

**LOCAL WISDOM VALUES OF MANDI SAFAR TRADITION
IN KOTAWARINGIN TIMUR, SAMPIT**

Nilai kearifan lokal tradisi Mandi Safar di Kotawaringin Timur, Sampit

Nunur Hasanah

IAIN Palangka Raya

nunurhasanah1997@gmail.com

Naskah diterima tanggal 9 April 2022, Direvisi Akhir Tanggal 3 Juni 2022

Diterbitkan Tanggal 26 Juni 2022

<https://doi.org/10.26499/bahasa.v4i1.217>

Abstrak

Latar belakang penelitian ini ialah tradisi Mandi Safar merupakan salah satu tradisi yang unik yang ada di Kota Sampit Kabupaten Kotawaringin Timur, pada pelaksanaannya sebagian masyarakat sekedar ikut namun tidak memahami makna yang terkandung pada tradisi mandi Safar, oleh karena itu penelitian ini mengetahui dan mendeskripsikan nilai-nilai yang terkandung pada prosesi tradisi mandi Safar masyarakat di Kota Sampit Kabupaten Kotawaringin Timur, adapun rumusan masalah dalam penelitian ini adalah untuk melihat bagaimana prosesi serta nilai-nilai yang terdapat pada tradisi mandi Safar masyarakat di Kota Sampit Kabupaten Kotawaringin Timur. Nilai-nilai kearifan lokal tradisi Mandi safar yang diyakini sebagai warisan budaya nenek moyang harus terus dilestarikan untuk generasi berikutnya dengan tidak menghilangkan nilai-nilai agama dan budaya lokal Indonesia di dalamnya sebagai media memperkenalkan tradisi nenek moyangnya memiliki nilai kearifan lokal yang sangat tinggi pada kehidupan orang. Hasil dari penelitian ini adalah nilai dan makna kearifan lokal. Nilai kearifan lokal tradisi mandi safar adalah: nilai sosial, nilai spiritual/religius, nilai budaya, dan nilai kebersamaan. Makna tradisi mandi safar yaitu tradisi merupakan adat turun temurun dari nenek moyang, yang masih dijalankan dalam masyarakat tertentu. Bisa juga berarti penilaian atau anggapan tentang cara-cara yang ada adalah hal yang paling benar dan baik. Upacara keagamaan, upacara sakral menurut kebiasaan. Tradisi umumnya identik dengan masa lalu, bentuk warisan nenek moyang berupa sistem adat, dan nilai-nilai. Penelitian ini menggunakan pendekatan kualitatif dengan metode analisis deskriptif. Instrumen dalam penelitian ini adalah pernyataan dari kuesioner yang diberikan kepada objek penelitian. Dalam penelitian, sumber yang digunakan sebagai sumber data adalah tokoh masyarakat yang ada di Kotawaringin Timur. Sumber data diambil dengan menggunakan metode purposive sampling, yaitu mengumpulkan data dari orang-orang yang dianggap paling tahu tentang masalah yang akan diteliti. Peneliti memilih tokoh-tokoh tersebut sebagai sumber data sebagai peneliti utama karena merekalah yang paling memahami tentang tradisi mandi safar yang berperan penting dalam pelaksanaan tradisi mandi safar di Kotawaringin Timur.

Kata-kata Kunci: Kearifan lokal, nilai-nilai, mandi safar

Abstract

Background of this research is the tradition of Mandi Safar is a one of the unique traditions that exist in Sampit City, Regency East Kotawaringin, in practice, some people just participate, but do not understand the meaning contained in Mandi Safar tradition, therefore this reserach finds out and describes the values contained in the procession of Mandi safar tradition of the community in Sampit City, East Kotawaringin Regency, as for the formulation The problem in this research is to know how the procession and the values contained in mandi safar tradition of the people in Sampit. East Kotawaringin Regency. Local wisdom values of Mandi safar tradition is believed as a cultural heritage ancestors should continue to be preserved for subsequent generations with no eliminating local religious

