Socio-Religious Values in The Manyanggar Banua Ceremony in The Barikin Sungai Tengah Hulu Selatan Community Kalimantan, Indonesia

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Abstract: The research aims to analyze the social and religious values of the Menyanggar Banua Ceremony in Barkin Community in Hulu Sungai Tengah, South Kalimantan, which is also known as Babungan Tahun and Annual Wayang. The Menyanggar Banua ritual aims to purify the village by removing all negative elements that disturb the welfare of the community. This research uses historical methods, which include heuristics, criticism, interpretation and historiography. The initial stage of this research includes heuristics, collecting historical sources, primary and secondary data. The next stages include External Criticism and Internal Criticism. The results of this research show that the Menyanggar Ceremony in the Barkin Community in Hulu Sungai Tengah Regency, South Kalimantan Province has religious meaning, especially in the beliefs and sacredness associated with the masks used in the ceremony, such as the Sangkala Mask or Batarakala which is believed by Zuriah Datu Taruna. The Manyanggar Banua ceremony in the village of Barkin Hulu Sungai Tengah contains important social values such as Gaturahmi, Mutual Cooperation, Cooperation and Gotong Royong. These values are essential for the proper conduct of ceremonies and provide valuable lessons for social life.

Keywords: menganggar banua ceremony, social and religious values

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A. Introduction

Indonesia is an archipelagic country consisting of five large islands, with various ethnic groups and traditions. The richness of art, customs and religious ceremonies in Indonesia stems from these differences. Residents of South Kalimantan perform religious ceremonies that were once part of Hindu customs. An ingrained culture that attributes the creation of the cosmos to divine beings and associates everything in existence with spiritual entities due to the belief that all creatures have spirits. Hinduism emphasizes the practice of Tri Hita Karana, which involves maintaining a harmonious relationship between humans and God (Rasid, 2022).

These traditions have been upheld for centuries, passed down from generation to generation along with their culture, customs and beliefs. If the diversity of Hindu religious rites is preserved, Hinduism will develop and expand, potentially becoming the largest religion in the world. The Mengyanggar Banua ritual takes place in Barikin village in Hulu Sungai Tengah. The ritual of Menganggar Banua is sometimes referred to as Babunga Tahun. Menganggar Banua means cleaning the village. Eliminate all negative elements that disrupt the welfare of society. This group believes that these difficulties occur due to their failure to properly honor their ancestors. The Mengyanggar Banua ritual, commonly referred to as the Annual Wayang, involves offerings to the ancestors and a wayang performance with the wayang sapir performed every year. The puppeteer uses the Sapir puppet to call the ancestors to participate in the offering. Apart from that, it is to correct mistakes made by community members who are contrary to the traditions of their ancestors. So that disease does not occur due to not holding the ceremony. Social Values in Supporting Banua. Values play an important role in social interactions. An activity is considered commendable if it conforms to the moral standards agreed upon and practiced by society, such as Menyanggra Banua in Barikin society. The function of art in society creates social value. Social value is society's perception of something as desirable, beautiful, and morally correct. Social values are the principles adopted by a society to determine what is considered good or bad by society (Jandra, 2022).

As for religious meaning in Barikin culture, values are usually considered as standards or reference points for human interaction in society. Rokeach and Bank define values as beliefs that are within a shared life belief system. For example, the Barikin Hulu Sungai Tengah community. Kuparman stated that values function as guiding principles that can influence individual or community behavior in a particular environment. Another interpretation of religion is that it comes from the Latin word "religare," meaning to bind or connect individuals. In English, religion is
also called religion. Religion binds and regulates the relationship between humans and their God, which leads to interpretive conclusions. In Islamic belief, this relationship includes relationships with God, other individuals, society and the natural environment, which is known as Habluminaallah Wa Hablumiannas. Religion is a belief system that influences human behavior and can motivate action in the environment. This research focuses on the religious meaning associated with the banua menganggar ritual, which occurs every year during the waning moon phase, often around the 15th day or so of the month of Qamariyah. This ritual is a means of upholding traditions and beliefs by the descendants or successors of Datu Taruna. The juriat family believes that if this tradition is not carried out, it will cause negative consequences or bad luck, especially for the family who receives the inheritance. The first research was the Manyanggar Ceremony, with the first research focusing on Hindu community ceremonies in Kapuas Regency (Sarma, 2018).

