

**BANUA HAJJ CULTURE (RITUALS AND TRADITIONS IN ISLAMIC
EDUCATIONS)**

Haris Fakhriza¹, Nuril Khasyi'in², M. Noor Fuady³

^{1,2,3}Universitas Islam Negeri Antasari, Banjarmasin

Email: areismaestro29@gmail.com¹, nuril.khasyiin@uin-antasari.ac.id²,
fuady@uinantasari.ac.id³

Abstrak: Haji merupakan salah satu rukun Islam yang wajib dilaksanakan oleh umat Islam yang mampu. Haji juga merupakan salah satu kegiatan keagamaan yang paling besar dan penting di dunia. Dalam pelaksanaannya, haji memiliki berbagai macam ritual dan tradisi yang telah berkembang selama berabad-abad. Ritual dan tradisi tersebut tidak hanya memiliki makna keagamaan, tetapi juga memiliki nilai-nilai budaya yang luhur. Penelitian ini membahas mengenai budaya haji banua (ritual dan tradisi dalam pendidikan Islam). Penelitian ini bertujuan untuk mengkaji nilai-nilai budaya yang terkandung dalam ritual dan tradisi haji banua, serta relevansinya dengan pendidikan Islam. Penelitian ini menggunakan metode penelitian kualitatif dengan pendekatan fenomenologi. Data dikumpulkan melalui studi literature, seperti kitab, buku, artikel dan jurnal yang didalamnya memuat wawancara kepada tujuh orang narasumber yang diantaranya adalah beberapa tokoh banua. Hasil penelitian wawancara melalui ANTARA kepada Kepala Kantor Wilayah (Kanwil) Kementerian Agama (Kemenag) Kalimantan Selatan (Kalsel) Muhammad Tambrin menyampaikan daftar tunggu keberangkatan haji di provinsi itu bertambah hingga menjadi 38 tahun. "Kalau tahun lalu daftar tunggu haji di provinsi kita selama 36 tahun, tahun ini hingga Oktober 2023 ini menjadi 38 tahun," ucapnya pada temu media tentang kebijakan penyelenggaraan ibadah haji dan umrah di Banjarmasin, Sabtu. Tambrin mengatakan pendaftaran haji di Kalsel hingga kini mencapai 132.118 orang."Untuk masa tunggu keberangkatan haji ini, khusus Provinsi, Kalsel yang nomor satu di Indonesia. Ini menunjukkan antusias kerelegiusitasan warga banua dalam budaya naik haji ini.

Kata Kunci: Budaya, Haji. Banua.

***Abstract:** Hajj is one of the pillars of Islam that must be performed by Muslims who are able. Hajj is also one of the world's most significant religious activities. In its implementation, Hajj has various rituals and traditions that have developed over the centuries. These rituals and traditions not only have religious meaning, but also have noble cultural values. This research discusses the culture of Hajj banua (rituals and traditions in Islamic education). This research aims to examine the cultural values contained in the rituals and traditions of Hajj banua, as well as their relevance to Islamic education. This research uses a qualitative research method with a phenomenological approach. Data were collected through literature studies, such as books, articles and journals, which included interviews with seven resource persons, including*

several banua figures. The results of research interviews through ANTARA to the Head of the Regional Office (Kanwil) of the Ministry of Religious Affairs (Kemenag) of South Kalimantan (Kalsel) Muhammad Tambrin said that the waiting list for Hajj departure in the province increased to 38 years. "Last year the waiting list for hajj in our province was 36 years, this year until October 2023 it will be 38 years," he said at a media meeting on policies for organising hajj and umrah in Banjarmasin on Saturday. Tambrin said that hajj registrations in South Kalimantan until now have reached 132,118 people. "For the waiting period for hajj departure, specifically for the province, South Kalimantan is number one in Indonesia. This shows the enthusiasm of the banua people in this hajj culture.

Keywords: Culture, Hajj, Banua.

INTRODUCTION

Hajj is the fifth pillar of Islam. Every Muslim who is financially capable and fulfils the requirements of Hajj is obliged to perform this act of worship. Muslims from all over the world flock to this place to fulfil the fifth pillar of Islam. Hajj, which is both an act of worship and a meeting place for cultures across ethnicities and even countries, is a system that has coherence. Muslims who come from various countries, causing the meeting of different cultures, whether language, dress, use of religious symbols, and others. Therefore, the Hajj is the most massive cross-cultural communication phenomenon on earth, not only in terms of the large number of participants, but also the meeting and exchange of cultural values that interact with each other in this phenomenon (Sofia Hayati, 2022).

The pilgrimage to the holy land is one of the most widely studied Muslim religious rituals. As a Muslim-majority country, Indonesia is the largest supplier of pilgrims in the world. South Kalimantan, a Muslim-majority province in Indonesia, where Urang Banjar originated, is known for its religious society. The indicator of religiosity can be seen from the high number of pilgrims each year, which is arguably the largest in Indonesia (Irfan Noor et al., 2019).

