



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

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**Abstract:** This research aims to analyse the social and religious values of the Manyanggar Banua Ceremony in the Barikin Community in Hulu Sungai Tengah, South Kalimantan Indonesia, which is also called the Annual Babunga and Annual Wayang. The Manyanggar Banua ritual aims to purify the village by removing all negative elements that disturb the welfare of the community. The method in this research is qualitative data collected from observation and in-depth interviews. The sample was determined using a snowball sampling technique, the number of informants in this study was 25 people, then the interview results were analysed and adjusted to what could be observed in the field. The results of this research indicate that the Manyanggar Banua Ceremony in the Barikin Community in Hulu Sungai Tengah Regency, South Kalimantan Province has religious meaning, especially in the beliefs and sacredness related to the masks used in carrying out the ceremony, such as the Sangkala or Batarakala Mask which is believed by the Zuriat Datu Taruna that it can cure diseases and improve the fertility of rice plants. The next ceremony contains important social values such as friendship between families and communities, mutual cooperation, cooperation. These values are very important for the proper implementation of ceremonies and provide valuable lessons for social life in society.

**Keywords:** manyanggar banua ceremony, social and religious values

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## A. Introduction

Indonesia is an archipelago consisting of five large islands, with various ethnic groups and traditions. The richness of art, customs and religious ceremonies in the country stems from these differences. The residents of South Kalimantan perform religious ceremonies that were once part of Hindu customs. An ingrained culture that attributes the creation of the universe to divine beings and attributes everything in exists to spiritual power entities due to the belief that all creatures have spirits. Hinduism emphasises 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 maintained, Hinduism will develop and develop, potentially becoming the largest religion in the world. The Manyanggar Banua ritual takes place in Barikin village in Hulu Sungai Tengah. It is sometimes called Babunga Tahun. Manyanggar Banua means "cleaning the village" and, eliminating negative elements that disrupt the welfare of society. The Zuriat Datu Taruna believes that Such difficulties occurred because of their failure to properly respect their ancestors. The ritual means Annual Wayang, involving offerings to the ancestors and puppet performances with wayang sapir which are performed every year. The puppeteer uses the Sapir puppet to call the ancestors to participate in the offering. Moreover it is performed to correct mistakes made by community members who are contrary to the traditions of their ancestors. So that illnesses do not arise due the ceremony not being held. Social Values in Supporting Regions. Values play an important role in social interactions. An activity is said to be commendable if it conforms to the moral standards agreed upon and practised by the community, such as Manyanggar Banua in the Barikin community. The function of art in society creates social value. Which values are values held by a society regarding what is considered good and what is considered bad by society (Risdi, 2019).

With regard to religious meaning in Barikin culture, values are usually considered as standards or references for human interaction in society (Rokeach, 1973). Defines values as beliefs that exist within a shared belief system. for example, the people of Barikin Hulu Sungai Tengah. Another interpretation of religion is that religion comes from the Latin word "*religare*", which means binding or connecting individuals. Religion binding and regulating human relationships with God, resulting in conclusions that are interpretive. In Islamic beliefs, 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 behaviour and can motivate action in the environment. This research focuses on the religious meaning associated with the banua manyanggar ritual, which occurs every year during the waning moon phase, often around the 15th day of the month of Qamariyah. The ritual is a means of upholding traditions and beliefs by the descendants or successors of Juriat Datu Taruna. The Juriat Datu Taruna's family believes that if the tradition is not performed, it will result in negative consequences or bad luck, especially for a family who receiving an inheritance. The first research was the Manyanggar Ceremony, with the first research focusing on Hindu community ceremonies in Kapuas Regency (Sarma, 2018).

In particular, the research explores the manyanggar banua ceremony performed in Timpah village in Kapuas district, and reveals the religious, social, ethical and harmonious meaning associated with the ceremony. In general the philosophical lies in the methods/principles and rituals. Rice symbolis knowledge, greatness, wealth, and protection from disaster, and is also used to communicate with spirits. Grahan symbolises harmony it is vital to conduct research in several related areas to understand how the manyanggar banua ritual is performed. The second study differed from the first in terms of topic emphasis and research location. Handoko's (2019) research shows that the manyanggar ceremony is a traditional ritual passed down from ancestors to the Hindu community in the village. The 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 between each other, with their environment, and especially with supernatural entities (Krisdayansyah, 2022).