and cultural values Indonesia in it as a media introduces the traditions of its ancestors has a very high value of local wisdom on people's lives. The result of this research local wisdom values and meaning. Local wisdom values of mandi safar tradition are: social value, spiritual/religious value, cultural value, and togetherness value. Meaning of the mandi safar tradition that is, a tradition is a custom hereditary from an ancestor, that is still run in society certain. It can also mean judgment or presumptions about the existing ways is the most correct and good thing. Religious ceremonies, sacred ceremonies according to habit. Traditions are generally identical with the past, the form of legacy ancestors in the form of customs systems, and values. This research was used a qualitative approach with a descriptive analysis method. The instrument in this research was a statement from a questionnaire given to the object of research. In research, the sources are used as data sources are society figures, in Kotawaringin Timur. The data source was taken using the purposive sampling method, namely collecting data from people who are considered to know best about problems to be studied. The researcher chose these figures as the data source the main researcher because they are the most understand about Mandi safar traditions an important role in the implementation of the Mandi safar tradition in Kotawaringin Timur.

Keywords: Local wisdom, Values, Mandi safar

How to Cite: Hasanah, Nunur. (2022). Local Wisdom Values of Mandi Safar Tradition in Kotawaringin Timur, Sampit. *Bahasa: Jurnal Keilmuan Pendidikan Bahasa dan Sastra Indonesia*. 4(1). 51—59. doi: <https://doi.org/10.26499/bahasa.v4i1.217>

INTRODUCTION

Pesurnay (2018:87) Culture is the framework through which various identities, such as local identities, are formed. Each local community expresses their culture and their ability to survive through the unique way they interact with their environment. Koentjaraningrat in Pranata, Suhartoyo, and wijoyo (2021:8-14) states that "Culture is the whole idea and work of humans, which must be familiarized with the learning process, along with the whole of the results of the mind and his work". In essence the culture itself consists of several elements including; language, people belonging to a group, religion, beliefs, and religious system.

Culture as the human world can't be separated from the synergistic network. The relational dynamic or social dimensions which continually change assume sustainably organization of life. Cultural products and cultural identity, in this case the local wisdom is the result of human self-organization in its social environment. Barthes (2003:124) The reality of local wisdom should be seen in the context of the human life world. Indonesia is a multicultural country that consists of various backgrounds such as ethnicity, customs, race, and religion. Being a country that has diversity and a culture that is not owned by other countries, then society naturally becomes the initial foundation for maintaining this advantage, because if the community does not preserve this diversity, diversity will become a weakness but if the community takes care of each other in diversity it will be a strength or an advantage.

Local wisdom is the ability to adapt to, organize, and cultivate the influences of the natural world as well as other cultures that is the driving force behind the transformation and creation of the remarkable cultural diversity of Indonesia. According to Geertz (2007) in Ernawi (2010:6), local wisdom is an entity that greatly determines human dignity in the community. Society is a place to grow and develop a tradition. Besides, tradition is also as part of the culture. Tradition is a ritual activity that involves all citizens of the community with the aim of obtaining

safety. (Basyari, 2014:16) the attitude and behavior carried out by the community so that it becomes a tradition. This is due to the existence of the basic values that are believed to be true by the community as a manifestation of local wisdom. Moreover, Sztompka (2007) in Perbowosari (2019:5) states that tradition can be interpreted as a true inheritance of the past. However, the tradition carried out repeatedly is not accidental or intentional. Tradition is a social institution that is not written, but the community must recognize and comply with the guidelines in behavior. So, the community does not deviate from the applicable rules. In addition, tradition is also a means of communication between humans and humans, humans and their creator, and humans in protecting the surrounding environment. Thus, this tradition is a media of socialization, where messages and values upheld by the community will be conveyed to the next generation. Considering the importance of tradition, it is necessary to maintain, excavate and fertilize, so as not to fade and just disappear.

Indonesia is a large country, it is followed by a lot of traditions and cultures that follow it. But with the development of the era, not all traditions are still maintained because of the many influences of globalization that make a tradition almost disappear in society, society is a person who lives together who produces tradition, there is no society without tradition on the other hand, there is no tradition without society. Tradition has tremendous importance for society and culture touches almost all aspects of community life. But not all existing traditions are almost extinct, there are still some who still maintain the values of their ancestral culture, even though there are many cultures from outside that influence the community, one of which still maintains the tradition until now is the *Mandi Safar* tradition in Kotawaringin Timur, Sampit. This is still do by the people of Kotawaringin Timur every year. In the modern era, most teenagers will no longer recognize the *Mandi Safar* tradition if they are not given knowledge of the importance of the *Mandi safar* ritual which they commemorate every year. Things like this must be preserved so that the traditions which become a culture of the community will not be left behind and forgotten.