This particular research explores the manyanggar banua ceremony carried out in Timpah village in Kapuas district, revealing the religious, social, ethical and harmonious meaning associated with the ceremony. The philosophical meaning is in the methods/principles and rituals. Rice symbolizes knowledge, greatness, wealth, and protection from disaster, in addition to being used to communicate with spirits. Rahan symbolizes harmony and it is very important to do research in several areas to understand how the manyanggar banua ritual is performed. The second study differed from the first study in terms of topic emphasis and research location. Handoko's research (2019) shows that the manyanggar ceremony is a traditional ritual passed down from ancestors to the Hindu community in the village. This ceremony involves symbolic human activities related to nature and supernatural forces, representing aspirations and desires. Ideas and desires include information, values, beliefs, and laws relating to human relationships with each other, their environment, and especially supernatural entities (Yuyu, 2022).

Surya Sukti's research (2022) focuses on preserving the langgar heritage of the Kaharingan Hindu religion by the Muslim Dayak Bakumpai community. The research that the author will conduct is a comparison of existing research, with the aim of providing more information for researchers to improve the results and discussion. The findings of this research show that there are two variations in the implementation of this custom. In South Barito and Murung Raya Regencies, manyanggar is still practiced traditionally, with offerings and people communicating with jinns and gods. In North Barito Regency, many studio activities have evolved into reciting shalawat burdah around the hamlets, eliminating the use of traditional
offerings such as various cakes, buffalo heads, goat heads, and poultry. The author's research is different from previous studies. The articles above discuss the Manyanggar banua ceremony, focusing on its history and traditions from a unique perspective.

The author aims to improve previous research by exploring the Religious and Social Values of the Manyanggar Banua Ceremony in Barikin village, offering a new perspective that is different from existing research. Initial research on the Manyanggar Banua ritual in Kapuas was conducted in a different area and with a different focus to the author's research, but both studies centered on the Manyanggar event. The second research focuses on the Manyanggar banua ritual which is considered an ancestral heritage even though the majority of the population is Muslim. Although this research was conducted in a different place, this research has the same objectives as the author's research. The third research focuses on the socio-cultural value and significance of the manyanggar banua ritual, which encourages individuals to act in ways that promote peace throughout society. The usefulness of this article in providing information covers at least two aspects, namely theoretical and practical. Theoretically, it is hoped that it can provide useful information to the wider community, especially those in South Kalimantan, that there are traditions that are still carried out today even though the community is Muslim. In practical terms, it can be used as a reference to the South Kalimantan government that this tradition needs support in preserving it so that it can be seen by our children and grandchildren in the future. The author entitled his research Religious and Social Values of the Manyanggar Banua Ceremony in Barikin Village, focusing on the gap between previous research and their findings. This research is unique because the emphasis is on Barikin village and no research has been conducted in the same area. By exploring this topic, this research can provide insights that can help other communities in the region to help save the Manyanggar ritual cultural heritage.

B. Methods

The research method that the author uses in this research is a qualitative method. Qualitative research is research that produces descriptive data in the form of images sourced from informants and the behavior of informants and the community that can be experienced Qualitative descriptive research is a research method that attempts to describe and interpret objects according to what they are, so the data used is not in the form of numbers but empirical descriptions in accordance with what is found in the field (Sugiyono, 2017). In preparing this
research, the researcher used a type of field research or field research, namely research carried out directly in the field using in-depth interview techniques to obtain the necessary data. The time used by researchers for this research was carried out from the date the research permit was issued, a period of approximately 4 (four) months, 2 months of data collection and 1 month of data processing, and 1 month of analyzing the data to ensure that the data could be used in research.

The research population consisted of residents of villages around Barikin, Haruyan District, Hulu Sungai Tengah Regency, South Kalimantan Province. Based on data from Haruyan District, the population is around 450 people. Sample determination was carried out using the snowball sampling technique. According to Sugiyono (2010), the snowball sampling technique is a technique for determining a sample that is initially small in number, then the sample is asked to choose their friends to be used as samples and so on, so that the number of samples increases. There were 25 informants who were interviewed, including juriat datu cadets and observers of the history of Hulu Sungai Tengah, village heads, local residents, RT heads, and the South Kalimantan Provincial Culture Service.