Second research Sukti (2022) research focuses on preserving the worship place, heritage of the Kaharingan Hindu religion by the Muslim Dayak Bakumpai community. This study will conduct a comparison of existing research, with the aim of providing more information for researchers to improve their results and discussion. Research show that there are two variations in the implementation of this custom Dayak Bakumpai. In South Barito and Murung Raya Regencies, manyanggar is still practised traditionally, with offerings and communication with jinns and gods. In North Barito Regency, many studiy 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. This research study is differs from previous related. The articles mentioned above discuss the Manyanggar banua ceremony, focusing on its history and traditions from a unique perspective.

However, this paper 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 previous work. Initial previous research on the Manyanggar Banua ritual in Kapuas was conducted in a different area and with a different focus to that of this research, but all of this research centered on the Manyanggar event. The second research Sukti (2022) focuses on the Manyanggar banua ritual which is considered as an ancestral heritage even though the majority of the population is Muslim. Although this research was conducted in a different place, it has the same objectives as those of this study. The next 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 is that it provides information that covers at least two aspects, namely theoretical and practical ones. In theoretical terms, it is hoped that it will provide useful information to the wider community, especially those living in South Kalimantan, on the traditions that are still observed today, even though the community is Muslim. In practical terms, it can be used as a reference to the South Kalimantan government that the tradition needs support for its preservation, so that it can be experienced by our children and grandchildren in the future. The research is entitled *Sosial and Religious Values in the Manyanggar Banua Ceremony in Barikin*, and focuses on the gap between previous research and it's the socio religious value in the Manyanggar Banua ceremony in Barikin Hulu Sungai Tengah South Kalimantan. This study is unique because the emphasis is on Barikin village and no research has been previously conducted in the same area. By exploring this topic, the research is intended to provide insights that will help other communities in the region to help save the Manyanggar ritual cultural heritage.

## **B. Methods**

The qualitative method was employed for the research. This approach produces descriptive data sourced from informants together with their behaviour and that of the community. Qualitative descriptive research is a method that attempts to describe and interpret objects according to what they are, meaning the data used are not in the form of numbers but of empirical descriptions in accordance with what is found in the field (Sugiyono, 2013). In preparing the study, a type of field research was conducted, that is research carried out directly in the field using in-depth interview techniques to obtain the necessary data. The research period beginson the sixteenth of january at the time of the reseach permit was issued, covering

approximately four months: two months of data collection and one month of data processing, and one month of data analysis to ensure that they could be used.

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 conducted using the snowball sampling technique. According to Sugiyono (2013), this technique is a technique for determine a sample that is initially small in number, then the sample is asked to propose friends to be used as further samples, a process that is repeated as t the number of samples increases. Twenty-five informants were interviewed, including juriat datu cadets and observers of the history of Hulu Sungai Tengah, village heads, local residents, RT heads, as well as the South Kalimantan Provincial Culture Service.

Data collection techniques in the form of in-depth interviews and direct observation were employed. In this way, direct observations were made 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. In-depth interviews were then conducted to obtain a picture of the research results in accordance with what was found in the field. The results were then analysed. According to the Miles & Huberman (1992) model, when research takes place in the field, data analysis is conducted interactively. The interactive analysis model consists of (1) data collection through observation and interviews; (2) data reduction, through which the data are selected and sorted; (3) data presentation whereby all the data that have been reduced are compared to obtain accurate data as the basis for the research results which will be included in the discussion; and (4) drawing of conclusions, with answers to the research problem presented (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 social interactions amongst humans. Rokech (1973) define value as a belief that exists in a belief system in social life. For the people who live on Jalan Barikin, Hulu Sungai Tengah Regency, values function as standards that can influence the actions of individuals or society, as explained by. Religious principles can influence human behaviour and attitudes towards their environment (Nasih & Abbas, 2019).

The Manyanggar Ceremony of the Barikin Community in Hulu Sungai Tengah Regency, South Kalimantan Province has a religious meaning related to belief and sacredness. All Zuriat Datu Taruna believes in the importance of the spiritual meaning of masks, especially the Sangkala Mask or Batarakala, which is used in the Manyanggar Banua Ceremony. Trust is a person's belief in what they believe. All the Zuriat Datu Taruna family are motivated to follow the customs of their ancestors. The Zuriat family still adheres to the Manyanggar Banua Ceremony, which involves belief in supernatural things (Rahman, 2018).

They believe that ancestral spirits reside in the masks used during the Manyanggar Banua ritual. If cared for and fed with efforts to maintain good appearance through the practice of the sanggar banua, masks, especially sangkal ones, 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 Datu Taruna family believes that the Sangkal mask is a sacred object and has magical properties that can cure diseases, including solitude which cannot be cured with conventional medicine (Noortyani & Taqwiem, 2020).

