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Identification of Cultural Meaning Reviewed by Ethnolinguistics Study on The Ritual Process of *Bapidaraan* Healing of Banjar Cultural Tradition in Sungai Saren Village, Bram Itam District, Tanjung Jabung Barat Regency

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Abstract

This research is an ethnographic case study with a qualitative approach that aimed to convey the cultural meaning of the ritual process of *Bapidaraan* treatment in Sungai Sareb Village, Bram Itam District, Tanjung Jabung Barat Regency. *Bapidaraan* is a traditional healing which is still inherent in the social life of the community and is believed to be able to cure spiritual or mystical disorders. This study used three informants, consisting of one man and two women. Methods of data collection carried out technical interviews, observation and documentation. While the data analysis was done by reducing the data that has been done from the data collection process. From this study, it was found 30 medias that was used in the *Bapidaraan* ritual that have cultural meaning and the *Bapidaraan* healing ritual was indeed very thick with a mystical belief process using various media used for the continuation of the healing ritual process. It was also found that the inheritance of this ritual has certain conditions that must be met by the user.

Keywords: Ethnography, *Bapidaraan*, Mystical belief

A. INTRODUCTION

Language is a prerequisite for establishing communication in social interaction. The emergence of language as a form of communication grows in certain situations, it can occur when objects such as animal sounds or natural events. Humans who try to imitate the sound of a dog, the sound of a chicken, or the hissing of the wind, the crashing of waves, and so on will call objects or their actions with those sounds. in this way words are created in language (Keraf, 1983).

This is in line (Keraf, 1983), stating that what they use a lot of archaeological data, fossils, and geological data that have been investigated by other experts. They simply connect all of that data to explain how human language has grown since the beginning of its development. In reality, the formal structure of languages does not cause many problems in comparison when compared to the structure of meaning.

In understanding the meaning in a cultural object, it is relevant to the cultural meaning because it is related to the cultural elements that describe the meanings in the media objects of *Bapidaraan* which are owned by the language explanation. Language has main characteristics which are the essence of language. By knowing the various basic principles of language, the basic principles of language of speakers have the main capital in carrying out their duties as speakers. Language has various functions. Knowledge of the basic principles and sub-functions of language is absolutely necessary for a speaker who is always faced with social interaction (Tarigan, 1986).

In the concept of language, it is not forgotten to be related to the realm of culture, tradition, customs, etc. Because like humans with language that are inseparable, language and culture are also important connections in the concept of communication. According to (Cipta., 2005) language is a cultural object that proves the existence of the culture still exists and uses the language as a cultural element that builds it. Each region has a different language in representing each element of cultural dynamics or tradition, this connection is inherent in the language community. As explained previously regarding the emergence of language, this is very directly related to finding existing language but does not yet have written assets that need to be preserved. Thus, the investigation of the relationship between language and culture that has not been written is a study of ethnolinguistics, the concept of this science applies language and culture as a form of language situations that have ties to the culture of society. In some aspects, there is a lot of cultural involvement in the language aspect, this does not rule out the possibility that a study of cultural involvement in language is conducted, by adopting an ethnolinguistic approach, the language and culture can be known and preserved as a form of non-material or tangible cultural heritage assets (Baehaqie, 2013).

One of the studies that is so interesting to do and makes the author conduct research studies in the object of the ethnolinguistic approach to the Banjar tribe's traditional culture. Many people still believe in mystical things, including the Banjar tribe, mystical rituals are still used in elements of treatment for example (Daud, 1997) This belief is believed to be a form of non-material inheritance that is carried out verbally without any written cultural assets. The Banjar tribe, which is an ethnic group in the Province of Kalimantan, has a healing ritual called Bapidara, namely, the healing process if someone experiences mystical

disturbances and cannot be treated scientifically, this treatment is identical to using turmeric as a form of symbol of protection from mystical disturbances (Ideham, 2015).

The belief system is the basis of a culture or tradition, this concept contains cultural values and remains convinced of the existence of God. This is in line with the theory of belief according to (Rudiyanto., 2020) cultural elements contain a belief or tradition that is a tool in reflecting human nature, thoughts that are within oneself. This belief system changes the mindset and behavior of the people who adhere to it, because the cultural elements are so inherent in them and are believed to be a form of local inheritance by previous predecessors.