Head of the Regional Office (Kanwil) of the Ministry of Religious Affairs (Kemenag) of South Kalimantan (Kalsel) Muhammad Tambrin said that the waiting list for Hajj departure in the province had increased to 38 years. "Last year the waiting list for Hajj in our province was 36 years, this year until October 2023 it will be 38 years," he said at a media meeting on the policy of organising Hajj and Umrah in Banjarmasin, Saturday. Tambrin said the hajj registration in South Kalimantan until now has reached 132,118 people. "For the waiting period for hajj departure, specifically for the province, South Kalimantan is number one in Indonesia

(ANTARA, 2023).

The pilgrimage is not merely an ordinary journey but a journey full of challenges and tests. For urang banjar, going on Hajj is the same as surrendering oneself to Allah. As for the family left behind, letting go of the pilgrimage is like letting go of a warrior who is going to the battlefield. It could be that only the name will return. In the past, when the pilgrimage took place by ship, Urang Banjar could go on hajj for three to six months, so they were released with tears from the community. Therefore, several processions and rituals developed in Banjar society related to the departure of the pilgrimage, namely physical preparation, mental preparation, silaturrahmi, prayers of blessing, repentance, selamatan and hajat prayers, and rituals of the departure procession (Irfan Noor et al., 2019).

RESEARCH METHOD

Urang Banjar is known as a religious community. Indicators of this religiosity can be seen in the Hajj banua culture, where there are traditions and rituals of the Banjar community both during the departure of the pilgrims, namely in the form of physical preparation, mental preparation, friendship, prayers of blessing, repentance, selamatan and hajat prayers, and other rituals that colour the procession of departure and return back to the Banua. This research uses a qualitative research method with a phenomenological approach. The data was collected through literature study, the subject of this research is literature study, books and articles and journals about Hajj Banua Culture and the object of this research is literature study and seven interviewees found in two literature sources. The instrument used in this research is library observation or literacy.

FINDING AND DISCUSSION

A. Definition of Culture

Culture comes from the word budi meaning knowledge and power meaning strength. Culture according to E.B.Tylor (1880) said that culture is a complex of various abilities and habits acquired by humans as members of society including knowledge, beliefs, moral arts, laws and habits.

Culture according to Ibn Khaldun is the result of high reasoning through logical considerations and distinguishes humans from animals. Cultural Hajj is the implementation of Hajj that is born from the sacred consideration of human nature with the holy purpose of

reaching the level of holiness to the Most Holy, this is what the author terms Hajj which has axiocultural considerations of humanity whose vision is to reach the level of wisdom both spiritual, social and ritual and ecological piety.

Secondly, the performers of Hajj, whether they have the ability to do it or they force themselves to do it in order to reach the level of mabruk, are limited to mere ritualism and do not give value to the implications of their Hajj, which is a culture of Hajj that is rah-rah in pursuit of prestige (Hajj title) rather than achievement and quality. This is what damages the lives of humanity individually and in groups, such as committing irregularities after the pilgrimage, including corruption, collusion and nepotism that are not natural for the pilgrims to do (Sri Marlina, 2014).

The sending of the Banua Hajj Culture was inferred by the sending of Syaikh Muhammad Arsyad Al-Banjari by the Banjar Sultanate by Sultan Tamjidillah (1734-1759) bin Sultan Tahmidullah to study in Makkah Mukarramah. In the 18th century when Muhammad Arsyad Al-Banjari (1712-1810) returned from Makkah, where he had studied religion for more than 30 years (1740-1772). Since or before the Islamisation of the Banjar people, there may have been Muslim Banjar people who have made the pilgrimage. Among the very few historical records, mention is made of Haji Batu or Sheikh Abdul Malik who made the pilgrimage in the 16th century, Datu Kandang Haji of Paringin made the pilgrimage in the 17th century. In the 18th century, Datu Sanggul, Haji Matahir, was recorded, followed by Sheikh Muhammad Arsyad al-Banjari, Sheikh Muhammad Nafis al-Banjari and Sheikh Abdul Hamid Abulung. According to a Dutch colonial report in 1930, as quoted by Alfani Daud, the intensity of the Banjar pilgrimage reached 125 people per 100,000 population. In the following years, it even increased in the Banjarmasin region, followed by the Banjar district, then Hulu Sungai Selatan and Hulu Sungai Utara. The status of Hajj is highly respected in Banjar society. They are usually called by a special nickname, Tuan (pa Tuan for men, ma Tuan for women). When they go on Hajj, they are released with great ritualism and welcomed back with great ritualism (Ahmad Suriadi, 2014).