This research uses data collection techniques in the form of in-depth interviews and direct observation. In this case, the researcher makes direct observations of the elements that appear in a phenomenon in the research object such as the place where the ceremony is held, the facilities used and the surrounding environment, then conducts in-depth interviews to get a picture of the research results that are in accordance with what was found in the field. The results of the data will be analyzed. According to the Miles and Huberman model, when research takes place in the field, data analysis is carried out interactively. The interactive analysis model itself consists of (1) data collection through observation and interviews (2) data reduction, the researcher will select and sort the data (3) data presentation, the researcher will compare all the data that has been reduced to obtain accurate data as the basis for the research results which will be included in the discussion and (4) drawing conclusions, the final result is drawing conclusions which will be the answer to the problem in the research (Miles & Huberman, 1992).

C. Results and Discussion

Religious Values in the Implementation of the Menganggar Banua Ceremony

Values are usually considered as measures or standards for humans in their social interactions. Rokech and Banks define value as a belief that exists in a belief
system in social life. In the people who live on Jalan Barikin, Hulu Sungai Tengah Regency, values function as standards that can influence individuals or society in acting, as stated by Kuperman. Religion is a human condition that influences and motivates behavior in its environment. Religious principles can influence human behavior and attitudes towards their environment (Nasih et al., 2019).

The Menyanggar Ceremony of the Barikin Community in Hulu Sungai Tengah Regency, South Kalimantan Province has a religious meaning related to belief and sacredness. Zuriat Datu Taruna believes in the importance of the spiritual meaning of masks, especially the Sangkala Mask or Batarakala, which is used in the Menyanggar Banua Ceremony. Trust is a person's belief in what he believes. The Zuriat Datu Taruna family is motivated to follow the customs of their ancestors. The cadet zuriat family still adheres to the Menyanggar Banua Ceremony, which involves belief in things that have a supernatural nature (Rahman, 2022).

They believe that ancestral spirits reside in the masks used during the ritual of raising the banua. If cared for and fed properly through the practice of sanggar banua, masks, especially sangkal masks, will not cause disturbances to the zuriat family or the community. If the spirit inside the mask is not looked after and fed, it will disturb the family. The Zuriat family believes that the Sangkal mask is a sacred object and has magical properties that can cure diseases, namely seclusion which cannot be cured with conventional medicine (Noortyani & Taqwiem, 2020).

In addition, the Zuriat family considers the color of the mask to be something sacred. Something sacred is usually associated with the yellow color of turmeric. Koentjaraningrat (1992) identified five components of religion: Religious Emotions, Belief Systems, Rite and Ceremonial Systems, Rite and Ceremonial Equipment, and Religious People. These components are also found in the implementation of the Menyanggar Banua ritual in the Barikin community as listed below (Muhammad, 2018). Religious Emotions Humans experience a phenomenon known as religious feelings. Religious feelings are a force that motivates the human soul to act religiously. Religious feelings imbue everything with a sacred meaning (Koentjaraningrat, 1992). Soderblom, as quoted in Koentjaraningrat (1987), defines religious feelings as a combination of terror and belief in supernatural entities. The terror that emerged was of course triggered by certain reasons. Religious sentiments are also present in the implementation of banua support in the Barikin community. Religious sentiment is more pronounced among the zuriat datu cadets who carry out the banua menganggar ritual in Barikin village, rather than what occurs in the entire community. This can be seen during the implementation, because the presence of spectators is not based on religious ties.
Belief systems consist of human concepts about the unseen and spiritual world. These concepts include gods and goddesses, spirits, supernatural abilities, and sacred books. In the Barikin Community, the Menyanggar Banua Ceremony involves a belief system where only the zuriat family believes in the magical power of the mask. Over the years, the Mengyanggar Banua Ceremony has influenced the beliefs of the people in Barikin village, making them believe that the masks used in the ceremony have magical powers that can cure diseases. Magic is a supernatural power that originates from ceremonies, rituals, offerings, and other practices associated with different magical traditions. Mauss (Humaeni, 2021) outlines three important factors needed in magical practice. If a magical activity does not have a magician, action, or idea/concept, then the activity cannot be said to be a type of magic. These three are important components that enable magical activities to run well. The Banua rite of the Barikin community fulfills these three components.

