

## **The Religious Values in Tradition of *Batahlil* in Banjar Pahuluan Community**

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### ***Abstrak***

Pendidikan karakter adalah komponen penting dalam pembangunan manusia dalam bentuk nilai. Pada masyarakat Banjar terdapat nilai lokal agama dalam tradisi *batahlil*. Penelitian merupakan studi kepustakaan dengan mengkaji naskah dan buku-buku mengenai budaya masyarakat Banjar. *Batahlil* adalah berdoa bersama di Langgar dengan surat Al-Fatihah, surat Yasin, Zikir, Shalawat Nabi, dan doa arwah. *Batahlil* ini bisa mengembangkan daripada nilai religius dan peduli sosial kepada sesama dalam kehidupan beragama di masyarakat Banjar. Karena nilai-nilai lokal ini dikembangkan kepada para peserta didik pada pembelajaran di kelas untuk menghadapi pendidikan abad ke-21, sehingga mereka bisa berkembang dalam menghadapi perkembangan zaman.

**Kata Kunci:** Nilai Religius, Tradisi Batahlil, dan *Urang* Banjar.

### ***Abstract***

Character education is an essential component in human development in the form of values. In the Banjar community, there are local religious values in the traditional *batahlil*. This research is a literature study by examining texts and books on the culture of the Banjar people. *Batahlil* is praying together in Langgar with Surah Al-Fatihah, Surah Yasin, Zikir, Shalawat Nabi, and prayers of spirits. *Batahlil* This can develop rather than religious values and social care for others in religious life in the Banjar community. Because these local values are designing for the students in classroom learning to face 21st-century education so that they can develop in the face of the times.

**Keywords:** Religious Value, Tradition Batahlil, dan *Urang* Banjar.

### **PRELIMINARY**

Education is one of the essential keys in human development in Indonesia; character education is one form of value. The concept of the value of everything abstract can affect the human being's behavior and character. Having a religious meaning from the perspective of the social sciences is a value system that contains several conceptions about the construction of reality, which play a significant role in explaining the structure of the normative and social orders and understanding and interpreting the world around them. Meanwhile, culture is an expression of human creations, works, and initiatives that contain values and messages of religiosity, philosophical insights, and local wisdom from culture itself. Cultural values are very noble and become an orientation in reference and act in everyday life (Jamalie, 2014; Koentjaraningrat, 2009; Abbas et al, 2020).

*Urang Banjar* (Banjar Society), one form of the tradition of *Urang Banjar* who lives in the Hulu Sungai area, is *batahlil*, a tradition in which a procession is held to pray for spirits who have died together by residents around the place of the deceased's residence. This activity that involves many people shows a sense of social care for each other in everyday life, which is inseparable from religious activities at *Urang Banjar*. *Urang Banjar* South Kalimantan has activities in the socio-cultural field that exist in the community; these activities are very close to local values (Syaharuddin, 2014; Bambang et al., 2017). So that local values are fundamental now from the Banjar people's traditions or culture in the hope of being able to build character education. This article tries to see from the traditions that social values have emerged in the Banjar community that have survived. One of them is the tradition *Batahlil* in the Banjar Hulu Sungai community as one of the rituals carried out by *Urang Banjar* to date by using the literature review.

## **RESEARCH METHODS**

This research uses library research by referring to experts' theories about a problem. This study aims to examine texts, books, and publications on local culture from relevant bibliographical texts raised as problems in this research topic. Sources of data used are relevant data from previous research results. The steps taken include collecting library data, reading, taking notes, and comparing literature then processed to produce conclusions. The data used are secondary data from *textbooks*, journals, scientific articles, and literature reviews that contain the concepts being studied (Zed, 2004).

This paper uses literary sources such as books on *Islam dan masyarakat Banjar: Deskripsi dan Analisa Kebudayaan Banjar* by Alfani Daud, the book *Urang Banjar dan Kebudayaannya* by Suriansyah Ideham et al, Dissertation *Nilai-nilai Keislaman pada Tradisi Masyarakat Banjar (Sebuah Analisis Pendidikan)* by Tarwilah, an articles entitled *Nilai-Nilai Gotong Royong Pada Tradisi Baha'ul Dalam Masyarakat Banjar Di Desa Andhika Sebagai Sumber Pembelajaran IPS* by Bambang Subiyakto et al., An article entitled *Commemoration Day in the Loving Memory of Famous Ulema as a Model of Enhancing Solidarity* by Syaharuddin et al. So that it supports the author to analyze the tradition *batahlil* in the Banjar community and the values contained therein (Daud, 1997; Ideham et al., 2015; Syaharuddin, Subiyakto, et al., 2019; Tarwilah, 2018).