In the early days of the entry of Islam in South Kalimantan, especially in the inland areas inhabited by Dayak tribes who were still Kaharingan (Hindu), it was narrated that one of the famous Datu in the Juai area of Paringin District was named Surya Sakti Mangku Alam or Patih Bantar Alam when he converted to Islam. After he converted to Islam and studied with

several saints who lived in his time, he continued to study in Makkah Al-Mukkaramah. In Makkah, Datu Surya Sakti Mangku Alam lived and studied for approximately fifty years. It was during this period of study that one of his teachers gave him the title of Kandang Haji. Because at the time he lived, travelling to Makkah was quite difficult and took quite a long time. So after he finished his hajj and studied in Makkah. Datu Surya Sakti Mangku Alam said: "I vacuum (limit/carry; banjar language) my children and grandchildren seven generations for hajj, so they will not go on hajj unless the journey is easy (Ahmad Kusasi Agus Kentung, 2003).

When Muhammad Arsyad was married to Ratu Aminah bint Pangeran Thoha bin Sultan Tahmidillah, then by His Majesty Sultan Tahmidillah, Muhammad Arsyad was given a plot of land for the settlement of all his wives and grandchildren. In that place Muh. Arsyad made a housing complex, namely the first house building starting from the ulu (East) side of his wife Markidah, the second house of his Chinese wife named Guwat, then there was a Langgar (Mushalla) building to pray in congregation: the third house of his wife Ratu Aminah binti Pangeran Thoha: besides that there was another building which was a Library Hall and teaching place: the fourth house of his oldest wife Bajut. As for the houses for his children and grandchildren, they are all at the back, which is why the neighbourhood is known as Kampung Dalam Pagar. In the village of Dalam Pagar, the Library Hall that he built was the headquarters where he taught to broadcast knowledge and flocked to people who came from various corners of the village, all wanting to feel and taste how delicious the knowledge gained by Muhammad Arsyad which he summarised while in Mecca and Medina (Yusuf Halidi, 2016).

B. Definition of Hajj

Hajj means "pilgrimage, journey or visit with religious motivation to a place that is revered or sanctified". In this ritual, there are three key words, namely travel, religious motivation, and a special place that is considered holy. Whether performed at a specific time or at various times and alone or in groups, this ritual is known in almost all civilisations and religions. In Islam, the Hajj (pilgrimage) to Makkah is one of the five Pillars of Islam, alongside the Shahada, Salat, Zakat and Fasting. All Muslims of means are obliged to perform this ritual once in their lifetime. The place, time and form of this ritual have been determined. The time periods are the months of Shawwal, Dhulqa'idah, and the 10 days at the beginning of Dhulhijjah. Apart from these months, a Muslim can perform the ritual of going to Makkah, but the ritual outside these months is called "Umrah". A Muslim who has performed Umrah is still

required to perform the ritual of Hajj once in their life, as Umrah is not a substitute for Hajj. Hajj is performed in Makkah, Arafat, Mina and Muzdalifah. The series of rituals begin with stripping off ordinary clothes and making the intention of Hajj by wearing ihram clothes during the Hajj, wukuf on Arafat Hill whose time stretches from noon on the 9th of Dhulhijjah until dawn on the 10th of Dhulhijjah, tawaf by circumambulating the Kaaba seven times starting from the direction of Hajar Aswad and the Kaaba on the left side of the pilgrim's body by rotating counterclockwise, sa'i by running between the hills of Shafa and Marwah, spending the night in Mina and Muzdalifah, stoning the jumrah (throwing stones at the three pillars as a form of symbolic stoning of the devil) in Mina, and ending with tahallul (shaving the head after the entire series of Hajj is completed which is timed after the 10th of Dhulhijjah. This series of rituals is carried out by pilgrims together with hundreds of thousands or even millions of people who gather in Makkah. This is also the uniqueness of the Hajj ritual, where the element of gathering Muslims from all over the world in Makkah together will not be found in any religion and tradition. Historically, the Hajj is rooted in the very beginning of human civilisation, when Prophet Adam built the Kaaba on earth and began performing the Hajj by circumambulating the Kaaba (tawaf). Subsequently, around 3,600 years ago, Prophet Ibrahim and his son Ismail rebuilt the Kaaba (Q.S. al-Baqarah 2: 127) and were commanded by Allah to call people to perform the pilgrimage to Baitullah (Q.S. Al-Hajj 22: 27) (Ahmad Suriadi, 2014).

C. Banua Banjar

From the Indonesian Wikipedia, the free encyclopedia Banua is a term for a large village that can consist of several sub-villages found in South Kalimantan, mainly used during the Banjar Sultanate and Dutch East Indies colonial periods. Within each banua there is a social system called Sasangga Banua. A banua is more or less equivalent to a large village. Banua is also often translated as "Negeri" (District/Lalawangan/Watek, e.g. Banua Lima). Nowadays it often means "Kabupaten", e.g. Banua Enam means an area of 6 (six) Kabupaten. The combined banua form a district (Banjar language: Lalawangan) headed by a Kiai Demang (kedemangan). The Kiai Demang as head of the district/lalawangan was superior to a Dutch regent or patih/wedana who headed an Onderafdeeling (kawedanan/kepatihan level). The district was larger than the sub-district (Onder Distrik) and smaller than the Onder Afdeling (Kepatihan). Some Banua today remain as villages, while others have developed into sub-districts (onder distrik) due to the expansion of villages.