The Rites and Ceremonies System regulates several religious practices in the implementation of religion. Koentjaraningrat (1992), The Rites and Ceremonies System regulates several religious practices in the implementation of religion. The Mengaggar Banua ceremony in the Barikin community has a structured set of formal rituals and ceremonies. This information was obtained from researchers who studied the procedures for carrying out the Menyanggar Banua Ceremony in the Barikin Community. The ceremony begins with the summoning of ancestral spirits and the smoking of the mask to be used, followed by the tapung Tawar procession, the introduction of the 7 angel mask characters and other mask characters, and ends with the Sangkala mask character reciting incantations over flower water, which is then used for other purposes. healing through bathing and washing the face. The family will continue the ritual at dawn by praying for the return of the ancestral spirits who are summoned in the afternoon. Researchers have shown that there are no differences in the ritual and ceremony systems based on the data collected. The basic structure of rituals and ceremonies remains the same, with the only difference being the addition of entertainment.

Rituals and formalities of the Menyanggar Banua ceremony in the Barikin community involve various kinds of equipment such as masks, puppets, spears, saruns, baboons, gongs, black cloth, tambun dragon statues, 41 types of banjar cakes, incense, tajau water flowers, stages, musical instruments, and others. These masks can only be removed by the zuriat family specifically during the smoking ceremony. These masks must not be removed by unauthorized people, especially outside the Menyanggar Banua Ceremony (Wsid et al, 2020).
Religious People
The residents of Barikin and the surrounding area adhere to Islam and Hinduism, as shown by the zuriat family of Datu Taruna who held the Meyanggar Banua Ceremony and also adhere to Hinduism. The local community actively supports the implementation of the Mengyanggar Banua Ceremony in their area to maintain the Mengnyagar Banua Ceremony, avoid extinction, and protect the village from danger or disease. The Menyanggar Banua ceremony in the Barikin Community does not just preserve long-standing traditions, but also contains religious and social values, as explained above. These values should be familiar to the Zuriat Datu Taruna family and the Barikin community.

Social Values in the Implementation of the Menganggar Banua Ceremony

Based on the results of interviews with practitioners of the Manyanggar Banua ceremony and cultural figures from South Kalimantan, there are several social values contained in it:

Friendship: is a social bond between individuals who are related to each other. Nawawi (Istianah, 2022) describes friendship as doing good deeds towards relatives based on the preferences of the contact and the individual being connected, which may involve material assistance, support, visits, greetings, and others. Friendship is a form of communication between humans which aims to increase friendship and strengthen interpersonal relationships (Dewi, 2019). The Menyanggar Banua ceremony establishes a relationship between the zuriat family of Datu Taruna and other people who participate or observe. The Menyanggar Banua ceremony can help build friendship between zuriat families who have been separated for a long time. As a bond between family and society. This can increase ties with the community (Jurat datu cadet interview results, 2024).

Mutual cooperation and cooperation are the basic ideals that underlie interactions between individuals in society (Koentjaraningrat, 2020). Koentjaraningrat, as quoted in Sudrajat (2021), defines mutual cooperation as a method of channeling extra energy from sources outside the family unit to compensate for lack of energy during busy times in community activities. The Menyanggar Banua ceremony in Barikin village fosters a spirit of mutual cooperation, as can be seen from the active participation of community members living around the ceremony location in its planning and implementation. Apart from that, cooperation is also formed between the zuriat family and the community, government and other parties. If this principle is applied consistently in daily social interactions, it will produce positive results, namely the creation of harmony and
peace in society. The involvement of the Barikin community was clearly visible in planning the event, with help from local residents. Especially for men to help build the stage that will be used in the Mendanggar Banua Ceremony. Meanwhile, the mothers help in the kitchen to prepare food for the celebration. During its implementation, the Barikin community helped with security matters. Security is critical to directing traffic and monitoring parking near the event venue (Jurat datu cadet interview results, 2024).

Collaborating involves helping each other in various things, such as at the Menyanggar Banua Ceremony. The local community helped make the event a success. This shows a spirit of mutual assistance between communities that is worthy of praise. Humans as social creatures depend heavily on the help of others to survive. Community involvement is very important in ensuring the success of the Menyanggar Banua Ceremony from preparation to implementation. For example, helping with stage construction, security and logistics. Apart from helping each other with work, there is also mutual support in terms of financial assistance or necessary goods to facilitate the Menyanggar Banua Ceremony among the Barikin community. Apart from Datu Taruna’s Zuriah family, the local community is also encouraged to provide assistance in the form of financial donations or basic necessities such as sugar and rice. Furthermore, the government provided financial assistance and presented the Menyanggar Banua Ceremony to the wider community so that it could be enjoyed together. This was the hope of South Kalimantan cultural figures (Results of interviews with cultural figures from South Kalimantan, 2024).