## **RESULT AND DISCUSSION**

The long journey from the Banjar people's history to the present day, especially when Islam entered the Banjar Kingdom, came from Java, especially the Demak Kingdom's influence

until it became the official religion of the Banjar Sultanate until now. Even though there are many *Urang Banjar* claims to be Muslim. However, until now, several cultures carry out daily activities or ceremonies heavily influenced by Islam. *Urang Banjar* is synonymous with Islam. Islam has become a characteristic of *Urang Banjar* until now, which has survived (Daud, 1997).

Religion and culture have two things in common. Namely, both a value system and a symbol system are quickly threatening whenever there is a change. Religion in the perspective of social sciences is a value system that contains several conceptions about the construction of reality, which play a significant role in explaining the structure of the normative order and social order and understanding and interpreting the world. Meanwhile, culture is an expression of human creations, works, and initiatives that contain values and messages of religiosity, philosophical insights, and local wisdom. Kuntowijoyo's statement also reinforces that religion and culture are two things that interact and influence each other. First, religion influences culture in its formation. Its value is religion, but its symbol is culture. Second, culture can influence religious symbols. Third, culture can replace value systems and religious symbols (Jamalie, 2014; Zaqiah & Rusdiana, 2014).

In connection with the activities of religious traditions quoted from Ember et al. (2007) regarding religion that religion is any set of attitudes, beliefs, and practices about supernatural power. Such beliefs may vary within a culture and societies, and they may change over time. The history of religion includes periods of strong resistance to change and periods of radical change. One explanation for this cycle is that religious practices always originate during periods of stress. Religious movements have been called revitalization movements to save a culture by infusing it with a new purpose and new life (Werner & Ember, 1981; Ember et al., 2007).

Quoting the statement from Schwartz (2006) argues that each person's values have different degrees of priority. Specific values are valuable for one person, but not for others. The following are conceptions of fundamental importance in human life: a) Values are beliefs. Beliefs are closely related to emotions and are not objective; b) Value is a motivational construct that refers to the goals someone is trying to achieve; c) The value represented by specific behavior, which is different from concepts such as norms, and usually refers to a particular action, object, or situation; d) Values lead to the selection of attitudes, policies, and events. In this case, the values are using as a standard or criterion; e) Values are sorted by priority. An individual's values form an ordered system of value priorities as individual

characteristics. This value hierarchy also distinguishes individuals from norms and behavior (Handy, 2018).

Besides from The Ministry of Education and Culture (2011) developed the value concept, description value of culture, and national Character Education by Education Development Culture and National Character:

**Table 1. Description Value Value and Culture Education and National Character**

<b>Value</b>	<b>Description</b>
1. Religious	Attitudes and behaviors are obedient in carrying out the teachings of his religion, tolerate other religions' practice, and live in harmony with other religions' followers.
2. Honest	Behavior-based efforts make him a person who can always be trusted in words, actions, and work.
3. Tolerance	Attitudes and actions respect differences in religion, ethnicity, opinion, attitudes, and actions of others who are different from oneself.
4. Discipline	Actions that show orderly behavior and comply with various rules and regulations.
5. Hard Work	Behavior that shows serious efforts in overcoming various obstacles to learning and assignments, and completing tasks as well as possible.
6. Creative	Thinking and doing something to produce a new way or result from something that is already owned.
7. Independent	Attitudes and behaviors that are not easily dependent on others to complete tasks.
8. Democratic	A way of thinking, behaving and acting that values oneself and others' rights and obligations.
9. Curiosity	Attitudes and actions that always try to know something that they have learned, seen, and heard.
10. National Spirit	A way of thinking, acting, and insight that places the nation's interests and the state above the parts of themselves and their groups.
11. Love for the Motherland	A way of thinking, behaving, and acting shows loyalty, concern, and high respect for language, the physical, social, cultural, economic, and political environment.
12. Rewarding Achievements	Attitudes and actions encourage him to produce something useful for society and recognize and respect others' success.
13. Friendly/ Communicative	Actions that show a sense of pleasure to talk, socialize, and cooperate with others.
14. Peaceful Love	Attitudes, words, and actions that cause others to feel happy and secure in their presence.
15. Love to Read The	The habit of taking time to read various readings that are good for him.
16. Care for the Environment	Attitudes and actions always seek to prevent damage to the natural environment and develop efforts to repair natural damage.
17. Social Care	Attitudes and actions that always want to assist other people and communities in need.