For example, Benua Empat District (Banjar language: Lalawangan Banua Ampat) is a confederation of 4 banua, namely:

1. Banua Padang (now Tapin Utara sub-district, Tapin)
2. Banua Halat (now Bungur sub-district, Tapin)
3. Banua Parigi (now part of the Bakarangan sub-district, Tapin)

Banua Gadung (now part of the Bakarangan sub-district, Tapin)
(id.wikipedia.org/wiki/Banua: 2023).

D. Rituals And Traditions Around

Among the rituals and traditions that developed in the Banua community around Hajj are:

1. Selamatan and Hajat Prayers

Before departure, the Urang Banjar tradition is also filled with performing hajat prayers a few days or nights before the departure of the Hajj. The place for the hajat prayer can be anywhere. ASG himself usually performs the hajat prayer at the mosque near his house. According to ASG, NRH and HJZ, the hajat prayer is usually performed after the evening prayer, either at home or in the mosque. Usually in the ritual of performing this hajat prayer, it is also filled with the recitation of surah Yâsîn and al-Mûlk and prayers for the safety of the pilgrimage and others (Irfan Noor, et al, 2019).

2. Silaturahmi, Bahadiah and Batitip Salam

One of the main processions of Hajj departure in Banjar society is silaturrahim. This is because the Hajj journey is a journey like going to the battlefield, so that with silaturrahim a prospective Hajj pilgrim can ask for forgiveness and blessings with his family or relatives (Irfan Noor et al., 2019). And the culture of batitip salam to the Prophet usually this culture friends, intimates, relatives bailang to the house of the prospective pilgrim while carrying an envelope or gift shakes the hand of the prospective pilgrim and says ask to convey greetings to the Prophet Muhammad, in Medina.

3. Batapung Tawar

Batapung tawar is one of the traditions of the Banjar community, when they want to travel far or go on pilgrimage. Batapung tawar comes from the words "Tapung" and "Tawar". The word "tapung" is taken from the material used in the batapung tawar tradition, namely rice flour mixed with water, while "tawar" is taken from the name of the setawar leaf. "Tawar" in

Banjar can also be interpreted as a treatment process. For example, in Banjar, "Has the bite pain been offered?" It means, "Has the toothache been treated?" It turns out that the term "tepung tawar" is in the Big Indonesian Dictionary (KBBI). The tools and ingredients for batapung tawar are water mixed with likat baboreh oil. This oil has a distinctive fragrance. Other tools are pieces of banana leaves, coconut leaves, or pandanus leaves, or even bakotong grass, which is used to sprinkle water on the body. For example, in Banjar language, "Has the bite pain been offered?" It means, "Has the toothache been treated?" It turns out that the term "tepung tawar" is in the Big Indonesian Dictionary (KBBI) batapung tawar means batutungkal sagan tolak bala.

(<https://www.kompasiana.com/lathifahedib/57219df33e23bd0f11a8f0f7/batapung-tawar-tradisi-banjar-yang-perlu-dilestarikan>, 2023).

4. Baduduk on taphi and reciting Surah Yasin

One of the unique rituals is that on the day of departure to the Hajj hostel or to the airport, the Hajj candidate "baduduk" on a neatly folded "taphi balapis-lapis", wearing batik/sasirangan clothes typical of Indonesian pilgrims, complete with a passport bag around the neck. On that day, a departure celebration is usually held by inviting the closest neighbours, with the recitation of Surah Yâsîn and several salawat and a meal together. If the pilgrim has young children, who are not taken on the pilgrimage, they are usually entrusted to the nearest family along with the pilgrim's used clothes that are not washed to be used as a blanket for the child when sleeping. This is intended to reduce longing. On this occasion, the family also entrusts the ihram cloth to be worn by the pilgrim. This ihram cloth must be washed with zam-zam water after use and will later be used as a shroud for the entrusted one. According to Banjar beliefs, this ihram cloth will bring blessings to the deceased (Irfan Noor et al., 2019).

5. Adhan

After all this is done, the Hajj candidate stands with the invited guests at the door of the house, and the adhan and prayer are announced by the master teacher or ustaz who leads the ceremony. The adhan is essentially part of the sequence to fulfil the call to Hajj. According to ASG, this custom is based on the hadith, which means "if someone wants to go on Hajj or travel, he bids farewell to the Prophet, and he calls for the adhan and iqomah". In fact, according to BD, hajj candidates are strongly encouraged not to look back when leaving the house, because the essence of the departure of the hajj is equated with departure to the field of jihad

that never retreats (Irfan Noor et al., 2019).