This local wisdom is the object of Ethnographic study as a form of culture without writing or script. This action is carried out as a form of cultural defense and tradition. *Bapidaraan* is one of the many rituals carried out by the Banjar ethnic group. The phenomenon of *Bapidaraan* was known by the Banjar people during the pre-Islamic era, because it contains prayers or mantras that are closely related to the elements of Islam without losing their original form. But it is possible that the media used in the ritual process can be different, depending on the aspects of previous ancestors (Al-Utsmani, 1985) so in this study, the author will explain the meaning of culture in the elements of the *Bapidaraan* ritual as a local cultural object of the Banjar tribe in Sungai Saren Village, RT 09, West Tanjung Jabung Regency. The author took three sources as supporting research information, the approach used was using Ethnolinguistic studies to find out the meanings of each media used in the *Bapidaraan* ritual. From the results that have been found, these three informants have different methods or processes. Because it is influenced by the inheritance aspect, such as informant I as a village head and also a person who can perform the *bapidaraan* healing ritual using several more complex media as many as four processes and this focuses on the ritual, while the second resource person only uses two media in the *kepidaraan* ritual process, but has a connection with other rituals such as *batupungtawar*, *batawas* which are still in the classification of the healing process. Then the last resource person can only perform treatment on relatives who have family ties.

From the research conducted supported by several articles that have the same or relevant studies such as, (Nugraheny, 2015) A Study of the Existence of Loka Bapidara Wisdom in the Social Life of Banjar Society, especially in Banjarmasin City), (Maghfiera Izzania Basenda, 2017). Review of Ethnopharmacology of Medicinal Plants in the Banjar Tribe Ethnic Group in East Banjarmasin District, Banjarmasin City). From these two articles, discussing the *Bapidara* ritual object with a different discussion context, from the two articles there has been no further research on the cultural meaning in terms of the tools used. This is due to the author's who wants to contribute to passing on the "*Bapidara*" healing ritual as a belief in treating diseases through mystical diagnosis.

B. LITERATURE REVIEW

Ethnolinguistics is a branch of linguistics that allows linguists to study language in relation to the culture of its users, in this case culture in a broad sense (Suhandano, 2011). Ethnolinguists study language not only in terms of linguistic structure, but also in relation to the culture of the language. In line with that, (Sibarani, 2004) said that ethnolinguistics means the science that studies the language that is owned by speakers in a particular culture as a whole. Therefore, studies in the field of ethnolinguistics reveal the relationship between culture and the language of society in a social phenomenon in the form of demographics,

history, and ecology that influence changes in categories and aspects of culture and language.

(Abdullah, 2013) stated that ethnolinguistics is a linguistic variety that places views on aspects of language such as vocabulary, phrases, clauses, discourses, and other linguistic units, then on social and cultural aspects such as cultural phenomena, ritual ceremonies, folklore, and others that are broader as a form of developing and maintaining the social structure of society and cultural practices. In ethnolinguistic studies, there is a relationship between language and the worldview of its speakers and a relationship between language and culture.

According to (Baehaqie, I, 2013), the characteristics of ethnolinguistic studies can be seen in the object of study or review and also in the method of review, namely as follows: 1. The object of study is in the form of vocabulary or language structure of a particular ethnic community (tribe, customs, descent, and religion). 2. The method of review is linguistic facts that move towards cultural phenomena.

C. RESEARCH METHODOLOGY

This study used an ethnographic case study with a qualitative approach. According to (Sugiyono, 2012), ethnographic case studies state that ethnography is a general description of culture, beliefs and behaviors that are inherent in the lives of the community. Based on Hammersley's opinion in Sri Ramdiani, it states that the ethnographic methodology is specifically based on the following (Ramdiani, 2014) Naturalism, is knowing how society views socially, regarding the research being conducted. Then, understanding, is seeing human responses, to what is the subject of research. So, this aspect is based on human actions. The last, discovery, is a basic finding of the hypothesis made.

The qualitative method aims to collect and analyze data in a standardized manner, so that from the results of data reduction, systematic data will be obtained regarding the meaning contained in the *Bapidaraan* traditional healing process. This study is based on data sources in the form of media names used during the Bapidara healing ritual. As well as conducting interviews with several sources who really understand the ritual process, this is to find out the meanings of the media used. Data collection techniques are an important aspect in compiling qualitative research, by conducting direct interviews with sources and providing several questions that lead to aspects of the research object. The following data collection techniques are based on qualitative research based on the opinion of (Sugiyono, 2012) as follows: observation, interviews and documentation.