18. Responsibility A person's	Attitude and behavior to carry out his duties and obligations, which he should do, towards himself, society, the environment (natural, social, and cultural), the country, and God Almighty.
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Source: The Ministry of Education and Culture, 2011.

So from the 18 cultural and educational values developed by the Ministry of Education and Culture, the conception that I developed is about religious values and social care for others in the *batahlil* tradition, for example, as in research conducted by Bambang Subiyakto, Syahrudin. and Gazali Rahman (2017) entitled "*Nilai-Nilai Gotong Royong Pada Tradisi Bahaul Dalam Masyarakat Banjar Di Desa Andhika Sebagai Sumber Pembelajaran IPS* " which raises the Bahaul tradition in the Banjar community, especially the people of the Tapin area. The bahaul or batahlil tradition, there are elements of local culture that are identical to those that are still preserved and are considered an integral part of the unity of the rite. In the bahaul tradition, there is also the batahlil tradition, which in its implementation includes reading by starting with reading surah Al -Fatihah, followed by reading Surah Yassin (Arabic: يس), reading a prayer, tahmid, and others until the end by reciting prayers together for the deceased / the deceased who was just buried in the afternoon, besides that there is also cooperation or cooperation activities *bahaul* Master Sekumpul Martapura where people Banjar in South Kalimantan from each region go hand in hand in organizing or preparing a place to rest either in their area or come to the Sekumpul, Martapura to help launch activities *haul* teachers, besides there are also traditions Bahandil by *Urang Banjar* at Muara Kuin, Banjarmasin City, including Bahandil Yasinan, Bahandil Qurban and Bahandil Death (Ayudya & Rahman, 2019; Rajiani & Abbas, 2019; Subiyakto et al., 2017; Syahrudin et al., 2020; Abbas et al, 2020).

Activities of *Batahlil* also include in the funeral activities of *Urang Banjar* in South Kalimantan. If someone dies, almost all villagers help what they can help families hit by the disaster. They come to mourn with each of them donating a sign of grief, either in the form of money or food ingredients; besides that, they also help from bathing, dressing, worshiping the corpse, preparing *tabala* (Banjar: Coffin) to help dig graves and processions the burial (Ideham et al., 2015).

A person who has died in the afternoon or evening has his funeral carried out the next day, or just because he is for waiting, an heir who happens to be outside the area is forcing to wait for him. However, this waiting time is usually only half a day at most (about 14 hours). Because according to religious teachings (Islam), the sooner the body is buried, the better. If

the new bodies can be buried after the heir's arrival, then the evening ceremony conducted *manjagai* (Banjar: wait) deceased. In that event, carried on reading holy verses of Al-Quran Surah Yassin or alternately the reward given to those who died.

After finishing burying the body, the residents provided with food to the host whose family was buried, as a thank you for praying to the body and helping and praying for the body. Furthermore, on the 3rd, 7th, 40th to 100th, the spirit family always holds *tahlilan* (ba-arwahan in Banjar language), until every year, it is usually called Haul. Starting with reading the Al-Fatihah letter, then reading the Yassin letter, Zikir, Shalawat Nabi, and finally reading the spirit prayer. The congregation was provided with food as a closing ceremony. Tahlilan, is a tradition in the form of gathering between residents to recite prayers, which is usually done when a member of a family member has died, or to commemorate someone's death. Tahlilan is a typical Muslim tradition in South Kalimantan and Indonesia. The composition of the *tahlilan* itself is the book *Per Size*, namely the chapter of the deceased tahlil written by Syekh Jamaluddin al-Banjary, the son of Syekh Muhammad Arsyad al-Banjary. In this gathering event, it is filled with reading verses of the Al-Qur'an and the sentence of thayyibah, starting with reading the letter Al-Ikhlash, Al-Muawwidzatain, Ayat Kursi, reciting Salawat, followed by reciting tahlil. They are namely reading *laa ilaha illallah*. There are 40, 100, or 200 times the Tahlil, depending on the master teacher's ability to see the situation and circumstances (Subiyakto et al., 2017; Tarwilah, 2018).