In addition, the Zuriat family considers the colour of the mask to be sacred and associated with the yellow colour 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 described below.

Religious Emotions Humans experience a phenomenon known as religious feelings. These are a force that motivates the human soul to act religiously and imbue everything with a sacred meaning (Koentjaraningrat, 1992). Soderblom, as cited in Koentjaraningrat (1987), defines religious feelings as a combination of terror and belief in supernatural entities. The terror that emerges is of course triggered by certain reason. Religious sentiments are also present in the implementation of banua support in the Barikin community. They are more pronounced among the zuriat datu cadets who perform the banua menyanggar ritual in Barikin village, rather than amongst the entire community. This was seen during the implementation Manyanggar Banua, 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 in which only the zuriat family believes in the magical power of the mask. Over the years, the 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. Humaeni (2021) outlines three important factors required in magical practice. If a magical activity does not have a magician, action, or idea/concept, then it cannot be said to be a type of magic. These are three important components that enable magical activities to take place effectively. The Banua rite of the Barikin community fulfills these three components.

According to Koentjaraningrat (1992), the Rites and Ceremonies System regulates various religious practices. The Manyangar Banua ceremony in the Barikin community involves structured set of formal rituals and ceremonies as observed by researchers before studying the procedures of the Manyanggar Banua Ceremony in the Barikin Community. The ceremony begins with the summoning of ancestral spirits and the smoke to the masks that will be used, followed by the tapung Tawar procession, the introduction of the seven angel mask characters and other mask characters, and ending with the Sangkala mask character, which recites incantations over flower water, which is then used for other purposes. healing through bathing and washing the face. The family continues the ritual at dawn by praying for the return of the ancestral spirits, who are summoned in the afternoon. This research shows that there is no difference between this ritual system and the ceremony. Their basic structure remains the difference is the addition of entertainment.

The rituals and formalities of the Manyanggar 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, and musical instruments. The masks can only be removed by the zuriat family specifically during the smoking ceremony. They must not be removed by unauthorised people, especially outside the Manyanggar Banua Ceremony (Wsid, 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 perform the Manyanggar Banua Ceremony and also adhere to Hinduism. The local community actively supports the implementation of the ceremony in their area in order to maintain the ceremony itself, avoid and protect the village from danger or disease. The Manyanggar Banua ceremony in the Barikin Community does not simply preserve long-standing traditions, but also involves 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, several social values are revealed to be involved, as detailed below:

Friendship: which is a social bond between individuals who are related to each other without having to be blood related. Nawawi (Istianah, 2022) describes friendship as doing good deeds towards acquaintances based on the preferences of the contact and the individuals being connected with, which may take the form of material assistance, support, visits, and greetings, amongst others manifestations. Friendship is a form of communication between humans which aims to increase trust and strengthen interpersonal relationships (Dewi, 2019). The Manyanggar Banua ceremony establishes a relationship between the zuriat family of Datu Taruna and other people who participate or observe. The 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 (Zuriat Datu Taruna interview, 2024).

Mutual cooperation are basic ideals that underlie interactions between individuals in society (Koentjaraningrat, 2020). Koentjaraningrat, as cited in Sudrajat (2021), defines mutual cooperation as a method of channeling extra energy from sources outside the family unit to compensate for any lack of energy during busy times in community activities. The Manyanggar 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. Moreover, 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, including the creation of harmony and peace in society. The involvement of the Barikin community was clearly visible in the planning of the event, with help from local residents. In particular, men helped build the stage that will be used in the ceremony. Meanwhile, mothers helped in the kitchen to prepare food for the celebration. During its implementation, the Barikin community also helped with security matters. Such as critical issues such as directing traffic and monitoring parking near the event venue. (Zuriat Datu Taruna interview, 2024).

Collaborating involves helping each other in various ways, such as at the Manyanggar Banua Ceremony. The local community helped make the event a success, which 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 Manyanggar 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 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 provides financial assistance and presents the Manyanggar Banua Ceremony to the wider community so that it can be enjoyed together. This is the hope of South Kalimantan cultural experts (Findings from interviews with cultural experts from South Kalimantan, 2024).