Mandi Safar tradition is interesting and unique in Kotawaringin Timur, especially Sampit City, based on interviews conducted by researchers initial information can be obtained, namely: *Mandi safar* is a tradition practiced by the community Banjar in Sampit, then *Mandi Safar* tradition has become a routine tradition in Sampit that is followed all people, whether Banjar or Dayak, as for the implementation of this *Mandi Safar* tradition, which is centered on the icon Jelawat statue, this tradition aims to get rid of bad luck and reinforcements month of Safar itself, because according to the beliefs of the Banjar people is in sampit that in the month of Safar reinforcements will fall (catastrophe). Therefore it is to remove or reject from disaster, Banjar people do take a bath in the Mentaya river by cleaning oneself to avoid oneself of calamity, thus the public bathing that is carried on month of Safar to be precise on the last day of the month of Safar. Apart from that, this tradition has also become a routine

tradition supported by the Kotawaringin Timur government as a cultural heritage of the people of Kotawaringin Timur Sampit.

Mandi Safar is doing the last Wednesday, of the month of Safar, to be precise in the fourth week of Safar month. The people believe that *Mandi Safar* tradition is carried out to deny reinforcements or some kind of catastrophe because the fourth week of Safar, which falls every Wednesday or the last day, is considered an unlucky day so it is not good for traveling. To avoid things that are not good, on that day, people read prayers and feasts. On the last Wednesday it is also called Wednesday leaves a mark, so that if they fall, they will leave behind or marks. The tradition of *Mandi safar* carried out by the people of Kotawaringin Timur until now has become a trigger object of attraction for local tourists who come from various regions. Therefore this has triggered the development of Kotawaringin Timur, Sampit which previously had not been visited by tourists, for local tourism so that it has a positive impact on the people of Kotawaringin Timur, Sampit. The government also has a role in this Safar bathing ritual, for the process begins with a people's party which is usually officially and opened by the Regent of Kotawaringin timur, for the technical implementation of *Mandi Safar*, namely the community prepares a tied sawang leaf the waist to be protected during the process of bathing in the river Mentaya. *Mandi safar* tradition in Kotawaringin Timur to resist the impending disaster befall humans into a hereditary society beliefs.

Thus the researcher does this research which discusses what local wisdom values of *Mandi Safar* tradition in Kotawaringin Timur, Sampit district, and secondly what is the meaning of the *Mandi Safar* tradition for the local community. The purpose of this research is, firstly, to find out local wisdom values of *Mandi Safar* tradition in Kotawaringin Timur, Sampit every year. The second objective is to find out the meaning of the tradition for the local community and the community's efforts in maintaining *Mandi Safar* tradition.

LITERATURE REVIEW

Local wisdom values

The word 'value' come from Latin 'vale're' which means 'useful', 'able to', or 'applicable'. Therefore, values are interpreted as something that is considered good, useful, and true according to the beliefs of a person or group of people. Values will always be associated with kindness, virtue, and nobility and will be something that is appreciated, upheld and pursued by individuals until they reach a sense of satisfaction in becoming a real human being Adisusilo (2012:27).

According to Hidayati, Arifuddin, Aflina, Zainab MZ (2020:6) Local wisdom is also passed down through generations through oral or written media and becomes an inseparable part of a community. A concept of thought that has been inherited can only be said as local wisdom if it can control, can be used as a filter and accommodate the influence of outside ideology, and has a view or concept to develop its potential. Local Wisdom is a national identity

formed from all regions in a country which reflect the characteristics of the people. Local wisdom spread in various regions throughout the country should be considered as one of the values and norms to overcome the various problems faced by the Indonesian people today and in the future. Fajarini (2014:10) interpreted Local Wisdom as a view of life and science and various life strategies that are reflected in the daily activities of local people in answering various problems in meeting their needs. It means that your wisdom will remain and live in the community if this local wisdom has useful values and can be used as a guideline for the community for the sake of creating a better society.