D. RESULTS AND DISCUSSION

The research was conducted by conducting direct interviews with three sources who understand the *Bapidaraan* ritual, as a traditional healing process that experiences mystical disturbances. So that the names of the media used in the healing ritual were obtained, including:

Tabel 1 Names of *Bapidaraan* healing ritual media

NO	<i>Bapidaraan</i> Ritual Media	Cultural Meaning
1	Turmeric/ <i>Janar</i>	Turmeric is interpreted as an ingredient that can determine whether the patient is really

		experiencing mystical disturbances or not. If the color of the turmeric juice is red, then it is true that the patient is experiencing severe mystical disturbances, but if it is cloudy yellow, it is a sign that it is not too severe.
2	Candle	Candles are interpreted as a medium to invite blessings from angels that will help the healing process.
3	Machete	Parang is meant as an object that is feared by demons or spirits.
4	Lime betel	Betel lime has a meaning that is able to ward off attacks from spirits and this is done when making a (+) symbol at several points throughout the body. Or known as <i>coreng (Cacak Burung)</i>
5	Rice	Rice has the same meaning as lime. When the two ingredients are mixed, it becomes an antidote to spiritual beings.
6	Needle	Needles are interpreted as binding the soul of a healer. So, if someone wants to do bapidaraan treatment, they must provide needles which are believed to be an antidote to evil spirits..
7	Coconut	It is interpreted as a container filled with rainwater which has been recited with healing prayers. The coconut must be young, so it is easy to form pointed patterns totaling 11. The number 11 has a twin meaning and it is believed that the pointed shape can ward off spirits from entering the holy water.
8	Black cloth	Black cloth is interpreted as a medium that is very much liked by spirits, so this medium is intended to invite spirits to leave the victim's body by fanning the black cloth over the patient who is experiencing kapidaraan.
9	Cup/ <i>Cawan</i>	As a container media when bathing patients who experience <i>Kapidaraan</i> . The cup was chosen because it is easy to use.
10	Rainwater	As a form of cooling from the Almighty. The water uses rainwater.
11	Pan	It is interpreted as a container to make fire, which fire must not go out until the Kapidaraan ritual process is complete.
12	Pandanus leaves	Pandanus leaves have a distinctive and refreshing smell, so it is believed that they can summon the spirits that disturb the victim.

13	Charcoal	It is interpreted as a protector from the spirits that have been released and is included in the second layer before the turmeric essence. In the process of symbolizing cacak burung in several points of the body. The charcoal is used as a flame in the picture.
14	Nyiru or tray made of rattan	As a medium for rubbing turmeric mixed with lime. It is believed that nyiru or tanpan can protect and be more connected to the spirit in the patient who is experiencing <i>kapidaraan</i> .
15	Hair	Hair is interpreted as a condition that must be met by the person treating. It is intended as an exchange of pain between the victim
16	Bidara leaves	Bidara leaves are interpreted as leaves that are feared by jinns by soaking bidara leaves and bathing in it or it can also be drunk directly.
17	Betel leaf	As a protector and body cooler from the heat after the process of releasing the spirit from the body is carried out.
18	4 color flower	The color yellow is a connecting medium between the world of life and the world of death, pink is the meaning of a promise, white is protection, red is interpreted as a form of power blessing.
19	Coconut water	It is interpreted as avoiding all the difficulties of life by pouring it all over the body or drinking it directly.
20	Kumpai/ weeds	It is interpreted as a cleanser from all bad luck.
21	Mayang/ betel nut flower	As a form of blessing from the ancestors and nature.
22	Soap	As a body fragrance and cleanser
23	Land	It is interpreted as a reminder between life and death.
24	Dipper	As a medium for distributing water that is poured over the entire body.
25	<i>Tapeh bahalai</i>	The yellow sarong is identified as the characteristic color of the Banjar people who are meant to protect their ancestors.
26	Coconut fiber	It is interpreted as a cleansing medium but specifically for higher rituals.
27	Pupur/ white powder	Interpreted as self-cleansing

28	Yellow scarf	Connected with ancestors and become protection from disturbing spirits when the bathing ritual is performed.
29	Minyak ages/ Diesel oil	It is interpreted as a fire starter when the bapidaraan method is carried out.
30	Rock collision	As a mixing medium between turmeric and charcoal or it can also be used.