6. Delivering and picking up people going to and from Hajj at the harbour or airport.

This tradition is usually a custom in our society where people are eager to release, send off, and escort relatives who are leaving for Hajj, accompanied by crying and tears, as well as waiting, prayers and hopes. Likewise, when returning home, they are usually welcomed with joy, hugged, kissed by family, relatives and hailed like a king coming from the Middle East. Male pilgrims usually wear Arabic clothes, wear fragrant oil, gamis, wear 'iqal khass Arabs and women wear bolang, such as pikahan kangkung on the head and dressed in brackets decorated with knick-knacks, beads and so on, when they arrive at the front door of the house they are greeted with the strains of salawat accompanied by rebbana / tarbang music.

7. Lawang Sakaping

While families who will welcome the arrival of the pilgrims, they have long ago installed lawang sakiping (a kind of gate) in front of the house and stretched the white cloth from the lawang sakiping to the door of the house (Irfan Noor et al., 2019).

8. The tradition of going to the grave, Mahambur yellow rice, sugar, money, 40 days of prayers and bringing souvenirs.

HJZ, SRY and ADH added that usually Urang Banjar who come from the holy land before setting foot into the house then he must go to the Langgar or Mosque closest to his house, and perform two rakaat prayers. or to the graves of parents, relatives first. According to them, this tradition is carried out because the Hajj journey is, in the belief of the Banjar people, a journey from mosque to mosque. Therefore, Urang Banjar's Hajj journey must conclude with a prayer in one of the langgar or mosques in the country. Upon arrival at the house, the pilgrims are welcomed with a tambourine rhythm accompanied by the recitation of shalawat verses and the spreading of yellow rice to the group of pilgrims entering the lawang sekiping until they reach the door of the house. Arriving home, these pilgrims will shake hands and hug each other with their families and residents who have been waiting. They believe that hugging a new pilgrim brings the blessings of the holy land. After entering the house, the hajjis are seated on a kind of rug, either a specific carpet or a folded woman's sarong (tapih bahalai) attended by guests from the closest neighbours of the house. In the procession of the arrival of the hajj, in the tradition of the Banjar community, the hajj will be closed with the recitation of prayers from a pilgrim who has just come for the hajj. Surya said this is done because the Banjar people

believe that for 40 days after the arrival of the hajj, the prayers of people who have just come to the holy land are makbul. After the prayer, the guests were served a meal complete with a variety of Arabic snacks, such as dates, chickpeas, Arabic sweets, and zam-zam water drunk in small glasses. Hajj is also tell stories about their experiences in the procession or miraculous events while in the holy land. Finally, Hajj souvenirs are distributed to each guest as soon as they leave (Irfan Noor et al., 2019). These are some of the traditions or rituals of Hajj Culture in our Banua, of course there are many more cultures that we cannot mention one by one.

E. Philosophical Aspects of Culture and Relevance of Hajj Islamic Education in Banua

1. Selamatan and Hajat Prayers

"Selamatan" in Islam or Atur Daha in the Banjar Sultanate Tradition or kenduri in the Javanese language this tradition is usually carried out when someone has a wish that is fulfilled. The scholars agree that the hajat prayer is recommended. They argued in the book Mausu'ah al-Fiqhiyah al- Kuwaitiyah letter Shad (Prayer) on the hadith narrated by Ibn Majah volume 1 page 205 as well as with the hadith narrated by Tirmidzi from Abdullah bin Aufa he said, the Messenger of Allah SAW, said "Whoever has a desire to Allah or to one of the people then let him do ablution, be good in ablution then pray two rak'ahs then praise Allah and send blessings to the Messenger of Allah then read the following prayer :

"Laa ilaaha illallahul haliimul kariim, subhaanallahih rabbil 'arshil 'azhiimi, alhamdulillahi rabbil'aalamiin, as aluka muujibaati rahmatika, wa 'azaa ima maghfiratika wal-ghaniimata min kulli birrin, wassalaamata min kulli itsmin, Laa tada' liy dzanban illa ghafartah, Wa laa hamman illaa farajtah, Wa laa haajatan hiya laka ridhan illa qadhyatahaa yaa arhamarraahimiin".