There are some researcher who researched about *Mandi Safar* tradition the first is Al Asbihani (2017:12) “existence tradition mandi safar, Tanjung Punak village, Rupert Utara District, Bengkalis”. The researcher explain the existence of *Mandi safar* tradition in Tanjung Punak village is a marwah or inheritance from ancestors who must be guarded sustainability and existence so as not extinct or lost. Society did effort and motivation within keep and maintain *Mandi safar* tradition, society thinks *Mandi safar* tradition important and positive value. View of society *Mandi safar* is a tradition occurred from generation to generation from their ancestors which must be kept on guard and preserved and given away understanding to generations successors to let them know the importance of maintaining and preserving that tradition has been around since ancient times. The second research by zulhadi (2019:25) the topic is “Islamic Education Value in Mandi Safar Tradition “. The objectives of this research to examine the history, the practice and the Islamic values found in *Mandi Safar* tradition in Gili Indah village, Pemenang district, North Lombok, and the position of *Mandi Safar* tradition within the Islamic law. The empirical findings showed that, first, the practice of *Mandi Safar* as a tradition in the village was inherited by the ancestors of the local community who came from Bugis or Mandar ethnic (Sulawesi). Second, in its Practice, the tradition has several phases, namely preparation, implementation and closing. Third, the Islamic values found in the tradition were a discussion for the sake of consensus, environmental preservation, mutual assistance, brotherhood, gratitude, safety, and the economics and political education. Based on some research above *mandi safar* tradition is the culture still preserved every year and there are a lot of values that exist in this tradition.

METHODS

This research is to use a qualitative approach with descriptive analysis method. Qualitative research is an inquiry strategy that emphasizes the search for meaning, understanding, concepts, characteristics, symptoms, symbols, and descriptions of a phenomenon, is focused and multi methods, natural and holistic, prioritizes quality, uses several methods, and is presented in a narrative (Yusuf, 2017:23). This research is research that produces descriptive data in the form of words written or spoken of people and behaviors that can be observed, depending on the observations in humans, both in the region and in their

terminologies. This research priority setting is done to present the natural and social world, and perspectives in the world in terms of concepts, behavior, perception, and the question of human being investigated.

Qualitative approaches and case study strategies are then chosen to make the most of it get data and information inside a short time. Interview method a description of *Mandi safar* tradition that by the society. In this research, the data source was taken using purposive sampling method, namely collecting data from people who are considered to know best about problems to be studied. The instrument in this study is a statement in the form of a questionnaire given to the object of research. In this research, the sources are used as data sources are society figures, in Kotawaringin Timur. The researcher chose these figures as the data source the main researcher because they are the most understand about *Mandi safar* traditions an important role in the implementation of the *Mandi safar* tradition in Kotawaringin Timur.

RESULT AND DISCUSSION

In Sampit, *Mandi Safar* is performed by Muslims, it uses *dawen* (leaf in the Dayak language) sawang. *Mandi Safar* on the Mentaya River has become a hereditary tradition. *Mandi safar* is believed to be able to refuse reinforcements by cleaning themselves. Sawang leaf used *mandi safar* in Sampit, is the one green color. These leaves are given *raja* or prayers by the religious. Some give streaks (cross marks using chalk betel) on these leaves. Because according to belief, use sawang leaves are so that people who take part in the *mandi safar* gated safe from all disturbances, both from distraction animals and spirits. *Mandi safar* activities are the one of cultural attractions with religious nuances that will continue on promote and run, to add treasury of Central Kalimantan tourism objects. According to people involved in the implementation *Mandi safar* says that culture is very affects someone's life because otherwise on follow will cause trouble for ourselves inside a group of people that later. As well as poignant words that exist or grow within Sampit society environment. The word of “*kepuhunan*” here they can interpret as when food is we offer someone who does not taste the person who is at the offer could experience a disaster undesirable such as accidents, being bitten by animals, etc.(*sources of society figure*)

The *Mandi safar* tradition has five stages of the process, namely: a) Preparing Sawang leaves, b) *merajah* Sawang leaves to religion and traditional figures (who are Muslim), c) Read the lafalz of niat *mandi safar* / intimate in the heart, d) Bathing, swimming / bathing in general on the Mentaya river, e) Pray together to ask for safety and kept away from reinforcements.