Philosophical values are beliefs that determine behavior and represent the ultimate goals that each individual strives for. These values function as guiding principles or standards in the lives of individuals or groups, which embody the basic ideals of an ideal existence (Otok, 2020). The Menyanggar Banua ceremony in Barikin society always has many interconnected goals. Each component describes a particular stage or aspect of human existence. The Menyanggar Banua Ceremony Performance displays the philosophical principles and cultural heritage of Indonesia and needs to be introduced to foreign countries by paying attention to the philosophical values contained so that they can be enjoyed together (Results of interviews with cultural figures from South Kalimantan, 2024).

**Discussion**

The Mengyanggar Banua ritual is located in Barikin village, in Hulu Sungai Tengah Regency, as seen. The Mengyanggar Banua ritual is also known as Babunga Tahun. Menganggar banua means cleaning the village. Eliminate all negative
elements that disturb the welfare of society. This group believes that these difficulties occur due to their failure to properly honor their ancestors. This practice is commonly referred to as Annual Wayang. This ritual involves making offerings to the ancestors and includes a wayang performance with wayang sapir. The puppeteer uses the Sapir puppet to call the ancestors to participate in the offering.

This ritual is carried out to atone for mistakes made by community members who go against the traditions of their ancestors. These mistakes are believed to be the root cause of disasters which cause disease to emerge among community members and the development of pests that damage rice fields and gardens. Ignoring ancestral norms can cause social upheaval and conflict among community members.

The origins of the Menyanggar Banua Ceremony Datuk Taruna and his wife Mayangsari who had mantraguna powers lived in Barikin village, which according to legend is known as "Pasanggrahan Tambak Pamatang Kambat". Datuk Taruna loves his gamelan and enjoys helping other people who face security threats from thieves. Datuk Taruna once left his village to help other communities in fighting thieves. His long journey made his wife, Mayangsari, feel worried. To ensure the safety of his beloved gamelan and the pot containing pork (pakasam), both were hidden in the well.

Mayangsari, who loves her husband very much, tries hard to find. Before leaving Barikin Village, he left a message for his grandchildren. He planted a flower tree called the roast flower and warned that if a drop of blood fell on the flower and caused it to wither, it would signify his transformation into a supernatural being. He recommends an annual manyanggar ceremony to ensure the safety, health and prosperity of his descendants. Datuk Taruna returned to Barikin village not long after Mayangsari left and delivered his message. Datuk Taruna approached the burnt flower tree and did not realize that one of his ears was injured, causing blood to flow over the wilted flower. Datuk Taruna searched extensively for his missing wife and, before leaving, he suggested performing an annual mengyanggar ceremony.

The Mengyanggar Banua ceremony aims to create a safe and prosperous environment by warding off disturbances caused by datu and supernatural entities that often disturb humans. The practice of offering donations of harvest from community members is a form of appreciation for past success and hope for a prosperous harvest in the future.
The implementation of the Mengyanggar Tradition can be categorized into three stages: a) Preparation stage for the Menganggar ceremony or initial stage; b) Climax of Menganggar; and c) The closing stage of the Mengyanggar ritual.

Ceremony Preparation

The Menganggar Banua ceremony in the Barikin community is closely related to agricultural activities and is usually carried out after harvest. This ceremony is held every year. This activity is often scheduled during the waning of the moon, which occurs around the 15th day or so of the month of Qamariyah. This is related to people’s belief that all disasters will disappear when the moon moves away from the horizon. This event is often held on Sunday, which is considered the peak day of the festival. On that day there is an offering procession to the well where the ancestors gather. In the evening there is a puppet show, followed by a mask show on Monday, and ending with a mask swinging event (Aslan, 2017).

The ritual of raising the banua is prepared and carried out before the event takes place. Preparations began by holding a meeting among local traditional elders, especially those from the Datu Taruna lineage. During the meeting, all aspects related to organizing the event were discussed. Before the ritual of raising the banua begins, one animal is sacrificed. Once all preparations are complete, the sacrificial animal is roasted over a fire, and wadai-wadai offerings are made, the ceremony is ready to begin.