2. Batapung Tawar

The batapung tawar tradition comes from the Hindu and Kaharingan (Dayak) traditions. For this reason, many Hindu traditions in Bali include sprinkling water on the body as part of the tradition. However, since the Banjar Kingdom converted to Islam during the Daha Kingdom, Hindu traditions were acculturated with Islamic values, not destroyed. This was the policy of the pedatuan (a term used by the early Banjar scholars) and the Wali Songo in the archipelago. There is nothing wrong with the traditions of the previous people, but acculturation is necessary in order to maintain the integrity of

society. In the past, the batapung tawar tradition was accompanied by the recitation of mantras or jampampi. Now this tradition is accompanied by the recitation of shalawat, prayers, and verses of the Qur'an. So, the batapung tawar tradition is more emphasised on the process of prayer to Allah SWT. Batapung tawar is usually held at every celebration, such as child birth celebrations, bamandi-mandi before marriage or during pregnancy, bahaji, baayun maulid, batasmiyah (child naming), aqiqah, batindik (putting earrings on baby girls), and so on (Said Masrawan, 2021).

3. Walimatus Safar

Walimatus Safar is a banquet held on the occasion of a traveller's departure to a distant place, especially when departing to the holy land of Mecca. This activity actually has no specific evidence in the Qur'an and al-Hadith. However, there are several benefits to be achieved, including:

- a. Sahibul hajat wants to gather family, friends, handai taulan, and so on. For silaturrahmi, saying goodbye, praying for each other, forgiving each other, and so on.
- b. The activity also has an element of charity in the form of a meal together, part of the experience of the hadith "ith'amuth tha'am".
- c. If it is filled with religious lectures, it is certainly better, being a means for the 'alim 'ulama to convey da'wah to the ummah, especially in relation to the obligation to perform the Hajj.

4. Sunnat Safar Prayer

It is Sunnat to recite the verse when leaving home:

Qolya Ayyuhal Kaafirun

Qulhuwallahu Ahad

Qul A'udzubirabbil falaq

Qul A'udzubirabbinnas

And the Fatihah.

And when leaving the house the Sunnah is to recite:

BISMILLAH, AAMANTUBILLAH, TAWAKALTU 'ALALLAH LAHAULA
WALA QUWWATA ILLA BILLAH, ALLAHUMMA INNI A'UDZUBIKA AN
ADHILLA AW UDHALLA AW AZILLA, AW UZALLA AW AZHLIMA AW

**UZHlama AW AJHALA AW YUJHALA 'ALAYYA INNALLADZIY FARADHA
'ALAIKAL-QOR'ANA LARRADUKA ILAA MA'AADIN.**

When travelling on a motorbike or ship or aircraft, it is Sunnah to recite:
**BISMILLAHIRRAHMANIRRAHIIM, SUBHAANALLADZIY SAKHKHARA
LANAA HAADZAA WA MAA KUNNAA LAHU MUQRINIIN, WA INNAA ILAA
RABBINAA LAMUNQALIBUUN.**

And if boarding a ship, plus reciting:

**BISMILLAH, ALMULKU LILLAH, WAMA QADARULLAH HAQQQA
QADRIHI WAL ARDHU JAMI'AN QABADHTUHU YAUMAL QIYAMATI
WASSAMAAWAATU (Husien Qadriy, 1980).**

The book al-Mausu'ah al-Fiqhiyah al-Kuwaitiyah (HA) states: The manners of the traveller for Hajj include praying two rak'ahs before leaving the house, and this is proven by Islamic values.

5. Read Surah Yasin

In the book Fadha'ilul Qur'an, Sheikh Muhammad bin Dhurais (Maktabah Syamilah-al-Ajzaa al-Haditsiyah, on fadha'il surah Yasin: "Surah Yasin is called Al-Mu'imma (The Encompassing One), etc. Whoever recites it in the early afternoon will have his desires fulfilled. Whoever recites it in the morning will be given ease throughout the day until the afternoon. Whoever recites it at the beginning of the night will be given ease all night until morning (Prophetic Hadith).

6. Adhan and Iqamah when going on Hajj

Kitab al-Mausu'ah al-Fiqhiyah al-Kuwaitiyah letter Alif (Adhan), Ruling of Adhan lighairi sholat/Adhan not for prayer: basically adhan is prescribed to announce the time of prayer. However, it is sometimes recommended for purposes other than prayer, in order to take blessings, calm the situation and relieve distress. The scholars who discuss this issue a lot are the Shafi'iyyah, they say: "It is sunnat to call to prayer in the ears of a newborn child, to call to prayer in the ears of a person in distress, to call to prayer behind a traveller, during a fire, during a war, ..., when lost on the road, to a person in a trance, an angry person, a person who is badly behaved both humans and animals, when lowering a corpse into the grave by analogy with its birth (Said Masrawan, 2021). 7. Escorting and Picking Up Hajjis

In Kitab Mathalib Ulin Nuha, Juz.6 page 472: Abu Bakr al-Ajri mentioned that it is Sunnah to send off a person for Hajj and to ask him to pray for him. Imam Ahmad accompanied his mother when she went for Hajj. "Tsaniyatul Wada' is a place in Madinah, so called because every person who leaves Madinah goes there with his escort. Then in Sharh Shahih Al-Bukhari Liibni Bathal, Juz 5 page 241: It is so named because they (the companions of the Prophet SAW) escorted and released the pilgrims and soldiers fi Sabilillah from that place. Conclusion: the custom of our people to send off and pick up the pilgrims has a philosophical basis, namely that it is sunnah and has been exemplified by the righteous salafunas (Said Masrawan, 2021).