The proses of *Mandi safar* tradition 1) Before plunging into the Mentaya river, had equipped himself with sawang leaves tied around his head or around his waist. 2) Leaves were previously chiseled by local elders or religious scholars. According to belief, the use of sawang leaves is so that people who take a bath are protected from all disturbances, both from animal and spirit disturbances. 3) After finishing bathing, the community gathered at the venue, namely

Sampit Harbor, to read together a prayer for safety led by a local kiai. 4) Furthermore, the community competes over various foods that are formed like *gunungan* consisting of 41 types of traditional cakes such as bowsprit cake, white apem, red apem, wajik, bird diamond, and others. 5) *Mandi safar* tradition activity is one of the cultural attractions with religious nuances that will continue to be promoted to increase the treasury of Central Kalimantan tourism objects. 6.) With more cultural attractions becoming tourist objects, it is hoped that Central Kalimantan will be more widely known so that more tourists visit the region. (*sources of society figure*).

Local wisdom value of mandi safar tradition

a. Social value

Mandi safar tradition has an impact on togetherness, mutual respect through deliberation, there is a harmonious relationship both with residents and from various regions because this event is attended and attended by all of community in Kotawaringin Timur, sampit. Help each other fellow. Establish a relationship because they gather somewhere a place in the process of the *mandi safar* tradition. Gotong-royong this traditional ritual cannot run without cooperation, one another needs each other because there are so many preparations that must be made for cake and looking for sawang leaves collect Mangku Ayu (an elder who understands traditional procedures). Cooperation by taking part in the work together, making work feel light, there is a sense of togetherness, belonging to each other and responsibility, (*sources of society figure*). *Mandi safar* tradiion has an impact on togetherness in doing good together, mutual respect through deliberation, there is a harmonious relationship both with local residents and from various regions because this event is attended and attended by all muslim and non-muslim .

b. Spiritual/religious value

Mandi safar tradition gives an understanding that in this life we must be able to build a soul (consciousness) within us so that we can appreciate the universe, like the smallest life, synergize with nature so nature will give everything. Asking for safety to God Almighty. *Mandi safar* tradition gives an understanding that in this life we must be able to build a soul (consciousness) within us so that we can appreciate the universe, like the smallest life, synergize with nature so nature will give everything. This makes the community especially respect plants as the source of life, not mean to idolize them. Everything in this world should be appreciated because the universe is us and we are part of the universe. *Mandi Safar* tradition is an expression of gratitude to God Almighty. Apart from expressions of gratitude, *mandi safar* tradition is also filled with activities pray to God Almighty One to reach safety of life with family expectations smooth, healthy, safe, spared from all distractions. *Mandi safar* ceremony it is meant for self-cleaning of the negative things that exist in a person thus avoiding disaster or disaster. Use of sawang leaves for people who participate in *mandi*

safar activities to keep safe from all disturbance, both from animals and spiritual. (*sources of society figure*)

c. Culture value

An innate attitude maintains the cultural heritage of the ancestors. Environmental Conservation there is togetherness to together prevent harm that occurs or will occur. Preserving culture that has existed since ancient times, society also maintains *mandi safar* tradition, social action efforts, social interaction and social process, it aims *mandi safar* tradition is not experienced extinction. (*sources of society figure*)

d. Togetherness value

Togetherness means a bond that is formed because of a sense of family or brotherhood. In togetherness four elements need to be created and maintained and carried out by individuals, they are: (1) one heart and one mind (having the same vision), (2) unselfish, (3) humble, and (4) willing to sacrifice. This togetherness is formed from a sense of kinship and togetherness that can create a sense of mutual respect, and care. With this sense of togetherness, the community will be able to help each other, a sense of empathy in community life.

Meaning of mandi safar tradition

The meaning of the *mandi safar* tradition that is, a tradition is a custom hereditary from an ancestor, that is still run in society certain. It can also mean judgment or presumptions about the existing ways is the most correct and good thing. Religious ceremonies, sacred ceremonies according to habit. Traditions are generally identical with the past, the form of a legacy ancestors / ancestors in the form of customs systems, and values.