After presenting the data in the form of collecting media used in the traditional Bapidaraan healing ritual process. Then the next step is an explanation of the stages or conditions that need to be considered by the person treating and being treated, as follows:

- a. Bringing rice, needles that are stabbed into money (patients who experience mystical disturbances) this treatment does not look at age and gender.
- b. Having insight into healing rituals, having undergone healing, can be male or female (From the inheritance of the Angah S and Nenek Aminah families. However, from the information conveyed by Nenek R (as the initials), her family inherited the healing process, which can only be carried out by women.
- c. Having carried out the Bapidaraan healing process on oneself
- d. However, unlike Nenek S, she can only carry out the healing process on herself and her family, not on others.
- e. The Kapidaraan healing ritual must be carried out when the sun begins to set, starting from 16.00-24.00 WIB. There are several special nights, such as Friday nights, where the healing process is carried out, this is intended as a process of cleansing the soul from mystical disturbances that are difficult to treat with normal rituals. It should also be noted that the resource person said that 16.00 WIB is the setting of the sun which is interpreted as a sign of the emergence of spirits in the human soul, so that the expulsion process is easier to do.
- f. Of the three informants, each has their own treatment method, such as Angah S who treated the patient by covering the body of the patient who experienced mystical disturbances under the moonlight, after that it was doused with rainwater and coconut starting from the feet to the head, not forgetting that candles were always lit so that the soul that was believed to remain in the body.
- g. Kapidaran, for the method used by Julak Irau by adhering to the belief in the miracles of the prophet Ibrahim, different from the first informant, he used the verses of the syifa which were still in the context of Islam. Julak Irau was more on chanting the context of the miracles of the prophet Ibrahim as a process of treatment muhammadarasulullah, asking for cold, bismillahirrahmannirrahim yanaralduwadha wassalamumalanabiibrahim.
- h. People who experience fever are characterized by a hot body temperature, but cold palms and feet.
- i. Then it begins by reading the verses of the syifa which are still related to the Islamic religion, such as the verse of the chair, Al-Baqarah (285-286), Al-Ikhlash, Al-Falaf, An-Naas, Al-Araf 11-119, Yunus 79-82, Thaha 65-69, Taubah 128-129.
- j. The core of the ritual of healing the sick is to make a smudge (+) sign from betel lime mixed with janar/turmeric on several points of the body which are believed to be the parts

where the astral beings hide, namely on the forehead, earlobes, palms, knees, soles of the feet.

As for the healing process carried out by the source, grandmother S, if the *Bapidaraan* healing ritual process is not successful. Then there is another process which is still in the same classification, as follows:

- *Batupung tawar*, is a ritual method used by Julak Irau which he usually uses in carrying out the healing process if the first ritual process is unsuccessful or ineffective, *batupung tawar* is included in the *Kepidaraan* Ritual classification but has a different process. The media used are turmeric, rice flour, seven-colored flowers, coconut water, ladle, water container/bucket, areca nut, *tapeh*/sarong, coconut, *kumpai*/wild grass, coconut fiber, old coconut, soil, black cloth in the shape of a triangle. Carried out on Friday night (starting at 21:00-24.00)

- *Batawas*, this ritual is used when someone is hit by a sharp weapon/pain in the pit of the stomach which is believed to be disturbed by astral beings. The media used is betel lime or can also use soap, a cup, a white cloth, then read the verse of kusi, apply it to the chest area that is close to the liver, then the back area. In the Banjar tribe tradition, the family aspect does influence the inheritance of various things related to mystical aspects. Because, each family has beliefs, conditions that are believed to be a continuation in the process of tradition.

From this study, it was obtained from three different informants in the process of using the *Bapidaraan* healing media. From all aspects of the media used, they are different, up to the classification of healing and the level of treatment.

E. CONCLUSION

Based on the results of the research conducted, the *Bapidaraan* ritual has a cultural value that is very closely related to cultural elements with 30 media found as elements in the *Bapidaraan* process. *Bapidaraan* is a traditional healing ritual in the Banjar tribe in the Tanjung Jabung Barat Regency area, Sungai Saren village. This ritual is only mastered by inheritance from family to the next generation and inheritance in each family has its own pattern or requirements. Among them are the following: Cultural inheritance is understood from the aspect of understanding family ancestors individually. So that it can be known whether the family is in the process of inheritance, whether it can be done by men or women. They have performed a healing ritual on yourself, before treating others and can support the pain of the patient being treated by bearing it to the treating party. The above conditions must be met, if not done then it will be dangerous for those who carry out the treatment process or those who are treated. *Bapidaraan* is an intangible cultural object and needs to be passed on to the next generation. By conducting an ethnolinguistic case study, we can find out the elements of cultural meaning in the process of treating *Bapidaraan* ritual.

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