8. Lawang Sakaping

Lawang sakaping is a form of gate made of wrapped bakaping dry boards, decorated with welcome greetings, as a means of welcoming families who come on pilgrimage on which a white cloth is stretched to the door of the house symbolically the pilgrim is clean and shaded with holy intentions, sacred because the white colour signifies purity, Nur, Light and cleanliness and blessings from those who come.

9. Sowing yellow rice, rock sugar and money

Historically, we do not know when this tradition began, but it is a custom that still exists in our Banua when welcoming people to the Hajj, indeed there is no mention of it in the text. However, it is a tradition commonly found in banjar and pahuluan communities. Sowing yellow rice, although there is no intention of squandering it. The meaning of yellow rice is the prosperity of life, enough clothing and food. Usually this rice is yellow because it is soaked with turmeric or turmeric water, it can also be with kasumba. And the yellow symbol symbolises the glory and gold in Banjar culture.

10. Sitting on Tapih Batilai

Sit down above tapih is a form of hereditary tradition carried out by urang banjar who want to go on pilgrimage. This tradition is referred to by the community as the Hajj besalamatan event, which means asking Allah Swt. for safety so that the prospective pilgrim is safe on the way back to his hometown. According to one of the community tatuha, who knows the history of the baduduk diatas tapih tradition, it is known that the tradition originated from the royal tradition. History records that Islam had entered South Kalimantan before the Banjar Kingdom was established. Prince Samudera's victory in

seizing the throne from his uncle Prince Tumenggung of the State of Daha and becoming a Muslim king with the title Sultan Suriansyah meant the end of Hindu influence in South Kalimantan. Baduduk atas taphi is performed when the pilgrim is about to depart from home to the Hajj hostel or airport, wearing batik clothes typical of Indonesian pilgrims, complete with a passport bag around the neck. And on that day a departure celebration is held by inviting the closest neighbours filled with the recitation of Surah Yâsîn and salawat kamilah and prayers and a banquet together.

In the tradition of sitting on taphi batilai, there are hopes that the pilgrim will always be good in performing the pilgrimage. Not all of these wishes are expressed verbally or through prayer, but some are expressed through rituals or traditions, including:

a. Tapung tawar

Tapung tawar is perfumed water sprinkled on the pilgrim, by wiping the water over the pilgrim's limbs, on the head, right and left shoulders, and both palms. This is intended to save the candidate from all kinds of bad luck and disasters.

b. Eating together on one tray

For the Hajj candidate's immediate family, they eat together in one large tray, which is intended to keep the family together after travelling to the holy land.

c. Unwashed clothes

The last shirt worn by the pilgrim before departing should not be washed until the pilgrim returns home; this is intended so that the pilgrim will be able to return home safely. If the pilgrim has young children who were not taken on the pilgrimage, they are usually entrusted to the closest family along with the unwashed shirt to be used as a blanket for the child when sleeping. This is intended to reduce longing.

d. Burdah water is poured on the feet.

During the Hajj pilgrimage in the holy land, the family left at home usually holds hajat prayers and burdah readings every Friday night, inviting neighbours, friends, and the surrounding community. When the burdah is recited, a container of water is placed in the middle of the congregation, which will be poured over the feet of the pilgrims when they return home standing in front of the house door, this is intended so that the pilgrims are always given blessings (Ahmad Effendi, 2022).

11. Prayer was answered 40 Days After Hajj

In the book *Hasyiyatul Jamal* Juz 2 page 554, it is mustahabb for people who come for Hajj to pray for others and ask for forgiveness even if they are not asked to do so. This is based on the hadeeth of the Prophet (peace and blessings of Allaah be upon him): "When you meet a pilgrim, greet him, shake his hand and ask him to pray for you, so that his sins will be forgiven."

Al-'Allamah al-Munawi said: Based on this hadeeth, the time limit for asking forgiveness (kabul prayer) from the pilgrim is limited to before entering the house, and after entering the house, it is over. Other scholars are of the view that it lasts for 40 days from the time of his arrival.

According to Sayyidina 'Umar (may Allah be pleased with him), it lasts until the end of Dhu'l-Hijjah, Muharram, Shafar and the 20th day of Rabi'ul Awwal. In conclusion, there are three opinions on this matter:

- a. Before entering the house, so it is better to visit the grave before entering the house.
- b. 40 days from his arrival.
- c. 100 days from the feast day (until 20 Rabi'ul Awal) (Said Masrawan, 2021).