CONCLUSION

Based on the description in the discussion, researchers can conclude that *mandi safar* tradition carried out by the people of Kotawaringin Timur, Sampit originated from their ancestors who came from Central Kalimantan. *Mandi safar* tradition is believed as a cultural heritage ancestors should continue to be preserved for subsequent generations with no eliminating local religious and cultural values Indonesia in it as a the media introduces the traditions of its ancestors has a very high value of local wisdom on people's lives. *Mandi safar* is a habit that was done by people former who had meaning and value that is considered urgent so that lowered to next generation. Local wisdom values of *mandi safar* tradition are: Social value, Spiritual/Religious value, Culture value and Togetherness value. The meaning of the *mandi safar* tradition that is, a tradition is a custom hereditary from the ancestor, that is still run in society certain. It can also mean judgment or presumptions about the existing ways is the most correct and good thing. Religious ceremonies, sacred ceremonies according to habit. Traditions are generally identical with the past, the form of a legacy ancestors / ancestors in the

form of customs systems, and values. Mandi safar tradition is a custom and culture that is able to unite diversity because it is true that customs and culture are able to bond human beings in the archipelago (Indonesia), especially those with religious, ethnic and cultural backgrounds with spiritual values. Mandi safar tradition is an ancestral relic from an ancient banquet that gives a sign or transmits teachings about devotion and respect for all beings and the universe. Respect for ancestors speak out in the highest respect for the perfection of the soul (consciousness) which is capable of giving sincere devotion and every practice is shown to the Supreme Life (God Almighty).

REFERENCES

- Adisusilo, S. (2012). *Pembelajaran nilai-karakter konstruktivisme dan VCT sebagai inovasi pendekatan pembelajaran afektif [The learning of constructivism and VCT character values as an innovative affective learning approach]*. Jakarta: Rajawali Pers.
- Asbihani, A. (2017). Existence Tradition Mandi Safar, Tanjung Punak Village, Rupert Utara District, Bengkalis. *JOM FISIP*. Vol. 4 No. 2
- Basyari, Iin Wariin. H, (2014). Nilai-nilai Kearifan Lokal (Local Wisdom) Tradisi Memitu Pada Masyarakat Cirebon (Studi Masyarakat Desa Setupatok Kecamatan Mundu). *Jurnal Edunomic*, Vol.2 No.1.
- Barthes, Roland. (2003). *Mitologis* (terjemahan Christian Ly). Bandung: Dian Aksara Press
- Ernawi, SM. (2017). Harmonisasi Kearifan Lokal Dalam Regulasi Penataan Ruang (online). *Makalah Pada Seminar Nasional, Urban Culture, Urban Future*. (<http://www.penataanruang.net>). 26 Desember 2017.
- Fajarini, U. (2014). Peranan kearifan lokal dalam pendidikan karakter [The roles of local wisdom in character education]. *Jurnal Sosio Didaktik*, 1-12. <https://doi.org/10.15408/sd.v1i2.1225>
- Hidayati, Arifuddin, Aflina, and Zainab MZ. (2020). Local Wisdom in Coffee Café In Medan: Anthropolinguistic Approach. *Language Literacy: Journal of Linguistics, Literature and Language Teaching*. Vol 4, No 1. <https://doi.org/10.30743/ll.v4i1.2441>
- Martozet and Nurwani. (2019). Sentimental Values in Tor-Tor Parsiarabu in Tomok Toba Samosir Village. *Budapest International Research and Critics Institute-Journal (BIRCIJournal)*. P. 167-171.
- Perbowosari. H (2019). The Local Wisdom Value of Mandhasiya Tradition (Study of Hindu Education). *International journal of Hindu Science and Religious Studies*, Vol. 3. No. 1. <https://doi.org/10.25078/ijhsrs.v3i1.790>
- Yusuf, M. (2017). *Metode Penelitian: Kuantitatif, Kualitatif, dan Penelitian Gabungan*. Jakarta: Kencana.
- Zulhadi. (2019). Islamic Education Value in Mandi Safar Tradition. *Paedagoria: Jurnal Kajian, Penelitian dan Pengembangan Kependidikan*. Vol. 10, No. 2.
- Pranata, J. Wijoyo, H. Suharyanto, A. *Local Wisdom Values in the Pujawali Tradition*. *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)*, Volume 4, No. 1. <https://doi.org/10.33258/birci.v4i1.1642>
- Pesurnay, A.J. (2018). Local Wisdom in a New Paradigm: Applying System Theory to the Study of Local Culture in Indonesia. *IOP Conf. Series: Earth and Environmental Science*. <https://doi.org/10.1088/1755-1315/175/1/012037>