Equipment for the ceremony that must be prepared: 1) The stage, which is 10 meters long and 8 meters wide, is used during the ceremony; 2) An animal, namely a buffalo or goat. The type of animal purchased, whether male or female, depends on the amount of funds available. If enough funds are collected, a buffalo will be purchased; 3) An old piece of wood will be placed in the middle of the stage; 4) A spear will be placed next to the wooden branch; 5) Tatungkal is a container made from banana leaves, filled with galangal water and sticky oil; 6) An object made from woven bamboo; 7) A collection of art tools including puppets and masks; 8) The ingredients include rice, brown sugar, cloves, coconut, and enough money; and 9) Baras that have been colored red and yellow, according to taste.

The offerings accompanying the ceremony consist of: 1) Lemang is made from glutinous rice to protect humans from interference by spirits; 2) Chicken or duck eggs symbolize unity and prevent discord; 3) Glutinous rice; 4) Tapai symbolizes hope that their goals will be achieved; 5) The red and white pulp symbolizes fertility and the rapid disappearance of disease in the area; 6) Golden banana anticipates a
more successful harvest than in previous years; 7) The red and white kakicak are used symbolically to illustrate that their hard work and activities always bring benefits; 8) Kekulih is used symbolically to represent the hope of continuous profits in their company; 9) Cucur is seen as a symbol of optimism for smooth progress in their endeavors; 10) Masked rice is a sign of optimism for their business growth; 11) Wajik, a desire for them to do good actions; 12) The diamond; 13) Two adult chickens, one black (repels disease) and the other white (prevents spirits from inhabiting the area); 14) Serabi, Combrang, pantan tin, mirror; and 15) Quadruple statue.

Failure to include any of the offerings will cause the ceremony leader to enter a trance, leading to loss of memory, unconsciousness, and mention of missing or non-existent items. The master of ceremonies will enter a trance, losing consciousness and discussing various shortcomings or absences. When asked about the purpose of going to the location, he explained that without the necessary offerings and equipment, the ritual would not be successful and the area would be dangerous (Bakri & Muhadiyatiningsih, 2019). What is the definition of trance according to Umar Hasyim? Kasurupan is the belief that the ritual leader is possessed by a demon or spirit. Generally, people who believe in referring to demons as the spirits of babies, other people, saints, or rulers, are all categorized as being possessed by spirits or possessed (Wasino & Hartatik 2020).

**Carrying Out the Ceremony**

Based on the results of interviews in the field, there are no specific provisions regarding how long the banua menganggar ceremony takes to be carried out. However, this is determined by the results of a meeting of local community members. Usually three days-three nights, five days-five nights, and also seven days-seven nights. However, it is often carried out for three days - three nights, because considering that the costs involved are quite large, carrying out the Banua meninggar ceremony must have a leader who has an important role in the ceremony. There are also several helpers who are determined by the ceremony leader himself.

Requirements for the leader of the ceremony: 1) Having descendants as the leader of the ceremony; 2) Really know the tools and offerings in the bail ceremony, their use, meaning and so on; 3) Can summon spirits and know the spells that are read; and 4) Often carry out ceremonies, both in your own environment and in other places.
Requirements for becoming a ceremony assistant: 1) Having descendants who carry out the menganggar ceremony; 2) Understand the meaning and use of tools and offerings in the ceremony being carried out; and 3) Understand the language of the ceremony leader when he is possessed.

This ritual will begin with several stages of the Menyanggar Banua ritual, such as the Badudus Ceremony, Offering Ceremony, Wayang Sapir Ceremony, Baayun Wayang Ceremony, Maayun Topeng Ceremony, and Manopeng Ceremony. These stages can be explained as follows:

The initial Badudus ceremony in the series of menganggar banua is known as the Badudus Ceremony and usually takes place on Sunday mornings. Badudus means bathing according to the tradition of the Banjar aristocrats. In this tradition, the people being bathed are usually children. Each child who participates in this ceremony must give a gift consisting of 1 grain of brown sugar, 6 liters of rice, 1 coconut, 1 needle and 1 roll of thread to the tribal chief. Leading this ceremony are parents who are descendants of Datu Taruna. To purify a child, water is sprinkled on the child’s head using areca nut. The children who are didudus are boys and girls who are prepared to sit in a row on long chairs under a canopy specially designed for the badudus ritual. All children wore yellow clothes and headbands (RT Head Interview Results, 2024).