Philosophical values are beliefs that determine behaviour and represent the ultimate goals that each individual strives for. Such values function as guiding principles or standards in the lives of individuals or groups, and embody the basic ideals of an ideal existence (Otok, 2020). The Manyanggar Banua ceremony in Barikin society always involves many interconnected goals, with each component describing a particular stage or aspect of human existence. The ceremony performance displays the philosophical principles and cultural heritage of Indonesia and should be introduced to foreign countries by paying attention to the philosophical values contained so within that they can be enjoyed together. (Findings from interviews with cultural experts from South Kalimantan, 2024).

## Discussion

<b>Focus Group Discussion Head of Barikin Village</b>
“The Manyanggar Banua ritual is a tradition passed down from generation to generation in our village. This tradition is a ceremony held to honor ancestors and maintain balance with nature”.
“The main aim of the Manyanggar Banua ritual is to maintain blessings and prosperity for the village. We believe that this ritual maintains a harmonious relationship between humans and nature”.
“In this ritual, we sing traditional songs, dance, and make offerings to our ancestors. We believe that this ritual brings blessings and protects our village”.

“The impact of Manyanggar Banua is significant for the community and the surrounding environment. Socially, this ritual strengthens bonds between members of society and maintain their cultural heritage. Apart from that, this ritual also provides a sense of identity and pride to the local community. From an environmental perspective, this ritual teaches the importance of protecting and respecting nature. The community is involved in conservation efforts and maintaining the nature around their village”.

“Despite the influence of modernization, we remain committed to maintaining this tradition. We teach these cultural values to the younger generation through education and training. Local governments and cultural organizations also support efforts to preserve this tradition by holding cultural events and festivals”.

“We must cherish and promote this tradition. Through education and cultural awareness, we can maintain our identity. Support from governments and cultural organizations is also important”.

#### **Focus Group Discussion Local Residents of Barikin Village**

“This ritual also involves a procession of respect for the surrounding nature. We respect and protect our environment as part of this tradition. We believe that by maintaining a good relationship with nature, we will achievevea.

We are proud of this tradition and strive to maintain our cultural identity. We hope that the Manyanggar Banua tradition will remain alive and continue to develop amidst the challenges of the modern era”.

“The people of Barikin village work together to help carry out the Manyanggar Banua Ceremony”.

“Where we men help in preparing equipment such as making a stage, and the women prepare offering materials such as making kakicak, tapai, cucur, wajik before the implementation begins”.

#### **Ceremony Preparation**

The Manyanggar Banua ceremony in the Barikin community is closely related to agricultural activities and is usually performed after the harvest. It is held every year. This activity is often scheduled during the waning of the moon, which occurs around the 15th day 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. The event is often held on a Sunday, which is considered the peak closing day of the festival. On that day there is an procession of offering 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 performed out before the event takes place. Preparations begin by holding a meeting among local traditional elders, especially those from the Datu Taruna lineage. During the meeting, all aspects related to organising the event are discussed. Before the ritual of raising the banua begins, an animal is sacrificed. Once all preparations are complete, the sacrificial animal is roasted over a fire, and once wadai-wadai offerings are made, the ceremony is ready to begin.

First, equipment for the ceremony that must be prepared includes: a) The stage, which is 10 meters long and 8 meters wide; b) 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; c) An old piece of wood to be placed in the middle of the stage; d) A spear to be placed next to the wooden branch; e) Tatungkal, a container made from banana leaves, filled with galangal water and sticky oil; f) An object made from woven bamboo; g) A collection of art tools including puppets and masks; h) Ingredients including rice, brown sugar, cloves, and coconut; i) Baras that have been coloured red and yellow, according to taste.

Second, the offerings accompanying the ceremony consist of: a) Lemang a traditional Kalimantan food made from sticky rice wrapped in bamboo with the addition of coconut milk which is the grilled. This food serves to protect humans from interference by spirits; b) Chicken or duck eggs to symbolise unity and prevent discord; c) Glutinous rice; d) Tapai which symbolises hope that their goals will be achieved; e) The red and white flesh of the fruit symbolises fertility and the rapid disappearance of disease in the area; f) A golden banana anticipates a more successful harvest than in previous years; g) The red and white kakicak are used symbolically to illustrate that their hard work and activities always bring benefits; h) The traditional Kalimantan cake Kekulih is used symbolically to represent the hope of sustainable profits; i) Cucur is seen as a symbol of optimism for smooth progress in their endeavours; j) Masked rice is a sign of optimism for their business growth; k) Wajik, a desire for them to do good actions; l) A diamond; m) Two adult chickens, one black (to repel disease) and the other white (to prevent spirits from inhabiting the area); n) Serabi, Combrang, pantan tin, a mirror.

