture, ethnicity, occupation) of Indonesian society. on learning materials the factors driving social mobility (individual factors and social factors). The teacher can explain to students about the values that are present during the implementation of the Badudus ceremony in the Banjar community, for example, people who carry out the Badudus ceremony help each other, neighbors who are near the house participate in helping to provide equipment used, cooperate in making a place to be used by badudus,

Religious is a compliant attitude or behavior towards the teachings of a religion that is embraced, tolerance from the implementation of other religious worship, and always living in harmony and peace with followers of other religions (Kemdikbud, 2010). In the plurality learning material, students are explained about the religious values contained in the ceremony of Badudus, namely by explaining that religious values are very important in human life because religious values are a form of human relations with their creators, obedient to the teachings of religious beliefs, mutual tolerance with religion other. Teachers can give concrete examples of religious values contained in the rituals of Badudus, for example, every time you want to do something, it always starts by reading Basmallah, reading prayers to flatter the Prophet Muhammad, and praying before doing something. Activities that can be applied at school are the teacher teaching students to read prayers before and after learning, read the Yasin letter, read the Qur'an, pray in congregation at the time of Dzuhur,

Cleanliness in Islam is very important, people who like to clean themselves or maintain personal hygiene will be loved by Allah SWT. In the Surah Al-Baqarah verse 222, it is explained that "Verily Allah loves those who repent and those who purify or cleanse themselves and clean their bodies" (Bahar, 2012). Cleanliness is a value that is contained in the Badudus

ceremony, in the plurality learning material, students are explained that the value of cleanliness is important, in the Badudus ceremony the value of cleanliness is to clean the bridal body outwardly. Students can be explained that cleanliness is important and cleaning themselves and the environment is recommended. In everyday life students are taught to maintain cleanliness, for example in dressing must be neat, in class before and after learning to clean the room, and in the surrounding environment must maintain cleanliness such as throwing trash in its place.

The value of beauty in the Badudus ceremony for students is explained that in the performance of the Badudus there is also the use of clothes that are given flower decorations to the bride. The teacher can explain to students in addition to maintaining cleanliness, they must also maintain beauty, for example in class the students tidy up the tables and chairs, decorate the room by attaching pictures, making decorations so the classrooms are comfortable.

Social care is the attitude and action that always wants to assist others and the people who need help (Kemdikbud, 2010). The value of social care as a source of social studies learning also exists in the activities of Badudus, seen in the people who are present in the activities as well as interacting and helping each other in everyday life. At the Badudus ceremony, the community-made friends because neighbors also attended to attend the event and assist the implementation of the Badudus. So the teacher can explain to students the value of social care to help one another clean the classroom, lend stationery to a friend, help the teacher clean the school environment. This activity has significance in social studies education because it enriches social studies learning resources in schools (Subiyakto et al., 2017).

The values contained in the Badudus ceremony are religious values, cleanliness, beauty, and social care can certainly be used as a source of social studies learning. The lack of locally sourced learning makes students less familiar with the culture they have, as a result, they do not know the cultures they have. For this reason, social studies learning needs to be sourced from values education and local culture so that students have strong knowledge.

Value-based learning must be done with activities carried out by students and instilled by teachers in schools. These values can make students have good attitudes, behaviors, and actions in themselves. The purpose of instilling character values to students is to become good human beings, useful for the environment and the country. Learning in schools must provide and evoke values in life and explain how the benefits of these values in social life.

The value in the form of activities during learning at school will be able to develop the character of students. These characters are behaviors and attitudes that are taught and instilled by teachers in schools. The goal is that students can maintain the school's image which is judged

not only on discipline and order, but also on religious values, cleanliness, beauty, and social care values that teachers can instill in students from an early age through social studies education.

## CONCLUSION

The values contained in the activities of the Badudus ceremony are integrated as a source of social studies learning. The integration of values in social studies learning will make students a good human being in everyday life in society. Value-based learning will make students who have good attitudes, behaviors, and actions in themselves, useful for the environment and the country. The integration of values in the Badudus ceremony as a source of social studies learning in the second semester VIII syllabus is contained in the learning material. Factors driving social mobility (individual factors and social factors) are the values of social care in the Badudus ceremony. In the plurality material, namely on religious values, cleanliness values, and beauty values.

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