Talking about the *batahlil* religious tradition in the Banjar Hulu Sungai community, especially those in Rantau, Tapin Regency, this activity is carried out on the night after evening prayer house deceased who have been buried or violated by inviting residents. From the residence where residents are grieving. Besides, this activity is also carried out to gather residents, and the main agenda of praying for the deceased's rewards who have just died. Apart from *Batahlil*, a similar tradition of praying for the recently deceased with the name *Baaruah* or *Maaruah* which is also the same process, namely reciting the Yassin surah and prayers for the corpse that has just been buried so that his spirit is accepted by Allah SWT (Ideham et al., 2015).

There is also a traditional *batahlil* in Ternate to support agricultural activities with a prayer to the Almighty is God Almighty to be facilitated and multiplied their agricultural sustenance. There is a pronounced difference with the name of the same tradition in two different regions, namely in South Kalimantan and North Maluku, so that what becomes the equation is the recitation of a prayer to the Almighty, namely Allah SWT (Izzah et al., Nd). See the difference, but basically, they were both praying to the Almighty.

Religious values are attitudes and behavior that dutifully implement the teachings of their religion, practice the religion tolerant of others, and live in harmony with others. Religious a strong stance in the embrace and enforce the religious teachings and reflect on his obedience to their religion's education. Each performs above activities is always related to religion. View of activities *batahlil* these from reading the holy verses of Al-Quran as Surah Al-Fatihah, Surah Yassin, and others. Apart from that, they also read the Prophet's recitation, prayers, and finally read the prayers of the spirits to Allah SWT with the hope of praying for those who have died (Tarwilah, 2018).

Social care's value explains that social care is an attitude and action that always wants to assist people in need. Talking about social concerns cannot be separated from social awareness (Darmiyati, 2011; Nasih et al., 2019; Rahman & Galing, 2014). Social awareness is the ability to understand the meaning of the social situation. The community's concern in participating in *batahlil* activities as a part of the death ceremony in the Banjar community so that by participating in or carrying out these activities can foster a sense of social concern for fellow people because basically, humans are They cannot live alone. They are social creatures (*zoon politicon*) and become a place of interaction for the surrounding community. They were helping each other in what becomes a strength in the Banjar community of social concern.

By utilizing the social environment, especially in the values of the tradition, *batahlil*, especially in the Banjar Pahuluan community itself, has a role in developing students' awareness through religious activities in their surroundings. Values are expected to bring students to activities, as an activity in the Banjar community. These values, combined with *skill* 21st-century elements and social capital, are expected to be able to reach the potential of students to be sensitive to social problems that occur in society, have a positive mental attitude towards correcting any imbalances that happen, and are skilled at overcoming every situation that occurs daily day, both that befell themselves and society so that it can also enrich the knowledge of students because it is not only limited in class but also learns to improve their understanding, psychomotor and affective from the traditions around them (Abbas, 2013; Abbas et al., 2016; Abbas, 2020; Jumadi et al, 2020; Mutiani & Faisal, 2019; Syaharuddin et al., 2019; Abbas et al, 2019).

## **CONCLUSION**

*Batahlil* as a form of the religious ceremony carried out by the acculturated Banjar Pahuluan community. Activities of *batahlil* by praying for one of the residents who just died together, either at home or in violation by reciting Yasin, recitation Shalawat Nabi, and finally

reading the spirits' prayers so that from activities *batahlil*. *Batahlil* himself can develop a concern for fellow citizens in religious life in the Banjar community. Doing it together will bring out values such as religious values and social care values for fellow citizens. These values are also developed for students to face 21st-century education to establish and maintain the local Banjar culture.

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