Failure to include offerings will cause the ceremony leader to experience a trance or difficulties such as memory loss, loss of consciousness and mentioning

items that are missing or non-existent. The presenter will be in a trance, confused by various shortcomings or weaknesses. 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 & Muhadiyatiningih, 2019).

What is the definition of a 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, all of them are categorised as being possessed by spirits or controlled by evil spirits (Wasino & Hartatik, 2020).

### **Performance of the Ceremony**

Based on the findings from the interviews in the field, there are no specific provisions regarding how long the performance of the banua manyanggar ceremony should take. However, it is determined by a meeting of local community members, and is usually three days and -three nights, five days-five nights, or - seven days-seven nights. However, usually conducted over three days - three nights, because considering that the costs involved are fairly high, the performance of the ceremony must have a leader who has an important role in. There are also several helpers who are determined by the ceremony leader himself.

First, requirements for the leader of the ceremony: a) Having descendants who were leaders of the ceremony; b) Having extensive knowledge the tools and offerings in the manyanggar banua ceremony, including their uses and, meanings; c) Able to summon spirits and understand the spells that are read; and d) Have often performed, both in their own environment and in other places.

Second, requirements for becoming a ceremony assistant: a) Having descendants who have performed the manyanggar ceremony; b) Understands the meaning and use of the tools and offerings in the ceremony; and c) Understands the language of the ceremony leader when he is possessed.

The Manyanggar Banua Ceremony ritual will begin with several stages such as the Badadus Ceremony, Offering Ceremony, Sapir Wayang Ceremony, and Manopeng Ceremony. These stages can be explained as follows:

The initial Badudus ceremony in the series of menganggar banua usually takes place on Sunday mornings. Badudus means bathing, according to the tradition of the Banjar aristocrats. In this tradition, the people bathed are usually children. Each child who participates in this ceremony must give a gift consisting of 1 grain of

brown sugar, 6 litres 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 an areca nut. The children who are to be bathed 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 wear yellow clothes and headbands (Village head Interview findings, 2024).

Ritual of handing over offerings (Ancak). This event is 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. The participants in this event included people wearing black for Datu Taruna, who is represented by a young woman dressed in black. The person wearing this clothing is escorted by the ceremony leader and his assistants. One person holds an ancient keris without a sheath, while another carries four spears with blowpipe handles made of ironwood. The offering bearer is positioned behind the spear bearer. The players are accompanied by a line of courtiers walking on both sides of the route.

40 to 50 courtiers accompany him. Six people dressed in yellow are placed in the left and right front rows. A group of women dressed in black and white walk on the left and right of the road towards the Datu Taruna well, where the ritual is held. Taking part in the parade are brilliant musicians who perform songs from various artists. Many local residents and invited officials gather at the Datu well location waiting for the event. The sacrificial dance performed at the famous Datu well is accompanied by gamelan music, creating a very sacred atmosphere. The heads of sacrificial animals, both cows and goats, are hung on bamboo trees near the ceremony location. Ends with batampungas, namely washing your face at the Datu Taruna well (Interview, with 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, summons 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 (Findings from interviews with HST history activists).

In the Manopeng ceremony is the last part of the Manyanggar Banua activities. This ceremony took place in the afternoon, starting at around 14.30 local time. This event is filled with dances performed by Panopengan (mask players) who take turns presenting a story line. The story characters in the manopeng tradition are Panji, Gunung Sari, Pamindu, Gajah Barung, Pantul, Tambam, and Patih (Findings from interviews with a local resident, 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 was cold, fell asleep, then was covered by Ki Dalang. When the sun set, Ki Dalang woke Batara Kala, who then angrily jumped up. If Batara Kala had not committed to not allowing his followers to disturb family planning places and rituals, then he would have remained paralysed and unable to return home. After the solemn oath, the dancer fell to the floor. The puppeteer as the leader of the ritual recites an incantation to summon supernatural beings who are believed to be present at the event back to their world (Findings from interview with Sukidi, 53 years).

#### **D. Conclusion**

The various stages of research conducted 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 Manyanggar 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. Moreover, the Manyanggar Banua Ceremony in the Barikin community contains social values such as mutual cooperation and, because the Zuriat Datu Taruna family in Banjarmasin city participated in helping prepare 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 perform the Manyanggar Banua Ceremony, even in difficult circumstances, for the safety of the extended family. The masks used in the Manyanggar Banua Ceremony are thought to contain ancestral spirits and have magical abilities.

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