12. Titles Haji-Hajjah and Bulang Haji-Kupiah Putih

The addition of the titles H (Haji) and Hj (Hajjah) both in mentioning and writing to people who have performed the Hajj pilgrimage, as well as the wearing of bulang Hajj for women and white kupiah for men is only based on 'urf (community custom). Imam Nawawi in *Al-Majmu' Syarah Muhadzdzab* gives the following view: "It is permissible to call a person who has gone for Hajj by the title Hajj, even if his Hajj was many years ago, or even after he died. This is not makrooh. There is a report narrated by al-Bayhaqi from al-Qasim ibn 'Abdur-Rahman, from Ibn Mas'ud, who said: 'You should not say 'I am Hajj', because Hajj is for the one who is in ihram. However, according to scholars, this narration is mauquf and its chain of transmission is broken."

As for the benefits or philosophical goodness of the positive value of using the Hajj bulang and white kupiah, including:

- a. The Hajj pilgrim and the Hajj ma'am guard themselves from actions or words that are not in accordance with the title of Hajj.
- b. As an expression of gratitude for being able to perform Hajj, it is also a motivation

for others to want to perform Hajj as well for those who are able.

c. Just as a person who graduates from college is entitled to a certain title, so too the title of hajj or hajjah is valid for those who are entitled to it (Said Masrawan, 2021).

Table 1. Number of Hajj pilgrims dispatched to the Holy Land of Mecca starting in 2018:

	Title	: Number of Hajj pilgrims dispatched to the Holy Land of Mecca in 2018-2023				
	Data Source	: Central Bureau of Statistics				
	Per Tanggal	: 11 September 2022				
NO	Locations/Years	2018	2019	2020	2021	2023
1	Kab. Tanah Laut	242	286			
2	Kab. Kotabaru	204	218			
3	Kab. Banjar	444	503			
4	Kab. Barito Kuala	212	243			
5	Kab. Tapin	244	192			
6	Kab. Hulu Sungai Selatan	288	308			
7	Kab. Hulu Sungai Tengah	298	376			
8	Kab. Hulu Sungai Utara	296	268			
9	Kab. Tabalong	405	451			
10	Kab. Tanah Bumbu	208	224			
11	Kab. Balangan	149	132			
12	Kota Banjarmasin	694	666			
13	Kota Banjarbaru	141	238			
14	Prov. Kalimantan Selatan	3.825	4.105	0	0	3.818

Notes: Hajj departures in 2020 and 2021 were cancelled due to the Covid-19 pandemic (Satu Data Banua, 2022).

CONCLUSION

The ritual or tradition of urang banjar when performing the pilgrimage is a traditional activity for generations. The purpose of holding this ritual or tradition is as an expression of gratitude to Allah SWT for His abundance of grace and grace, as well as instilling the nature of Al-Khauf wa Ar-Raja to the people of Banjar. In this tradition, there are rituals that can be observed for their Islamic education.

REFERENCES

ANTARA, "Longest waiting list for hajj departure in South Kalimantan, reaches 38 years", (2023), <https://www.antaranews.com/berita/3773466/daftar-tunggu-keberangkatan-haji-kalsel-longest-reaches-38-years>, 1.

Effendi, Ahmad, (2022). "Urang Banjar's paper on Hajj", Banjarmasin: Postgraduate programme of Universitas Antasari.

Halidi, Yusuf, (2016). The Great Cleric of Kalimantan SYEKH MUHAMMAD ARSYAD AL BANJARI, Banjarmasin: Aulia Bookstore & Printing.

Hayati, Sofia, (2022). "Hajj as an Arena for Cross-Cultural Communication", in *Journal of UIN Raden Fatah*, 1 (1), 300.
<https://data.kalselprov.go.id/dataset/data/1342>, 1.

<https://id.wikipedia.org/wiki/Banua>, 1.

<https://www.kompasiana.com/lathifahedib/57219df33e23bd0f11a8f0f7/batapung-tawar-tradition-banjar-that-needs-to-be-preserved>, 1.

Kentung Agus, Kusasi Ahmad, (2003). MANAKIB DATU KANDANG HAJI AND TATA CARA ZIARAH KUBUR, Kandangan: SAHABAT Bookshop & Publisher.

Qadriy, Husien, (1980). Kitab Risalah Haji dan 'Umrah, Banjarmasin: Amanah Publisher & Bookshop.

Marlina, Sri, (2014). "Hajj Culture and Hajj Culture", in *Sulesana Journal*, 9 (2), 4-7.

Masrawan, Said, (2021). "50 MASAIL HAJJ AND UMRAH", MUI-HSU.

Noor, Irfan et al. (2019). Urang Banjar Naik Haji: Texts, Traditions, and Value Education among Banjar Hajj in the Archipelago. Banjarmasin: Antasari Press.

Suriadi, Ahmad, (2014). "*The Papers of Sheikh Muhammad Arsyad Al-Banjari in the Political Dynamics of the Banjar Kingdom in the 19th Century*", 2.