Ritual of handing over offerings (Ancak). This event was held in the afternoon at around 14.00 local time. The men and women gather in the courtyard of the house where the offerings are prepared. Some people choose yellow clothes and headbands, while others choose black clothes and headbands. The participants in this event included people wearing black for Datu Taruna, who was represented by a young woman dressed in black. The person wearing this clothing is escorted by the ceremony leader and his assistants. One person was holding an ancient keris without a sheath, while another was carrying four spears with blowpipe handles made of ironwood. The offering bearer is positioned behind the spear bearer. The players were accompanied by a line of courtiers walking on both sides of the route.

There were around 40 to 50 courtiers accompanying him. Six people dressed in yellow were positioned in the front row on the left and right. A group of women wearing black and white clothes walked on both sides of the road towards the Datu well, where the ritual was held. Joining the parade were brilliant musicians who performed songs from various artists. Many members of the local community and invited officials gathered at the Datu well location, waiting for the event. Sacrificial dances are performed at this famous Datu well accompanied by gamelan music,
creating a very sacred atmosphere. The head of the sacrificial animal, either a cow or a goat, is hung on a bamboo tree near the location of the ceremony. This ceremony ends with batampungas, namely washing the face in the Datu well (Interview results, Rukayah, 45 years old local resident).

The Wayang Sapir ritual takes place in the evening after the offering ceremony. The leader of the Wayang Sapir tradition is a puppeteer known as Semar who also calls himself my Father Dalang. The puppeteer presents shadow puppets during the ritual accompanied by a group of musicians playing gamelan music. On this occasion, my father, who was a puppeteer, summoned Batara Kala and other creatures from the supernatural world. The Sapir wayang ritual highlights the act of respecting and offering offerings to supernatural entities, as well as showing respect for the Creator of the Afterlife, Angels, Prophets, Guardians and holy people (Results of interviews with HST history activists).

Baayun Wayang and Baayun Mask ceremonies. The baayun wayang and baayun mask rituals coincide with the Banua meninggar ceremony. The design of the swing and other equipment used is very similar to the swing used in the baayun mulud ceremony. The basic difference is in the implementation, location and purpose of the ceremony. During the baayun wayang ritual, it is the person inside who rocks the baby in the cradle, while another person recites the mantra with the wayang doll in hand. During the mask baayun ritual, children are swung by an insider who recites a mantra while holding the mask. During this ceremony, parents simply take their children to the location where the ritual takes place and ask the puppeteer to rock their babies (Results of interviews with local residents, Supian Hadi, 60 years old).

The Elephant Bird Dance marks the end of the manopeng event. Sang Kala has attacked this dancer. He danced while drowning in a sea of getih (blood). After bathing, Batara Kala became cold, fell asleep, and was then covered by Ki Dalang. When the sun set, Ki Dalang woke Batar Kala, who then angrily jumped up. Unless Batara Kala makes a commitment not to allow his followers to disturb the place and family planning the ritual, he will remain paralyzed and unable to return home. After the solemn vow, the dancer fell to the floor. The next event is badudus, which will be attended by those present. The final ceremony in this series of events is sending invitations. The puppeteer, as the leader of the ritual, recited an incantation to summon the supernatural entity believed to have attended the event back to their world (Results of interview with Sukidi, 53 years).
D. Conclusion

The various stages of research carried out by the author lead to the conclusion that the Manyanggar Banua Ceremony is a traditional ritual that symbolically connects human activities with nature and supernatural powers. Each ceremony is a reflection of ideas and aspirations. These thoughts and aspirations include knowledge, values, beliefs, and principles related to human interactions with each other, human relationships with their environment, and especially with the supernatural world. The Menganggar Banua rite in the Barikin community has socio-religious meaning. The social values discussed relate to the friendship between the Zuriat Datu Taruna family, as well as their relationship with the community, police and government entities such as the Village, Hulu Sungai Tengah Regency Culture Service, South Kalimantan. Apart from that, the Menyanggar Banua Ceremony in the Barikin community contains social values such as cooperation and mutual cooperation, because Zuriat Datu Taruna's family who are outside the city helped in preparing the ceremony. The religious value lies in the belief of the Datu Taruna zuriat family and several members of the Barikin Community regarding the need to carry out the Menyanggar Banua Ceremony, even in difficult circumstances, for the safety of the extended family. The masks used in the Menyanggra Banua Ceremony are thought to contain ancestral spirits and have magical abilities.

References


